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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVIII No. 1

Boston, September 4, 1915

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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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Christian Science Sentinel

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Items of Interest

The area of the Chugach national forest, Alaska, which is to be crossed by the railroad that the government is building from Seward to Fairbanks, is reduced nearly one half by a proclamation, signed by President Wilson, returning approximately 5,802,000 acres to the public domain. This action follows classification of the land by the forest service showing that the areas involved are not of high enough timber value to warrant government protection, and means the largest elimination of national forest land ever made by single presidential proclamation. The boundaries of the forest as redrawn contain approximately 5,818,000 acres, supporting about eight billion feet of merchantable timber. On the area thrown out there is in the aggregate a large amount of timber, but so sparse and scattered as to be of little or no commercial value. The land remaining within the forest, however, contains the largest and most accessible supply of timber for the development of the great mineral fields to the north of Bering river, and is the region in which the Alaskan engineering commission has been authorized to cut 85,000,000 feet of timber for use in constructing the government's new railroad.

Lassen volcano, in California, spent most of its energy in its violent eruptions of last May, according to reports received by the forest service, and it is believed that there is little likelihood of further destructive outbreaks. Since the upheavals of May 20 and 22, the volcano has been under the observation of officers of the Lassen national forest, in which the peak stands. The investigations have confirmed the opinion that the recent eruption when a river of mud was blown out of the north side of the crater and down Hat creek with considerable damage to government and private property, was caused by the melting of the snow on the peak, the snow water running into the crater and being converted by the molten lava into steam. Although it is possible that the volcano is simply conserving its energy for another outbreak, the indications are, according to the government volcanologist on the ground, that no further eruptions are likely to occur, at least until next spring, when another influx of snow water may cause a slight disturbance.

The marketing of farm timber presents some of the difficulties, but in an aggravated form, that the farmer meets in selling other crops, says a forest service contribution to the year book of the department of agriculture, just issued. The farmer finds it hard to get enough for his timber. Most farmers now sell their saw timber on the stump to a mill man, such sales ordinarily being made for a lump sum. The mill man, experienced in estimating, goes through the woods and sizes up the quantity and value of the timber he wants. The owner, being a farmer and not a lumberman, seldom knows anything about estimating timber and has only the vaguest idea of what it ought to bring. The consequence of this condition is, that the farmer often receives only a small fraction of the actual market value of his stumpage.

The government's herd of buffalo on the Wichita national forest, in Oklahoma, which is also a federal game preserve, has been increased by the arrival of ten calves. The herd, which now comprises thirty cows and heifers and thirty-two bulls, is in good condition. It is said that the other game animals in the preserve, including the elk and antelope, are also increasing, due to the protection afforded not only against hunters but against wolves, wild cats, and other predatory animals, which committed serious depredations from the establishment of the preserve in 1905 until measures were taken to stop them.

At the close of business on June 30, was ended the fiscal year which included all the period during which the Panama canal had been open for commercial traffic. This period extended from Aug. 14, 1914, to July 1, 1915. During that time the canal was used by 1,088 vessels, having an aggregate gross and net tonnage of 5,416,787 and 3,843,035 tons, respectively, and carrying a total of 4,696,792 tons of cargo. Vessels of fifteen nations passed through the canal in the period under consideration. The tolls levied during the ten and a half months, exclusive of $80,872.79 levied on vessels of the United States government, amounted to $4,313,383.69. The current expenses for operation and maintenance were $1,112,550.48.

The contest for the preservation of the Missouri river as a utility, rather than as a nuisance, was made the problem of the Greater Mississippi valley when the delegates from eight states indorsed a formal report to the engineering board at Washington, asking for a hearing early in October. The assembly also adopted a resolution calling to the attention of Congress the fact that the conservation of land benefits in the Missouri valley are inseparably linked with navigation advantages, and should be considered with the latter in determining the worth of river improvement.

A leaflet on city and town planning for use by the children of the public schools is in preparation by the homestead commission of Massachusetts. On July 29 the commission indited a letter to the city and town planning boards of the state, asking if they could circulate a reasonable number of such leaflets among the pupils of the schools in their various communities, and has received so many favorable replies it has decided to issue one. The leaflet will be based on one prepared by the board of education in Newark, N. J., for the schools in that city.

All the barriers against the return of the Jews to Spain have been formally removed. Negotiations with this object have been in progress for some time. For more than four hundred years Spain has been regarded as forbidden country to the Jews, and of the eleven and a half million of them in the world it is reckoned that not more than two or three thousand are in the country now. When they were banished in 1492, it is believed that about eight hundred thousand left the country.

During the fiscal year ended June 30 last, the area of public land decreased, through entries and sales, over 11,200,000 acres. On July 1, 1915, in the twenty-five public land states, 279,544,494 acres were reported as unappropriated and unreserved, of which 172,987,912 acres were surveyed and 106,556,582 acres unsurveyed. Missouri reported the least public land, 923 acres; and Nevada the most, 55,417,746 acres, of which 29,834,403 are surveyed.

The interstate commerce commission's report on its investigation of Rock Island Railroad financial affairs, just made public, shows millions of dollars in losses in stock transactions, charges the railroad officials with misrepresentations in their reports to stockholders, discloses great profit to promoters of the Rock Island holding companies, and arraigns the syndicate operations which began in the early nineties.

It is announced from Tangier that the first engine having reached Taza recently, more effective communication will now be established between Morocco and Algiers. The linking up of Taza with the railway is a great step toward the pacification of the country.

With the spread of civilization due to the transformation of Terra del Fuego into a sheep country during the last few years, the Indians that have inhabited this remote region are fast changing their former habits and customs and are becoming civilized. They are now working on the numerous sheep estancias or hunting, and have radically changed since the famous Magellan first saw them.

With illuminations on the tops of forty-three peaks of the White mountains simultaneously Saturday night, Aug. 21, the members of the Appalachian Mountain Club formally opened the new Summit House, on the top of Mt. Washington. The illumination was visible in five states.

Holland has taken action to rescue the bird species of her East Indian possessions that were being killed and sold for millinery purposes. It appears that throughout the whole of her vast island empire in the Malay archipelago, 3,000 miles long by 1,000 miles wide, all bird species save three are now absolutely protected against the feather trade, with a probability that eventually no exceptions will be made.

Urgent necessity for a well planned state highway department, thoroughly correlated with the county highway departments and affording continuity of effort, was expressed at the closing session of the joint meeting between the County Judges and Commissioners Association and the Texas Good Roads Association at the Agricultural and Mechanical College recently.

More than six hundred amateur radio stations, located in thirty-eight states of the Union, organized into the American Radio Relay League, Inc., with headquarters in Hartford, Conn., are offered to the United States government as an auxiliary to the navy or army in working out plans for greater national defense.

The state railways of Chile will shortly invite bids for 700 freight cars.

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Christian Science Sentinel

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

Complete

Vol. XVIII September 4, 1915 No. 1

Habit of False Belief

HON. CLARENCE A. BUSKIRK

In his first epistle to the Corinthians, Paul very truly says that "the Greeks seek after wisdom." We find today many evidences of this in their wonderful sculptures, and even more in the writings of their poets and philosophers; but from the standpoint of Christianity these indicate a reaching out after divinity rather than an assured sense of God's ever-presence. Indeed Paul tells us that "the world by wisdom knew not God," but this was because its concept of wisdom dealt almost wholly with the things of sense; and this is not so very different from the attitude of the average mortal at the present time. Christian Science, however, bids us turn away from shadows and look toward the spiritual, the substantial. In Science and Health (p. 261) we read, "Fixing your gaze on the realities supernal, you will rise to the spiritual consciousness of being, even as the bird which has burst from the egg and preens its wings for a skyward flight."

It is however deeply interesting to trace the mental steps of those who were seeking after wisdom at an earlier day, and the writings of Plato undoubtedly direct thought away from the passing shows of materiality. In his noted book "The Republic" this great Greek philosopher has an instructive dialogue known as "The Image of the Cave," with his brother Glaucon. He imagines human beings living in a cavern with a mouth open toward the light; that they have lived there since earliest childhood, so fettered that they cannot turn their heads and can see only before them. At a distance above and behind them is the light of a blazing fire, and between them and the fire there is a raised way, and a low wall built along the way, like the screen which marionette players have before them and over which they show their puppets.

Persons who are hidden by the low wall pass along the way, some talking and some silent, and many of them holding objects which appear above the wall, like various vessels and figures of men and animals which are made of wood, stone, and other materials. Hence those imprisoned in the cavern, as explained, see only their own shadows and the shadows of the objects which are borne along the way behind them and before the blazing fire. In talking to one another, Plato writes, they would speak of the passing shadows and of the shadows of one another as if they were objects really before them rather than shadows; and if the cave had an echo they would fancy that they heard the voices of the passing shadows instead of the voices of the people concealed behind the wall. To those fettered unfortunates the truth would be just nothing but the shadows and the echoes.

Then this philosopher proceeds to imagine the prisoners released and taught that what they had seen were shadows only and what they had heard were echoes only. At first the glare of the light distresses them and they are unable to see the people and things which had cast the shadows they had formerly looked at; but when they begin to see these better, and some teacher explains to them that what they saw before were only illusions, the majority of them are likely to fancy that what they formerly looked at were truer than what are now shown to them as the realities. Many of them may prefer their habit of contemplating the shadows and listening to the echoes as pleasanter and easier to them. If they should be brought into the clear and unclouded sunlight, none of them at first might be able to see the realities which are affirmed to them to exist, and many would be inclined to scoff at their teachers.

By this allegory the ancient Greek philosopher sought to teach his brother, among other things, that the world of sight and hearing resembles the cave with its deceptive shadows and echoes, and that the assent of its prisoners to the verities above them, difficult to all and stubbornly objected to by the majority, represents the progress of men intellectually and spiritually to the heights of truth. The imprisoned unfortunates have always possessed faculties of vision capable of seeing truly; otherwise they never could be brought to see truly at all. Plato thus urges that men are always capable of discerning intellectual and spiritual truth, else they never could be brought to discern it at all.

All of this is quite intelligible to Christian Scientists, who clearly discern the dangers arising from habits of false belief, which is the obvious lesson from Plato's dialogue. Take for example the common illusion that good can come out of evil. Is it really thinkable that infinite intelligence can reason or entertain the belief that in the economy of the universe it can ever be useful to employ evil as an instrumentality for the accomplishment of good? Surely the infinite Being does not need to do that. "Error, not Truth," Mrs. Eddy tells us, "produces all the suffering on earth" (Science and Health, p. 386); while the Bible assures us that God's vision is too pure even to behold iniquity. Whence then comes the false notion on this subject? It comes from the observed circumstance that sometimes when people suffer they seem to be purified and bettered morally thereby.

It is not however the evil that effects the betterment, but the turning to good which suffering may in a given instance impel. This might have far better come about as the result of a turning to good for the love of good. It is a confused reasoning that imputes self-contradiction to divine intelligence. His experience with boils may have made Job a better and more grateful man, but it is far from following that Truth caused his boils. It is self-evident that "Science includes no rule of discord, but governs harmoniously" (Science and Health, p. 219). Men are prone to imitate the supposed divine example of employing evil, and therewith justify to themselves all sorts of abominations,—wars, persecutions, and tyrannies; and a vast and awful sum has thus been added to the reckoning up of "man's inhumanity to man" which makes "countless thousands mourn." Illusions regarding life and mind are sometimes destroyed through suffering, because every false belief is sure to find some way for its own destruction.

Another instance of the habit of false belief is presented in the notion that science is materialistic and rests alone upon material facts and the inductions of human reason therefrom. But why refuse to relate our cognizance of truth to spiritual facts, when it is surely reasonable to say that the laws which

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govern the universe are themselves non-material and spiritual, just as their source is non-physical, is "Spirit," as Jesus declared? Why refuse to relate our cognizance of truth to spiritual discernment and intuition, which may cooperate with what we call reason, or even at times rightly control as well as energize and inspire reason? Do not uncounted experiences, together with the inspired pages of the Bible, irresistibly point to a spiritual source of our cognizance of truth? Is not the habit of denying such a source much like the unfortunate habits imagined by Plato in his allegory "The Image of the Cave"? How often has history turned its warning finger to nations whose material belief has led to their downfall and has fully justified the words of Solomon, "Where there is no vision, the people perish"!

The New Tongue

ALBERT E. MILLER

CHRISTIAN SCIENCE is in truth the new tongue foretold in the gospels. It bears constant testimony that God is indeed dwelling among men; that His promises as set forth in the ancient days are fulfilled in this very hour. Observing the signs of the times, one can but recognize that "to those leaning on the sustaining infinite, today is big with blessings," as Mrs. Eddy wrote in the Preface to Science and Health (p. vii). Looking over and beyond the materialism of this hour, one sees the gradual awakening in human consciousness, and this resurrection of hope and faith is likened in this same Preface to "the first faint morning beams, ere cometh the full radiance of a risen day." Continuing, Mrs. Eddy says: "The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity. Contentment with the past and the cold conventionality of materialism are crumbling away. . . . Though empires fall, 'the Lord shall reign forever.' "

The world is learning by experience that good and evil are irreconcilable. God is not the author of evil, therefore evil has in reality no origin and no ultimate. Jesus denounced the devil, alias evil, as "a liar, and the father of it," declaring that he "abode not in the truth, because there is no truth in him." In other words, evil is no part of God or of God's creation. This denunciation placed the stigma of untruth and therefore unreality upon evil for all time. Then why try to reconcile good and evil by including them both in the one divine creation?

We recognize evil's impotence as we withhold reality and power from it. The prophet Habakkuk says of God: "Thou art of purer eyes than to behold evil, and canst not look on iniquity." Then to petition God to remove that which does not exist in His sight, as we did until enlightened by a better understanding of His nature, was asking God to take cognizance of something which is not included in His perfect creation and which would deny the existence of His omnipresence and omnipotence. To dignify disease and sin by attributing their origin and existence to divine will, makes them in a sense irresistible and immutable. In Genesis we read that God made man in His own image and likeness, and made him to have dominion over all the earth. Then what of this concept of man born of the flesh, born to sin, to suffer, and to die? It is but a false belief. Let us banish it, and elevate our thought of man until we recognize his divine status.

Infinite Love will liberate us from this false bondage of belief when as men and women we are ready to accept the truth. Insisting upon the truth about man, in contradiction of the error, we demonstrate in ever increasing degree his perfect being, his oneness with the Father, and his indestructible, eternal harmony. This will go on until that glad day promised by St. John, when we shall see God and know Him as He is, for we shall be like Him. In that day there will be no more sorrow, and all tears will be wiped away. The glorious fact to us now and here is that through the teachings of Christian Science we can bring this heaven into our present experience proportionately to our understanding of God at any given moment, and demonstrate that Christian Science is indeed the religion which heals, mentally, morally, and physically.

The mode of operation in Christian Science is simple and effective. God is recognized and understood as omnipotent. In other words, God is the Principle of Christian Science. The regeneration of mankind, mentally, morally, and physically, follows the application of this Principle to human problems, just as the application of mathematical rules solves mathematical problems. In working upon any human problem, it is found that the truth about the particular matter under consideration, when known and applied, corrects and governs the situation. The truth about three times three is that it makes nine, and the knowledge of this truth, when applied, saves endless discord in computation.

Matter of itself has neither the intelligence nor the power to produce disease. Wrong thinking and false belief are alone responsible; therefore the process through which mankind is healed is purely mental. It consists of right thinking, based upon divine Principle. It is the recognition that the truth concerning man and his relationship to God, made active in human consciousness, casts out the evil and brings to light the harmony of existence. "Ye shall know the truth," said the great Teacher, "and the truth shall make you free."

The real man in Christian Science, the man of God's creating, is recognized as the image and likeness of God, perfect and eternal. He expresses or repeats the divine qualities and is incapable of expressing discord. One may perhaps think that this perfect type of manhood is a long way from the kind of man we see daily in every walk of life. That is quite true, yet this perfect man is the ideal of the Christian Scientist. It is what he is striving to be, and what he knows he must be and eventually will be, for Jesus commanded, "Be ye therefore perfect, even as your Father which is in heaven is perfect." If the perfect ideal is held constantly in thought, and one prayerfully fashions his copy after this model, progress will surely be made in correcting the mistakes of daily experience, mistakes which can be corrected, happily for us, and their repetition guarded against. The ability to do healing work accompanies the true understanding of the new tongue, and proves the vitality of Christ Jesus' teaching.

Ambassadors

JULIA WARNER MICHAEL

How marvelous is the experience when into the land of personal darkness, doubt, and fear there one day shines the light of Christian Science, dispelling sin and disease and bringing the radiant revelation of the kingdom of God, good, as at hand! How the heart overflows with joy and thanksgiving as a new-found liberty leads our feet into hitherto unknown paths of privilege! Then as the recipient of divine benefits begins earnestly and faithfully to study and understand the divine Principle which has brought health and wholeness to him, he gradually becomes fitted wisely to transmit the blessed message to others, and in due time the "King of kings" summons him to go forth to humanity as an

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ambassador of heaven. Clothed in humility, crowned with peace, his motto, "Not my will, but thine, be done," he fares forth to fulfil the highest calling and the deepest trust ever conferred upon man.

Now an ambassador is of the highest diplomatic rank, an official messenger whose credentials contain an "assurance that the sovereign by whom he is despatched will approve and confirm whatever is done by the ambassador in his name." Every Christian Scientist needs to ponder deeply this explanation, for it relates most nearly to himself. As a representative from the realm of good, what is the message his sovereign has given him to deliver? Is it not the message of infinite Truth, eternal Life, unselfed Love, a message designed to bring about perfect health, holiness, spirituality? Yes, it is all this, and under no condition is he warranted in delivering any other to humanity. Never should the false messages of worry, poverty, envy, malice, fear, sin, disease, discouragement, and death pass his pen, his lips, his thought. Such an act would be a violation of his trust and would proclaim him a traitor to his king and country. His every word and deed must be able to bear the test of his credentials as above quoted. Such a test faithfully and unselfishly applied in each life will necessarily eliminate many daily experiences which are clearly seen to be devoid of divine authority and therefore illegitimate.

History informs us that the perfect personal security of one invested with this high rank has been from time immemorial an essential and fundamental principle of the law of nations, and that his house and household share his inviolability. Let him who is tempted at any time to fear to deliver the message of Christian Science, remember this assurance. His position as God's ambassador should give him protection against insult, abuse, injury, prosecution, persecution, or destruction. Respect, consideration, and honor are his due, and these he should receive in proportion as he realizes and enters into his ambassadorship. Wonderful examples of this are found in the histories of Joseph and Daniel.

One of the important privileges belonging to an ambassador is the free exercise of his religion, and experience "has proved that the object of his mission is best secured by relying on no arts but those of sincerity, forbearance, and truth." How simple this makes the mission of a Christian Scientist, at once eliminating self-effort, self-seeking, service of self either in himself or another! Flattery, extravagance, compromise, suggestion, mesmerism, human will, duplicity, accomplish nothing, and are forbidden assets in the service of our sovereign. Humility, universal love, purity, patience, moral courage, "sincerity, forbearance, and truth," are the insignia and power of this divine office. So let him who takes the name "Christian Scientist" realize the high calling this title confers upon him, the duties and privileges to which it assigns him, and the message with which it entrusts him. He needs to watch and pray lest he enter into any affiliation with mortal sense or serve its heathen gods while sojourning in the strange land.

Whether a Christian Scientist is few or many years old in the understanding of Truth; whether he lives in the solitude of the mountain forest or in the crowded city street; whether he is a private citizen or a public official,—if he has received and understood the message of Spirit, he is become God's ambassador to humanity. All other vocations become secondary considerations, and in them he is successful in so far as he first fulfils the duties of his ambassadorship. At all times and in all places he should strive to remember Solomon's proverb: "A wicked messenger falleth into mischief: but a faithful ambassador is health."

On page 146 of "The First Church of Christ, Scientist, and Miscellany," Mrs. Eddy most forcibly outlines the Christian Scientist's ambassadorial message to the world in the following words: "Christian Scientists hold as a vital point that the beliefs of mortals tip the scale of being, morally and physically, either in the right or in the wrong direction. Therefore a Christian Scientist never mentally or audibly takes the side of sin, disease, or death. Others who take the side of error do it ignorantly or maliciously. The Christian Scientist voices the harmonious and eternal, and nothing else. He lays his whole weight of thought, tongue, and pen in the divine scale of being—for health and holiness."

Let us become more familiar with this message, more accurate in its delivery, more worthy of the high calling whereunto it has pleased our spiritual sovereign to appoint us, remembering ever that now "we are ambassadors for Christ."

✧

Our Mission

WILLIAM B. HARRISON

THAT memorable scene in the judgment hall which is depicted in the eighteenth chapter of John's gospel, is of vital interest to every disciple of the Master. Without the palace of the high priest an angry, irresponsible rabble clamored for a quick decision that would permit them to satiate their mad passions; within the temporary representative of Roman authority stood face to face with the earthly representative of spiritual power.

It is probable that Pilate intended to examine Jesus after the haughty manner of Roman rulers, but he found himself overwhelmed in the Master's presence. As the interview proceeded, the calm, fearless, and conscious superiority of the accused caused Pilate to tremble, and he would gladly have closed the scene had not the clamorous crowd persistently increased its demands. Hesitating not to rebuke Pilate for asserting that as procurator he was possessed of power to decide his fate, Jesus spoke of a spiritual kingdom whence all power emanates. Pilate, perhaps thinking the answer to the question he was about to propound would bring Jesus within the pale of the Roman law, asked, "Art thou a king then?" To this question the Master replied, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

Jesus was the Wayshower, hence his followers must endeavor to walk in his footsteps. When he answered Pilate in those few words, giving his own purpose and mission, he outlined distinctly and definitely the real purpose and mission of every human being. It is the duty and privilege of every Christian who understands the Master's teachings—and we are not really Christians until we do understand those teachings in some degree—to bear witness to the truth; and that should be each one's aim, hourly and continually. Personal ambition, self-seeking, the pursuit of material pleasures and possessions, can have no place in the life of a true Christian Scientist. Each endeavor must be subordinated to and in line with the demonstration of the might of right; it must be the seeking of God's kingdom first, as Jesus commanded.

Is pain or disease clamoring for recognition at the portals of our consciousness? Knowing that these are no part of God's creation, have no foundation in truth, we can bear witness to this fact by casting them out through a realization of the nothingness of matter and the allness of God and His perfect creation. Does want or poverty attempt to establish around us a kingdom where God and His abundance are not known? We can prove, through an understanding of Love's unlimited and ever present supply, that our heavenly Father

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prepares a table before us in the very presence of our enemies, and thus bear witness to the truth of His tender, omnipotent care. Does envy, hatred, or malice strike at us with venomous fangs? We can know that these belong not to His children, that they are powerless except to effect their own destruction, and we can thus bear witness to the power of infinite Love.

"Ye are my witnesses, saith the Lord." Every day is a new opportunity to fulfil our mission through the overcoming of error with truth. We must stand as witnesses for one or the other; there is no half-way position. If we permit error to handle us unopposed, we witness to its assumed power, and have no right to call ourselves followers of him who was a witness to the truth. What is this truth to which we are to bear witness? Pilate knew not, but Jesus knew. To Pilate no doubt, as to any other materialist, the world seemed to spring from lawless chance and to be governed by ceaseless change, a mingling of health and harmony with discord and decay,—the goal oblivion. Little wonder he asked, apparently without expecting an answer, "What is truth?" for in such a universe truth would be unknown. But one who has the Mind of Christ knows how flimsy and fleeting are all things material, and how solid and substantial are things spiritual. Such a one knows too that the spiritual alone is real and true, and that consequently the temporal is unreal and untrue. The spiritual discernment and understanding of this fact brings conclusive demonstration.

It is our mission, as it was the Master's, to overcome error of every kind, and thus bear witness to the truth. If we understand this mission, and realize that omnipotent power gave us this work to do and works through us, it will be as impossible for inharmonious and evil manifestations to continue in our consciousness as for darkness to remain in the presence of light. How Jesus fulfilled his mission, how constantly and triumphantly he carried the banner of Truth aloft throughout his public ministry, is illuminatingly set forth in those wonderful words with which John closed his account of the great Wayshower's earthly career: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

What a glorious opportunity awaits the Christian Scientist who accepts the Master's definition of his life's purpose and endeavors honestly to bear witness to the truth under all circumstances and conditions, as did he. This ideal is finely outlined by Mrs. Eddy on page 160 of "The First Church of Christ, Scientist, and Miscellany," when she says, "To live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal, is to individualize infinite power; and this is Christian Science."

✧

Opening the Way

F. MAUD TURNER

THE well-known saying, "If at first you don't succeed, try, try again," was aptly illustrated for the writer by some moving pictures which showed how ice-trawlers make their way through the ice-floes. The trawler approaches the ice-floe through which a passage is to be cut, and sometimes only after several attacks does the ice-floe split apart. Through the passage thus made the ship sails until another ice-floe is met, and this has to be attacked in the same manner.

In our passage from sense to Soul the ice-floes that confront us may be physical or temperamental difficulties, business, family, or household worries, and these obstructions may seem to present a very determined front. If, however, we approach them with the conviction that the spiritual power which is impelling us to face the problems honestly will also sustain and uphold us through them, we shall recognize that to be repulsed does not mean failure or defeat, for the apostle assures us that "in due season we shall reap, if we faint not." Just as the trawler plows her way toward the ice-floes, meeting repulses with renewed attacks, so must we meet unflinchingly the various problems which confront us in this human experience; not disheartened by repulses, not weighed down by the seeming magnitude of the difficulty to be compassed, but rather encouraged by the happy refrain found in Mrs. Eddy's Message to The Mother Church for 1900 (p. 2), "The song of Christian Science is, 'Work—work—work—watch and pray.'" The work of the Christian Scientist is to heal the sick as Christ Jesus commanded, and the result of such work must bring joy and gladness to all whose shackles have been removed.

When Jesus was preparing his disciples for the time which lay before them, when he their Master would be no more with them personally, he told them that "the Spirit of truth" would be their guide and protect them through all dangers. He foretold also that in the world there would be tribulation for them, but he added, "Be of good cheer; I have overcome the world." By this he showed that not only had he himself been the victor, but he implied that all who followed in his footsteps would also be victorious, otherwise the words "Be of good cheer" would have no meaning; rather would the assertion be a mockery, unless the overcoming were possible to all mankind. The Christian's aim is victory, not freedom from attack, and on this point we find help in the following statement from "Retrospection and Introspection" (p. 56): "Divine Science demands mighty wrestlings with mortal beliefs, as we sail into the eternal haven over the unfathomable sea of possibilities."

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[Written for the *Sentinel*]

A Rebuke

SAMUEL JOHNSTONE MACDONALD

BENEATH the sycamore's deep shade
Retreat each day Kohela made,
That, free of earth's discordant din,
God's harmony might reign within.

And thus he sat one day to seek
If 'twere God's will with him to speak,
When lo, earth's discord sought him there:
And Love with discord may not share.

One came in haste, athirst to tell
His tidings from the haunts of hell,
Where those enslaved their dreams distil
In words of venom, winged to kill:

A tale of sorrow and of shame,
Of mortal error, mortal blame;
A tale oft heard by those who choose
To name unloving gossip news.

Kohela stayed him, loth to hear
The torrent poured upon his ear,
And said: Art deaf to harmony,
That discord thus thy choice should be?

Hath Love no message thou couldst bear,
Or Truth no freedom to declare?
Nay, words of blessing thou shouldst bring
And teach the sorrowing to sing!

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Selected Articles

[Frank Bell in *The Standard*, Hazleton, Pa.]

According to statements made in two sermons on Christian Science which were reported in your paper, it appears that we should "prove all things; hold fast that which is good," but should beware of reading the literature of Christian Science. The author of the sermons added that if a copy of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, in his hand were his own and not a borrowed volume, he would gladly have burned it, so that it might never be read; the inference being, of course, that it would be a good thing if every piece of Christian Science literature in existence were destroyed, so that no one anywhere might be able to read what Christian Scientists have to say in explanation of their religion. How the process of proving all things is to be facilitated by suppressing a portion of the proof is not made clear in the sermons. We do not believe the good pastor really wishes to place himself in the ranks of the book burners, because doubtless he has read religious history and knows where they invariably have stood and how they invariably have failed.

"Prove all things; hold fast that which is good," is a favorite text with Christian Scientists, and they urge its fullest application. It is their best assurance of the correctness of their own position; their strongest answer when charged with beliefs and practices which unprejudiced investigation will show to be without justification in fact. For instance, when an attempt is made publicly to discredit Christian Science by picturing Mrs. Eddy in uncomplimentary and unkind terms, Christian Scientists are aware that thinking persons will at once detect the irreconcilable difference between an alleged individual as thus described and the good works which Mrs. Eddy is known to have accomplished through her teachings and writings and through the institutions she established. Among those who heard or read the recent sermons, there must have been some who observed that one whose example inspired her followers to "occupy their minds with thoughts of purity, kindness, and love," could not have been herself the personification of opposite qualities. Others no doubt appreciated the incongruity of the admission in one place that Christian Science is to be thanked for "having reemphasized some important and helpful truths," and the subsequent attempt to prove that it "has not a single intelligible idea in it."

Statements made in the recent sermons against that which our good friend mistakenly supposes to be Christian Science, have been made many, many times since first this movement began to assume substantial proportions. Nevertheless it has gone right on, until today its church organizations, numbering something more than fifteen hundred, are to be found in virtually every country in the world, and are increasing at a rapid rate, nearly one hundred having been organized during the past year. One reason for this undoubtedly is the ease with which any one hearing such attacks may ascertain for himself that actual Christian Science is not at all the grotesque and reprehensible thing described. Correct literature on the subject is freely obtainable almost anywhere, and there is scarcely a community nowadays in which one may not find sincere, earnest, sensible men and women who cheerfully testify that through Christian Science they have been restored from sickness to health. Others have been rescued from sinful habits and tendencies. Many have acquired a satisfying knowledge of God, have been prompted to read and study the Bible much more than ever before and enabled to understand it better, have become more loving and charitable and considerate, have found increased capacity for labor or business or professional work, and have been transformed into better citizens and better Christians. Christian Science asks to be judged by its fruits and fears comparison with no other system on that basis. Christian Scientists do not consider it necessary to rush into public controversy in defense of a cause which so effectively defends itself.

The assertion that Christian Science dulls the benevolent instinct in its adherents, was most inopportune, for it so happened that on the very day it was printed the newspapers were carrying an official statement showing that the Christian Science churches in this country had contributed $127,667.94 for the relief of sufferers from the European war.

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[John L. Rendall in *Waterloo* (Iowa) *Courier and Reporter*]

My attention has been called to issues of your valued paper in which there appeared accounts of lectures delivered by the Rev. Mr. ——, in which he took occasion to denounce Christian Science. It is stated that "Doctor —— read the Scripture passages which clearly foretold that at the end of this age there should arise those who should teach false doctrines and doctrines of demons;" and further: "This age is now upon us. We are surrounded by these delusions. He then named them, Christian Science, Russellism, theosophy, spiritualism, etc." A favorite method with some critics, for the purposes of their criticism, is to read into Scripture passages meanings which were never intended to be there, without due consideration as to whether the resultant criticisms are valid or otherwise.

The interpretations of Scripture are many and varied, and the tendency is for each individual to consider his particular interpretation as the correct one. This has led to much by way of intemperate and unwarranted denunciation of the views of others, which views may perhaps more clearly accord with the real meaning of Scripture than those entertained by the critic. There is a very positive basis upon which may be determined the accuracy of one's interpretation of Scripture, namely, that given by Jesus when he said, "By their fruits ye shall know them." The arbitrary statement that Scriptural passages relating to "those who would teach false doctrines" are applicable to Christian Scientists, is pure assumption and altogether incapable of proof. In fact, the proof is on the other side. The effect of the Christian Science teaching upon the lives and characters of those who have embraced such teaching, is such as to preclude the possibility of this arraignment being true. Just what the "doctrines of demons" may be is an open question. It is certain, however, that this term cannot properly be applied to Christian Science or its teachings.

To designate Christian Science a "delusion" is utterly to fail to comprehend its essential mission, which briefly is the regeneration of mankind, physically, morally, and spiritually. Its teachings are freeing humanity from the delusions of sin and sickness, as well as the delusions incident to false appetites, sensuality, and the like. Instead, therefore, of being a delusion, it is that which destroys delusions, and is giving to mankind such a clear understanding of man's relation to God as to free humanity from the bonds of sickness and sin. To enter upon a discussion concerning the deity of Jesus the Christ, would perhaps require more space than is permissible in this article and would involve a theological discussion. Suffice it to say that Christian Science stands squarely on its teaching—which accords exactly with Scripture—of one God, "with whom is no variableness, neither shadow of turning." It teaches that Christ is "the divine

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manifestation of God, which comes to the flesh to destroy incarnate error" (Science and Health, p. 583). Concerning Deity we read: "As the mythology of pagan Rome has yielded to a more spiritual idea of Deity, so will our material theories yield to spiritual ideas, until the finite gives place to the infinite, sickness to health, sin to holiness, and God's kingdom comes 'in earth, as it is in heaven'" (p. 339). A little better understanding of what Christian Science really teaches would perhaps restrain our critical friends from making statements which are entirely incorrect, and thus save them from considerable embarrassment.

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[Carl E. Herring in *Fremont* (Neb.) *Tribune*]

In a recent issue the Rev. Mr. —— is quoted as saying to the Dodge County Medical Society in effect, that the church should drop the business of healing when the doctor appears, and if the church is going to heal, it ought also to feed the multitude, in order to be consistent. Certainly there is no objection to the church feeding the hungry, but better, far better, is it to preach the gospel of good will the critic speaks of, in such a way as to have no hungry to feed, and this is healing synonymous with feeding.

With reference to leaving the field of healing clear to the medical fraternity, you should ask, "Has medicine established a claim to our entire confidence?" It is not necessary to ask the layman, but ask the doctor; he is an honest man and a gentleman, and he will tell you that at the best it is only experimental, with constantly shifting theories. A minister of the gospel and other followers of the Nazarene should also seriously consider what they are going to do with the repeated commands of Jesus to "heal the sick," as found in the gospels, and the examples he gave us as to how this healing should be done.

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[S. T. Downs in *Terre Haute* (Ind.) *Tribune*]

In a recent issue an evangelist made this statement: "The Christian is the one who loves those whom he does not like." The report also quotes him as saying in the same sermon, "It is not possible to be charitable without being a Christian." These statements seem the very limit of inconsistency, following as they do a tirade against Christian Science, and most followers of the Master would turn the second statement around to read, "It is not possible to be a Christian without being charitable." This attack, like all such attacks, will certainly turn a goodly number to investigate for themselves, and they will soon learn that instead of "foolishness, humbug, and nonsense," as our brother stated, Christian Science teaches the truth about God and man, and man's relation to God. They will find too that Christian Science has healed all manner of discord and misery, including every known disease, in proof of the accuracy of its teaching, and that its prayers, which were also criticized, are effectual.

The statement by the critic that Christian Science does not "allow for the sacred deity of Christ," calls for comment. It is possible, and quite probable, that the evangelist uses the terms Jesus and Christ as synonymous, but Christian Science does not; and this shows that if he had made any but the most superficial investigation of Christian Science before presuming to criticize it, he would not make the statement just quoted, since it is very much in error. In Christian Science the term Jesus is employed chiefly to distinguish the physical man, or humanity of the Master, from the eternal Christ he came to reveal. The definition of Christ as given on page 583 of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is, "The divine manifestation of God, which comes to the flesh to destroy incarnate error." Christian Science, on the other hand, neither deifies Jesus nor reduces him to the common level of humanity, and the best authority for the teaching that he was not God is the Master himself. Jesus never taught that he was God or equal with God, and a number of his sayings and the character of his mission are decidedly inconsistent with the theory that he was God, as, for instance, "Why callest thou me good? there is none good but one, that is, God." A great many other citations can be given to substantiate Christian Science teaching on this subject, a few of which are: John x. 33-36; xiv. 10-12, 28; xx. 17. If critics and searchers for the truth will but read the New Testament in the light thrown upon it by Christian Science, the soundness of this doctrine will become immediately apparent.

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[Robert Nall in *The Sun*, Sydney, Australia]

In further reply to Mr. —— permit me to say that the sacred name of Jesus of Nazareth is associated with Christian Science because his command to his followers throughout all time was not only to preach this gospel but to "heal the sick." Christian Scientists look to Christ as their example and wayshower. He taught his disciples how to heal, and the method that he expounded, and which they successfully adopted, is precisely that by which Christian Science is now being demonstrated as the power of spiritual law to overcome sickness and sin. This is no mere academic statement, as quite a host of witnesses can testify. This healing is the fulfilment, in part at any rate, of that confident declaration of the Master: "He that believeth on me, the works that I do shall he do also."

Your correspondent more than hints that Christian Scientists sometimes fail to heal. That is not denied. Christian Science, which is primitive Christianity, the knowledge or understanding of and trust in God, must be applied through human agency, and therefore it is subject more or less to human imperfection, but there is abundant evidence at the disposal of any unprejudiced inquirer that its percentage of successes is greater than that of any other method of healing known. In this there is no claim to perform miracles, as your correspondent suggests. The only claim that Christian Scientists make is that in the measure of their spiritual understanding or apprehension of Truth, they can reflect Christlike qualities and so demonstrate the power of God to heal.

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[John Ashcroft in *The St. Louis* (Mo.) *Republic*]

In a recent issue of the *Republic* there appeared a report of an address by the rector of the Church of the Ascension, in which he is quoted as including Christian Science in what he considers to be "freak manifestations of misdirected power." Our critic's phraseology is unfortunate to say the least. So to characterize the healing of the sick and the reformation of the sinner, as accomplished in Christian Science, is to ignore the fact that the only power recognized and relied upon by the Christian Scientist is the power of God. It is inconceivable that this power, inseparable as it is from infinite wisdom, could be misdirected or result in anything abnormal.

The purpose of the Church of Christ, Scientist, as stated by its Founder in its Manual (p. 17), is "to commemorate the word and works of our Master," to "reinstate primitive Christianity and its lost element of healing;" and to the thousands who have found freedom from suffering and deliv-

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erance from sin in Christian Science, criticism of this character is necessarily futile. It could be quietly ignored if it were not apt to mislead those in need of what Christian Science has to offer. There is only one basis on which any one is competent to judge Christian Science, and that is a demonstrable understanding of its teachings. When this is attained, criticism is superseded by the glad recognition that the power of God is as available today as it ever was for the complete and present redemption of mankind.

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[Jesse Picard in *Buffalo* (N. Y.) *Express*]

The *Express* recently published a letter from a correspondent which deals in a rather general way with the religious teachings of Christian Science. It is put under the heading "A Religious Theory," but it is not quite clear whether the intention is to describe Christian Science or something wholly different.

Christian Science has no relation whatsoever to occultism, Oriental philosophy, mysticism, or mesmerism, nor can it ever have. This Science, founded upon a fixed and definite Principle, is demonstrated in the overcoming of evil according to very definite rules which are clearly set forth in its text-book. It is wholly in line with the Scriptural teachings of the superiority of Spirit over matter, of good over evil. It substantiates the Scriptural records of the early miracles, which illustrate the eternal law of divine Mind through which mankind was healed in Jesus' time and may be healed today. It utilizes spiritual truth to negative false beliefs in the human thought. It acquaints people intelligently with the God who is Love, or divine Spirit. As the truth of being comes into view through spiritual understanding, all men, as the psalmist says, awake in God's likeness; that is to say, they find their original or true being as the children of God, made, as the Scriptures declare, in the image and likeness of God, good, not evil.

Your correspondent refers to the origin of Christian Science in a way which might be misleading. Christian Science, or the "divine laws of Life, Truth, and Love" (Science and Health, p. 107), was discovered by Mrs. Eddy in 1866. This discovery of the Christ Science and its Principle was afterward set forth in her work "Science and Health with Key to the Scriptures," which is the only text-book on the subject. The study of this book enables the student to utilize the power of the divine Mind,—the Mind "which was also in Christ Jesus," and which the apostle Paul urged all Christians to have in them. The supremacy of this Mind over all evil is as eternally demonstrated as truth, and was indicated in the statement by the Master, "He that believeth on me, the works that I do shall he do also," namely, heal sickness and sin. Jesus also said, "Lo, I am with you alway, even unto the end of the world." Christian Science wholly eschews the use of will-power and eliminates the selfish element of the human mind, whence, because of its ignorance, fear, and sin, all ills proceed.

Finally, Christian Science is wholly practical. It is an active religious power, whose nature and influence can best be judged by its effect on the lives of thousands who have turned to it for help. The great Nazarene uttered the eternal wisdom when he said, "By their fruits ye shall know them."

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[W. G. Watkins in *Milwaukee* (Wis.) *Free Press*]

In one of his recent contributions to the columns of the *Free Press*, Doctor —— attempted an explanation of what Christian Science teaches in regard to the cure of a tumor. This is not the first time the doctor has referred to Christian Science, and in a manner which betokened his lack of understanding of the subject. It is no doubt a modest statement to say that many admirers and readers of the *Free Press* and of other papers are justified in feeling that undue and excessive use is being made of the press and other avenues for the purpose of exploiting disease and furthering the interests of *materia medica;* and it is with due respect to its adherents that attention is drawn to the history of medicine as disclosing altogether too many shortcomings to warrant the efforts that are being made to give it a dominating influence in the world.

Many well-meaning people who at one time agreed with the statement that "Christian Science is all right only where there is no organic ailment," have since learned through observation and experience that this Science has healed cases when the knife had been recommended as a last resort, and even after it had been made use of and when all earthly hopes had vanished. This result has not been accomplished through a mere "denial," or through the determination of the human will to disbelieve in disease; it has come about through discarding all human speculation, superstition, and irrational concepts concerning God and His intent and relation to man made in His likeness. Mrs. Eddy has well said on page 180 of the Christian Science text-book, "Science and Health with Key to the Scriptures," that "to reduce inflammation, dissolve a tumor, or cure organic disease, I have found divine Truth more potent than all lower remedies. And why not, since Mind, God, is the source and condition of all existence?"

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[Thomas F. Watson in *Mountain View* (Cal.) *Register-Leader*]

A writer in a recent *Register-Leader* "Signs of the Times" shows a lack of understanding of the subject of Christian Science, for nothing could be farther from the truth than the charge that Christian Science is a "mental narcotic," which "narcotizes the conscience and puts it to sleep;" rather does Christian Science quicken the spiritual perception and moral sensibilities of mankind. The study of Christian Science, as set forth in Mrs. Eddy's writings, arouses a greater desire to know more of God and man, and an earnest longing to know more of that truth which Jesus said shall make us free.

On page 342 of Science and Health we read: "Christian Science awakens the sinner, reclaims the infidel, and raises from the couch of pain the helpless invalid. . . . Who would be the first to disown the Christliness of good works, when our Master says, 'By their fruits ye shall know them'?" Science and Health does not teach us to disregard or ignore pain or disease, as this writer claims, but shows how they may be healed through a right understanding of God and His law; nor does it teach that sin is not real to mortal consciousness, for on page 426 we find this statement, "Sin brought death, and death will disappear with the disappearance of sin." Then in "Rudimental Divine Science" (p. 2) Mrs. Eddy states, "The emphatic purpose of Christian Science is the healing of sin."

The teaching of Christian Science that God is infinite good, omnipotent, omniscient, and omnipresent, is demonstrable truth, and our demonstration of it is in proportion to our understanding. Jesus commanded his followers to "preach the gospel" and "heal the sick." He also said, "If ye love me, keep my commandments." Christian Science rests more upon demonstration than upon profession. That it is demonstrable truth is being daily proved by the signs which Jesus said should follow them that believe (understand). In "Miscellaneous Writings" (p. 25) we read, "Christianity is Christlike only as it reiterates the word, repeats the works, and manifests the spirit of Christ."

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Editorial

Omnipotence of Good

"The physical healing of Christian Science," Mrs. Eddy writes in the Preface to Science and Health (p. xi), "results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation. Now, as then, these mighty works are not supernatural, but supremely natural." The all too prevalent belief that whatever comes about in human experience by other than material means is of necessity supernatural, has through the ages done more than all else to keep mankind in bondage, and in destroying this belief through its apprehension of the truth of being, Christian Science has done much good. It has altered the old saying, "It is too good to be true," so often voiced in fear and trembling, into the understanding that nothing is too good to be true and only that which is good is true.

It must be apparent to every one who studies the Scriptures in the light of Christian Science, that in the ministry of Christ Jesus the healing of the sick and the redemption of those in bondage to sin, which are there recorded, were coincident. Indeed the mighty works which the Master wrought and which he declared would be possible to all who should follow him, included the destruction of both these phases of evil. Were it otherwise, if "the healing of the seamless dress" had passed with the close of Jesus' ministry, then necessarily the gospel which he left to his followers would be less effective now than it was during his earthly career.

How immeasurable should be our gratitude that in 1866 Mrs. Eddy discovered and demonstrated in her own experience that no change had come over this gospel, and that in this age even as in the time of the prophets "the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." Faithful in its obedience to the divine command to "preach the gospel to every creature," the church was nevertheless strangely unmindful that the truth of its preaching could be demonstrated in a practical way. Yet when Mrs. Eddy made public her discovery, desirous only to share with mankind the priceless boon of the revival of the longed for Christ-healing, one can imagine the keenness of her regret to find it was at first pooh-poohed and later bitterly denounced by the very people she could reasonably have expected to champion it. She was forced to realize that single-handed and alone with God she must "fight the good fight" and establish forever in human consciousness the truth which Christ Jesus said would make men free. This, through her writings, through the church she founded, the periodicals and the various other channels for the dissemination of the unadulterated truth which she authorized, she has accomplished to so large an extent that Christian Science is no longer looked upon askance as something weird or amusing. In less than a half century it has logically acquired its rightful place as the one practical form of Christianity, and its healing work is known and appreciated in every quarter of the globe.

Previous to Mrs. Eddy's discovery of Christian Science, it was not thought possible to heal the sick as a logical and inevitable effect of Christian ministry, and if perchance it seemed that some one had been healed in answer to prayer, this was regarded as a miracle, a special intervention of divine Providence; that God, contrary to Scriptural authority, had become a "respecter of persons" and had set aside His own law. Is it any wonder that many a sufferer stretched on a bed of pain, hopeless of relief in *materia medica* and wearied of seemingly fruitless prayer in his behalf, has echoed Job's despairing cry, "Oh that I knew where I might find him! that I might come even to his seat!" The prayer that "availeth much" is vividly set forth in the opening sentence of Science and Health, "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love," and unnumbered thousands testify to the deliverance from the depths which whole-hearted acceptance of this inspiring declaration has brought them.

Christian Scientists are assured that God is omnipotent, and it is because of this they rest so firmly upon the basis that good alone is real. To them sickness and sin are equally illusive in character and are destroyed by one and the same method. When all men know that God is not the creator of evil, they will realize that there is no reality in evil, that when thought has been emptied of "the false stimulus and reaction of will-power," and filled with "the divine energies of Truth" (Science and Health, p. 186), they will be free from the fallacy that evil is or can be more natural and more powerful than good.

Archibald McLellan.

Service

At this time of the year Labor day comes to remind dwellers in American cities of the great human problem of service. There are perhaps few who pause to think that we are all either servants or slaves, which means when rightly viewed that all should willingly serve the world in some way, because all must be served; hence our needs are reciprocal. Mrs. Eddy outlines our duty in this respect when she says (Science and Health, p. 518): "God gives the lesser idea of Himself for a link to the greater, and in return, the higher always protects the lower. The rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father." This of course deals with spiritual reality, but it furnishes the true model for human relations and when faithfully applied it inevitably leads to harmony.

Those who do not choose to serve but are forced by their own need to do so, are veritable slaves who miss the inspiration which all honest work brings as its highest reward, and it is certain that all work well done leads to higher work. At this point it is well to remember that if we would advance in our work, whatever its nature, we must seek divine guidance and acknowledge God in all our ways, which means that we must express honesty, intelligence, and integrity in all we do. Failing to do this, we shall make slow progress and may be tempted to blame others, when the key to the whole situation is in our own hands. One may be known as an honest and intelligent worker, but if he ascribes power to evil and denies the actual supremacy of divine Principle even in human affairs, he will be virtually sentencing himself to suffer from the injustice of mortal mind by admitting its power over his destiny, and the temptation to do this is sometimes very great.

It is our privilege to be "laborers together with God," "workers together with him," to quote St. Paul, and we must be prepared to prove first to ourselves, then to all the world, our worthiness of this high honor. God's work never fails, not even a word that proceeds out of His mouth returns unto Him void, but accomplishes the thing whereto it is sent, so Isaiah tells us, and if we reflect the activity of the one Mind the same should be true of our words and work. The final test of our work is whether the doing of it ennobles us. If it does, the work itself will bless the whole world, though the worker himself may be unknown.

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In Luke's gospel we read that at the last supper with his disciples Jesus presented his ideal of greatness when he said, "I am among you as he that serveth." We are told that there had been "a strife among them" as to which of them should be accounted greatest. Then the Master spoke of kingly and lordly authority and the desire of the great ones of earth to be regarded as "benefactors," and this led up to the words already quoted. Today we may well think upon them as we consider the work of any man, whether high or low in station, that we may determine its value in the light of this Christly ideal of service. The true servant, be he king or commoner, must obey Principle and thus mete out impartial justice, and also mercy, for thus alone can he bless his own time as well as the oncoming centuries.

One may choose to serve self and thus narrow down to the point of extinction his chance of being truly great, but all the time the voice heard by the seer of Patmos is saying, "I know thy works," and well is it for us if our sentence does not read: "I have somewhat against thee." If such be the case we cannot too soon discover wherein lies our fault and overcome it. Then we shall be ready to listen again and to hear this: "I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first." Yes, with charity and faith and patience all work will unfold into ideal service, especially if we are willing to scrutinize our own thoughts and acts as does the divine idea, whose eyes are "like unto a flame of fire." Work and manhood are inseparable, and both should be consecrated to the service of God and humanity.

ANNIE M. KNOTT.

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"What doth the Lord require"

MUCH is being said these days by those who would call themselves non-religious, of the essentials of true religion. The much-preached-to have become the preachers, and professed Christians are brought to bar and inquired of with a pertinent directness that brooks no evasion. With no small show of contempt the bulk of the so-called thinking and unthinking world has brushed aside creeds and confessions, all the paraphernalia of ritual and tradition, and demanded an accounting of Christian stewardship in terms of practical efficiency. Another interesting aspect of the situation is the further fact that this call for genuine, good Samaritan Christianity is entirely at-one with the divine requirement presented in the Lord's "controversy with his people" as declared by the prophets and supremely emphasized in the life and teaching of the great Wayshower.

Reminded of the loving patience and goodness with which the Lord had borne their backslidings, Micah represents Israel as crying out in sorrow and contrition, "Wherewith shall I come before the Lord, and bow myself before the high God?" And this answer for all men and all time is given: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" In other words, we are informed that God will take care of the human problem if we but have the grace to be humble and Christian toward our brother man.

Over against this simple divine requirement let us note the growing conviction among men that, as Stopford Brooke has said, "there is nothing in the whole world at present of so grave and awful necessity as the doing of civic justice." The greatest social movement of history, a movement whose surges are beating today, and ofttimes thunderously, upon the threshold of every nation and every religious institution, makes essentially the same demand as that voiced by the ancient seer, namely, that professed Christians shall measure up to the standard of fraternal responsibility which Christ Jesus glorified in his life and reaffirmed for each one of us when he said, "Thou shalt love thy neighbor as thyself."

The world cares not a whit for the Christianity that champions creedal opinions and the accretions of "pious conformity." These are but chaff before the wind of such a protest as religious annals ne'er recorded before. The world is calling peremptorily for Christlike men, for an exhibition by you and me of that all-inclusive compassion and that healing efficiency which truly honors him who said, "He that believeth on me, the works that I do shall he do also," and nothing more directly witnesses to the residue of divinity in men than this present-day echo of the requirement of both the law and the gospel, this social insistency that professed Christians shall concretely manifest the spirit of brotherhood.

Just here we come upon a correlated and comforting fact of vast import, viz., that the teaching and practice of Christian Science is a reinstitution of the spirit and the humanities of that brotherhood life which blossomed among those who first heard and followed the Master, a life in every judgment and activity of which, as Mrs. Eddy has written, "Love inspires, illumines, designates, and leads the way" (Science and Health, p. 454). Only that love for mankind which springs from a perception of the all-fatherhood of God, which is both scientifically wise and redemptively self-sacrificing, can meet the divine requirements and the needs of humanity, and only in so far as we thus understand the meaning of the name "a Christian Scientist," and are honestly seeking to give that meaning practical expression, have we awakened to our high privilege and true vocation.

The only Christian life acceptable to God and to men is that which is no less sincerely and intelligently consecrated to the healing of social problems than to the healing of individual problems. To put the asserted faith within us into outward righteousness is indeed to "bring religion into life." To lead all who know us to think of our faith as a beacon in the dark, of our justice as a refuge for the oppressed, of our brotherliness as a harbor in the storm,—this is to meet the demands of Truth and Love, and prove to all men that we have perceived and are beginning to bring into demonstration the essentials of religion.

JOHN B. WILLIS.

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Notice

Attention is called to the change in price on single copies of the following volumes of Mrs. Eddy's writings when sent by mail postpaid from the office of the publisher, Allison V. Stewart, Falmouth and St. Paul Streets, Boston, Massachusetts:

Science and Health (cloth) from $3.18 to $3.00; Retrospection and Introspection (cloth) from $1.06 to $1.00; Unity of Good (cloth) from 65 cents to 60 cents; Pulpit and Press (cloth) from $1.06 to $1.00; Rudimental Divine Science (cloth) from 55 cents to 50 cents; No and Yes (cloth) from 60 cents to 55 cents; Messages to The Mother Church (cloth) from $1.56 to $1.50; Christian Science vs. Pantheism (pebbled cloth) from 26 cents to 25 cents; Message to The Mother Church, June, 1900 (paper), from 26 cents to 25 cents; Christian Healing and The People's Idea of God (cloth) from 60 cents to 55 cents; Christian Healing (paper) from 21 cents to 20 cents; The People's Idea of God (paper) from 21 cents to 20 cents.

The above changes do not constitute a reduction in the price of Mrs. Eddy's works, but save the purchaser the postage on single copies of the volumes specified.

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Among the Churches

Current Notes

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

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

OAKLAND, CAL.—Impressive ceremonies yesterday [July 11] attended the dedication of the new edifice of Seventh Church of Christ, Scientist, on Harrison boulevard between 23d and 24th streets. The church was organized about a year ago to care for the overflow from other Christian Science churches, and has been holding its regular services in Ebell Hall, which it has now outgrown. Since the rainy season, building operations have been rushed so that the new edifice could be occupied on this date.

The auditorium is designed to seat seven hundred, with provision for enlargement, and already some discussion has taken place to the effect that this addition will be required in the immediate future if the attendance increases at its present rate.—*Oakland Enquirer.*

SAN ANTONIO, TEXAS.—The present house of worship being inadequate for the increasing congregation of First Church of Christ, Scientist, plans have been prepared for a new edifice to be erected at Fifth street and Avenue D as soon as the building now occupying the site has been removed. The present building is too small to seat the congregation comfortably, it is said, so a new one is a matter of necessity. The main auditorium will have a seating capacity of about eight hundred persons, the Sunday school room of almost four hundred.—*San Antonio Express.*

SUPERIOR, WIS.—Work on the foundation for the new twenty thousand dollar structure for First Church of Christ, Scientist, on John avenue and Nineteenth street, has been started. The church will occupy the space of three lots, and the structure will seat about five hundred persons.

The Superior Telegram.

SHELBYVILLE, IND.—With simple ceremonies, repeated three times during the day, the new church edifice of First Church of Christ, Scientist, at the corner of Tompkins and Jackson streets, was opened for regular public services yesterday [July 12].—*Shelbyville Republican.*

WILMETTE, ILL.—At a recent meeting of the members of First Church of Christ, Scientist, building plans which provide for an increase in the seating capacity to approximately five hundred were adopted. It is expected that the new church will be ready for occupancy Thanksgiving day.

The Lake Shore News.

TORONTO, CANADA.—The corner-stone of the edifice of First Church of Christ, Scientist, Toronto, northwest corner St. George street and Lowther avenue, was laid Tuesday morning, June 29, at quarter of eight.—*Correspondence.*

RAVENNA, OHIO.—The Christian Science Society, after holding services in a private home for the past eight years, has secured the Forresters Temple, formerly the Universalist church, where services are now being held.—*Correspondence.*

Admission to Membership in The Mother Church

The next admission of candidates will be Nov. 5, 1915. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, Oct. 13, 1915.

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

Those who have made application for membership prior to June 4, 1915, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

The Lectures

Chicago, Ill.

Jacob S. Shield delivered two lectures on Christian Science for Ninth Church of Christ, Scientist. At the first he was introduced by George Edward Simmons, first reader, who said:—

Lectures of this nature are given from time to time in all parts of the civilized world for the purpose of telling the truth about Christian Science and what it is doing for mankind, and proclaiming to the world that the Christ is risen and is again seen to dwell among men. As Christian Scientists we know that this is true, for we see the sick healed, the lepers cleansed, the dead raised, and devils cast out,—the "signs following" referred to by Christ Jesus.

The introductory remarks of Mrs. Martha Cohn, second reader, at the second lecture, were in part as follows:—

What does the study of Christian Science promise us and our fellow men, and why are we seeking it? St. John tells us that "God is love," yet we find sin and trouble, sorrow and sickness, on every side. Does God permit this evil? May we perhaps find a solution for our hearts' problems here? In Isaiah we read, "Ho, every one that thirsteth, come ye to the waters." Where is the fountain of pure living water, from which we may drink, and thirst no more for sin? Is there an ark of safety, a refuge from the storm of despair and discouragement? These are indeed vital questions, and they touch each of us in one form or another.

In the twenty-first chapter of John we read how Jesus asked Peter the third time, "Lovest thou me? . . . And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep." Are we here because we seek this food, this bread from heaven? Are we heart hungry to hear the sweet message "Peace, be still," that will calm the turbulent waves of error and seeming destruction? In Isaiah we read, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace."

Let me tell you of one who nearly fifty years ago was struggling in deep darkness and despair. She earnestly sought the Bible, and there found a beam of heavenly light. A glorious revelation dawned upon her pure spiritual sense

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which lifted her instantly from the "valley of the shadow of death." Rejoicing in her newly found freedom, this unselfish woman, Mrs. Eddy, embraced the whole world in her loving thought. She must needs bring this revelation of divine Love to all mankind, this Christ-teaching which healed and redeemed men on the shores of Galilee nineteen centuries ago. Did not Christ Jesus promise us another Comforter, that would abide with us forever, "even the Spirit of truth"? This blessed truth is today flooding the whole world with its glorious ministry of peace.—*Correspondence.*

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Moline, Ill.

The remarks of J. M. Cleaver in introducing Virgil O. Strickler, who delivered a lecture on Christian Science, were in part as follows:—

One of the greatest discoveries of the nineteenth century, in its practical value to the human race, was the discovery that the miracles performed by Jesus were but the practical application of the truth, and reliance upon the divine Spirit, the infinite God, the power that knows no limitations. The teaching of Christ Jesus to us was that we also could destroy evil and find perfect health, abundant strength, and the joy of living in the harmonious, eternal, intelligent Principle of life that actuates the universe and empowers mankind. It is not surprising that this discovery of the Principle of love and service to humanity should have originated with a woman, for to Mrs. Eddy, the Discoverer and Founder of Christian Science, is due the credit and the praise and the thanksgiving of all those many thousands who, like myself, have been helped or saved by this great truth.

Correspondence.

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Los Gatos, Cal.

The Christian Science lecture given at Ford's Opera House was well attended. The lecturer, William R. Rathvon, was introduced by Mrs. Lee McKinney, who spoke as follows:—

Men have ever been seeking the truth about all things. This is shown in their running to and fro, analyzing, weighing, and measuring thought and matter in their effort to find it. The thinking world is awakening to the fact that all ultimate truth lies outside and above the physical, and must be sought in the metaphysical. Jesus said, "Ye shall know the truth, and the truth shall make you free." This promise was not alone to a few followers of his day who did receive the blessing, but it was for all followers in all ages,—"for them also which shall believe on me through their word." Today this promise is exemplified through the teachings of Christian Science. The truth is again understood and practised. Thousands of men and women testify to its fruits by healthy, reformed, purified, and uplifted lives.

Los Gatos News.

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Lectures to be Delivered

CALIFORNIA—Los Angeles (Second Church): Clarence C. Eaton, Church Edifice, 948 West Adams street, 8 p.m., Sept. 11; Auditorium Theater Beautiful, 3 p.m., Sept. 12.

CANADA—Berlin, Ontario: Dr. Francis J. Fluno, Church Edifice, 8:15 p.m., Sept. 14.

COLORADO—Glenwood Springs: William R. Rathvon, Orpheum Theater, 2:30 p.m., Sept. 5.

Gunnison: William R. Rathvon, Unique Theater, 2:30 p.m., Sept. 12.

Limon: William R. Rathvon, Limon Auditorium, 8 p.m., Sept. 10.

CONNECTICUT—Meriden: Prof. Hermann S. Hering, Poli's Theater, 3:30 p.m., Sept. 12.

ENGLAND—Harrogate, Yorkshire: Clarence W. Chadwick, The Kursaal, 3:15 p.m., Sept. 26.

Hull, Yorkshire: Clarence W. Chadwick, Royal Institution, Albion street, 8 p.m., Sept. 27.

ILLINOIS—Chicago (Seventh Church): William D. McCrackan, Church Edifice, 5318 Kenmore avenue, 8 p.m., Sept. 13 and 14.

Chicago (Fifteenth Church): Jacob S. Shield, Masonic Temple of Austin, 2:30 p.m. and 4:30 p.m., Sept. 12.

Wilmette: Dr. Francis J. Fluno, Village Theater, 1150 Wilmette avenue, 3 p.m., Sept. 5.

KANSAS—Great Bend: William R. Rathvon, Library Hall, 8 p.m., Sept. 17.

Hutchinson: William R. Rathvon, Convention Hall, 8:15 p.m., Sept. 16.

MASSACHUSETTS—Adams: Bliss Knapp, Universalist Church, 3 p.m., Sept. 12.

Buzzards Bay: Willis F. Gross, Town Hall, Bourne, 8 p.m., Sept. 3.

MICHIGAN—Detroit (First, Second, and Third Churches): Dr. Francis J. Fluno, The Arcadia, 3 p.m., Sept. 12.

Jonesville: Jacob S. Shield, Theater, 8 p.m., Sept. 17.

Ludington: Jacob S. Shield, Church Edifice, 402 Filer street, 8 p.m., Sept. 16.

Plymouth: William D. McCrackan, Church Edifice, Main and Dodge streets, 8 p.m., Sept. 17.

MINNESOTA—Minneapolis and St. Paul (community lectures), Bliss Knapp:

St. Paul, First Church, Summit avenue and Grotto street, 8 p.m., Oct. 1 and 3.

Minneapolis, First Church, 24th street and Nicollet avenue, 8 p.m., Oct. 4; Second Church, Second avenue South and Eleventh street, 8 p.m., Oct. 5; Third Church, Lake street and Holmes avenue, 8 p.m., Oct. 7; Fifth Church, University and Twelfth avenues S. E., 8 p.m., Oct. 8; Sixth Church, Summit and Hennepin avenues South, 8 p.m., Oct. 10.

MISSOURI—St. Louis (First Church): Frank Bell, Church Edifice, Kingshighway and Westminster place, 8 p.m., Sept. 16 and 17.

MONTANA—Billings: George Shaw Cook, Church Edifice, 8 p.m., Sept. 14.

Helena: George Shaw Cook, Unitarian Church, 8 p.m., Sept. 13.

Missoula: George Shaw Cook, Missoula Theater, 2:30 p.m., Sept. 12.

NEW HAMPSHIRE—Keene: Prof. Hermann S. Hering, Wildey Hall, Odd Fellows Building, Roxbury street, 8 p.m., Sept. 13.

NEW YORK—Buffalo (Second Church): Bliss Knapp, Elmwood Music Hall, 3:30 p.m., Sept. 19.

Franklinville: Bliss Knapp, Morgan Hall, 8:15 p.m., Sept. 17.

Newburgh: Bliss Knapp, Academy of Music, 8 p.m., Sept. 16.

NEBRASKA—Kearney: William R. Rathvon, Opera House, 8 p.m., Sept. 14.

OHIO—Bucyrus: William D. McCrackan, The Hippodrome Theater, 3:15 p.m., Sept. 12.

OREGON—Portland (Society): George Shaw Cook, Auditorium, James Johns High School, 8 p.m., Sept. 9.

SOUTH AFRICA—Cape Town: Col. William E. Fell, City Hall, 8:15 p.m., Oct. 5.

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Testimonies of Healing

One year ago, when the writer entered as an inmate "the Michigan reformatory," and heard the clang of the iron gates as they closed behind him, the words, "All hope abandon, ye who enter here," took on a new and realistic meaning. There seemed not a ray of light or hope anywhere. While in jail awaiting sentence, he determined to end the farce of life, and was deterred from so doing only through the earnest efforts of a student of a different faith, who has since become an active worker in that cult.

This prisoner determined to postpone the day of his demise, look over the premises at the reformatory, prepare himself as best he might for the great change, and then bow himself out. That this was no idle fancy may be seen from the fact that he believed his case hopeless, that only failure and unhappiness awaited him in life. From what he had experienced of the injustice and duplicity of human kind, he reasoned that it were far preferable to stand at the judgment seat of a just God than to remain longer in a world governed by treacherous, unrighteous men. Faith in humanity was gone, and he eagerly looked forward to the long journey. The most serious phase of the situation was this: he had lost the desire to live—no motive for life remained.

A few weeks later, a vacancy having occurred in the library, the writer was assigned to the position of librarian's clerk, which office afforded much time for study and reflection. In looking over the twenty-five hundred volumes which the library contains, his eye fell upon a title which interested him. It was "Science and Health with Key to the Scriptures" by Mrs. Eddy. This was not the first time he had seen this work. The summer previous, while at Hong Kong, he had read the book in a desultory way, and had been greatly displeased with its doctrine. Now he seized it, with a thought that perhaps after all here might be hope and help, and forthwith began a careful study of its teaching. Very soon he timidly confided to the warden what he was doing, and to his surprise this gentleman in various ways encouraged the effort, and through his interest *The Christian Science Monitor* became a daily visitor at the prisoner's desk. One day the warden told this man that the desire for liquor came not from a physical need, but from "an inflamed imagination." No. 7641 now went to work with this thought in mind, and soon learned that Christian Science allays inflammation by proving the absolute nothingness of the objects of our fear. Side by side were placed Science and Health and a Bible given the writer twenty-five years ago, and then and there began the struggle for a man's soul.

Remember that "7641" was brought up in the orthodox faith, had made about seven "starts" in religion, turned from the church to rescue missions, was once mesmerized, and had taken the Keeley cure, all in a frantic effort to be rid of the appetite for strong drink. Many of his friends thought he was crazy, and even went so far as to have him examined by an alienist; but this gentleman pronounced the patient a chronic alcoholic, though otherwise sane.

This then was the condition of one who began the study of Christian Science in prison a year ago. Preparations were even carried on to fulfil the destructive purpose previously formed, but "7641" clung to his study,—it was all there was to which he might cling,—and soon was begun that strange change which Mrs. Eddy characterizes as "chemicalization;" the patient was passing from a desire for and a belief in death, into an understanding of God as Life and Love, because he was slowly coming to know that God is All, leaving no room for an opposite belief. He came to know God as One who works as Principle and not by caprice; in other words, all that was needful was to swing into harmony with the divine Mind, to cease from doing (or believing) evil, and learn to do (or think) well. Today the writer is wholly free from the liquor lust; more than that, he is at peace with his Maker. He is aroused from the dream of the physical, and is awake to the reality of the spiritual. For him all is changed, for God is All, and through Christ has brought deliverance nigh.

The comfort he has found is that of one who is a "new creature" in Christ Jesus, whose sense of heartache is destroyed because he has entered into the "holy place," into which cometh nothing "that defileth, neither whatsoever worketh abomination, or maketh a lie." After thirty-five years of heart hunger he has found shelter in a city which "lieth foursquare." And the gates of it are not closed at all by day, and there is no night there; for the glory of the Lord doth lighten it, "and the Lamb is the light thereof."

"7641," Ionia, Mich.

Above is a true copy of the experience of himself written by No. 7641, as is attested by a letter from the warden, Hon. Otis Fuller, which was attached thereto.—EDITOR.

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I suffered from anemia, stomach disorder, and lung trouble. Three doctors treated me at various times, but failed to effect a cure. When I was first told of the lung trouble I was in a most pitiful state of mind. The doctor's medicine was doing me no good, so a western trip was recommended; but the thought of dying among strangers almost drove me frantic. I was weak and miserable, and it was thought among my friends that when the leaves began to fall the end would come. Then in August, 1913, I came to Christian Science, feeling that in this lay my only hope. A friend loaned me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I read this book all my waking hours and also was treated by a practitioner. After the first treatment I was much better, fever, night sweats, and a bowel difficulty disappearing into their native nothingness.

At the end of five treatments I was a well girl, and since then have put on flesh and have not lost a day from work on account of sickness. I am very grateful for the improvement in my health, and my friends are all astonished at the change in my condition. I have laid aside glasses after wearing them for eight years, and which an eye specialist said I would always have to wear. A scar caused by the application of an acid on my face is gradually disappearing, although a doctor said it could not be removed. These benefits and numerous others make me very thankful, but the deeper gratitude is for the spiritual uplift, which does not come in any other way.

Christian Science is a practical religion; there is not a moment in our lives when we cannot apply it. "Divine Love always has met and always will meet every human need" (Science and Health, p. 494). I am more grateful for Christian Science than words can express. It is my dearest possession.—ANNA M. FRANCK, St. Clair, Mich.

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[Translated from the German]

We read in Psalms, "Call upon me in the day of trouble: I will deliver thee." I have heeded these words, and may say with others, "The Lord hath done great things for us; whereof we are glad." For three years I walked in darkness. All material means had proved unavailing, and then through Christian Science light shone upon my path. I feel that I

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must tell others of the blessings which I have experienced thereby. I am thankful to God for having led me to Christian Science, whereby I have found healing within a short time, and grateful to our revered Leader, Mrs. Eddy, for having again brought to light the truth which for centuries was lost, as well as to my helper, who knew how to make it clear to me that the disease was but an error of thought, which would vanish before the higher recognition as darkness does before the light.

For three years I was afflicted with catarrh of the bowels. I had long lost all faith in allopathy, and when there was no improvement after having been under the care of a homeopathic physician for two years and a half, I tried what is called "nature-cure" as a last resort. The head physician of the sanitarium declared he would be able to cure me within a short time, and after a while there was some improvement, but it was followed by a relapse. The physician expected to cope with this by prolonging and intensifying the treatment, but there was no change for the better, and even the medicines to which he finally resorted were ineffective.

When, therefore, I was left in no better condition than before, a friend called my attention to Christian Science, of which I had never heard up to that time, and I applied at once to a Christian Science practitioner. He directed my thought to the Christ-healing, which he described as "the same yesterday, and today, and forever." I bought a few copies of the *Herold*, and after reading them over several times, what the practitioner had said concerning this disease became clear to me. Treatment was taken up, and it was not long before I was rid of the ailment. Minor relapses occurred, but I was able to overcome these myself, with encouragement from the practitioner.

I have since purchased a copy of the Christian Science text-book, "Science and Health with Key to the Scriptures," and the good health which I now enjoy I owe to Christian Science, for through it I have been shown how to attain to well-being and how to preserve it. I was also healed of three ruptures during treatment for the above mentioned trouble. Though I had worn trusses, these were discarded when I began to have treatment, and during the year which has elapsed there has been no occasion to wear them again.

When I sum up the blessings which Christian Science has brought me, I am led to say with the prophet Isaiah, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

H. Bähre, Ramlingen, Kr. Bargdorf, Pr. Hannover, Germany.

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Some time ago, while talking with a friend who had been beautifully healed in Christian Science, she seemed to think it strange that a certain ailment had not been healed. I told her we must be truly grateful for what we have already received before we can hope to gain more; but then I questioned myself. Had I been truly grateful for all the blessings that have come to me while studying the Bible with the light thrown on it by our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy? Had I not often let error prevent me from giving my testimony, although knowing the benefit I have received from reading those of others in our periodicals?

It is eight years since the truth dawned on my consciousness, and during all that time it has met every need. A bowel disorder of long standing, headache, an attack of influenza, a sprain sustained by a fall, an illness that I feel sure was malarial fever,—all have been destroyed by the power of Truth. Christian Science has taught me what it means through Principle to love one's neighbor as one's self, and has given me moral courage. My daughter, who is a member of the Christian Science Sunday school, and who is gaining a most remarkable and helpful understanding of the Bible and of Science and Health, has aided me as well as herself many times, and has overcome in herself a throat affection to which she seemed subject before coming into Science. Christian Science helps her to solve all the problems that come into a young girl's life, and I want to express my heartfelt gratitude for the Sunday school teachers who so lovingly give their time and thought to the work.

Words seem meaningless to express all the love I feel for Christ Jesus the Wayshower, and my gratitude to our revered Leader, who through her life and works has made all these things possible for us.

Amelia Stemler, Roslindale, Mass.

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About seven years ago I was healed through Christian Science of what the doctors pronounced a complication of diseases, after material remedies had failed to relieve me. Among these ailments were nervousness, bowel disorder, ovarian trouble, and an abscess. For a number of years I had not been well, and suffered dreadfully from female trouble and great weakness. I had several physicians and took many kinds of medicines, but with only temporary relief.

In February, 1906, while living in Denver, Col., I became very sick, and was worse than I had ever been. At this time I had two doctors. The second one told me that the fever was high and my condition serious, and that I must be removed to a hospital at once, as the best of care was necessary. Accordingly I was sent to a hospital, where I stayed almost two weeks. Then I begged to be taken home, although I was not well and could not stand alone, or even by the help of two others. I had to be moved from the hospital to the carriage in an invalid's chair, and the doctor and nurse said I must be put to bed as soon as I reached home, for I would be worse if I tried to sit up. The doctor visited me daily, each time telling me I was still seriously ill and giving me little hope of recovery. Then I began to pray very earnestly to understand God and to feel His help and presence here on earth.

It was at this time that I decided to try Christian Science, and I believe that this decision came in answer to prayer. I knew very little of this religion, and had learned what I did know from a friend who was studying the literature. I loved all that she explained to me of its teachings; it seemed more like the truth to me than my own religion, although I was a faithful member of another church. I had heard of a few cases of healing in Christian Science, and these gave me hope; but while I was sick no one asked me to try it,—simply taking it up myself as a last resort.

After making up my mind to have Science treatment a great relief came over me, for I believed Christian Science was the truth and would heal me. A friend sent me a *Sentinel*, and this was read with joy. The practitioner came that evening and began treatment. I slept better that night, and the next day dressed myself and sat up most of the day, —something I had not been able to do since my illness began. In a few days I could do all my work and was able to walk a distance of eleven blocks, while a week later I walked over three miles without any injury whatever. I continued treatment a little more than three weeks and was healed, and the old ailments have never returned. There are yet some problems to be worked out, but they will be solved as I rely upon divine Principle and endeavor to live obedient to Truth.

Prior to taking up Christian Science I always looked on

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the sorrowful side of life and was very unhappy. I was not only healed of the physical ills, but of this condition of thought, and am now a truly happy woman. My blessings have been many, as I have had gratifying demonstrations for myself of the healing power of Christian Science, and have also helped others. By the aid of a practitioner I was healed of a severe attack of chills in a very short time.

Friends say there is a wonderful change in me since taking up Christian Science, and as a result a number of my family have turned to it. My mother's eyesight has been much improved, and every member of the family who has come into Science has been healed of some form of illness through this great truth. My sister's baby has recently been healed of spasms. Three of us have had class instruction, and I am now a member of The Mother Church. For all these blessings, and many more, I am indeed most grateful.

MAUD M. BOATWRIGHT, Indio, Cal.

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It is with a heart full of gratitude that I send this testimony of what Christian Science has done for me. It has changed a life of ill health and misery to one of peace and joy. More than twelve years have passed since Christian Science was first offered to me; but at that time I would have none of it, though, like many another, glad to turn to it when all else had failed.

I was suffering from a severe form of stomach disorder and had lived for more than a year almost entirely on liquids, so that I was starving for a good meal. Then too I had been in a hospital having treatment under four different medical men, but instead of getting better was gradually becoming worse. After all this suffering I was told that I must either submit to a severe operation, from which there was little hope of recovery, or a malignant growth of the stomach would probably result. I tremble to think of what might have been the consequences if Christian Science had not set me free. I went to the Christian Science church to hear the testimonies, but without any faith in this religion. Though every person there was strange to me, I was led to speak to a practitioner, who was able to set me right at once. After talking with her I put aside all my medicine and began to eat anything I fancied without suffering any ill effects. Then after a week's treatment one of the worst symptoms of my complaint disappeared never to return, and as I have gained understanding my healing has progressed.

This healing means a great deal to me; but what means more is the fact that my only child has been completely restored to health. She was suffering from severe attacks of acute stomach trouble, having had seven in three months. We would put her to bed quite well, and before morning she would waken in a high fever, sometimes followed by convulsions. Each attack left her weaker, and we lived in constant dread. Finally I applied for Christian Science treatment, and relief came almost at once. Instead of lasting from four to seven days as formerly, the attack lasted only twenty-four hours, and the child has never had another. She has not had a dose of medicine since April, 1913, whereas before that she took it almost daily. She has been able to put off glasses which the specialist said she would need to wear for a few years.

Both my little daughter and myself are perfectly well, for the healings are permanent and complete. I am around from six in the morning till nine at night and can truthfully say I am never fatigued. I have surely proved that "the joy of the Lord" is my strength. It is two years since our first healing, and it would be impossible to tell of the many demonstrations we have had since then. Many of them have been instantaneous and have come through our own understanding, for I prove the power of divine Love every day and every hour. I came to Christian Science for physical healing and got it, but this is not to be compared with the peace it brings. I am very grateful for all our literature, but especially for the helpful messages the periodicals bring us.

Words cannot express my gratitude for all these blessings, but those who have been in the same position know how great it is. I am deeply thankful to our Father-Mother God for His glorious truth, and grateful to our dear Leader, Mrs. Eddy, for giving us a book through which the Bible can be understood, since it indeed solves all our problems and gives to us that peace which passeth understanding.

MRS. M. THIRKELL, Victoria, British Columbia, Canada.

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Over eleven years ago I was sick, and had been for six months, not having one night's sleep during this time. I knew nothing about Christian Science then, but was told by a friend that I could be cured. I had suffered for so long that I was willing to try this healing truth, having proved medicine could not make me well; so my friend went with me to a practitioner. After the first treatment I slept all night and was free from pain. It was several months, however, before the bowel trouble was entirely healed. Then too my eyesight was restored, although at one time it seemed as if it were gone. The practitioner gave me a copy of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and told me to read it every day. On telling her I would like to do so, but could not distinguish one letter from another, and my eyes hurt me all the time, she lovingly said, "You can see;" and indeed this was proved to me. It was not a great while before I read Science and Health through, my sight having been gradually restored. Even that healing alone is something for which to be grateful always.

There have been many beautiful demonstrations since then, one instance being in connection with blood-poisoning. I tried to overcome this by reading the text-book, but at the end of a week was still in a very serious condition. My entire body was so stiff that I could scarcely move or dress myself without help, and all who saw me were much alarmed. I asked for Christian Science treatment, and the practitioner came to me for several days; then, as I improved, she asked me to come to her home. With help I was dressed, and my mother assisted me out of the house and down the steps. On starting to walk, it was only with difficulty that I kept on my way, and when I got to the home of the practitioner it was all I could do to get up the steps, being almost exhausted. After having treatment I felt well, and in two weeks was completely healed. Another beautiful healing was that of a severe pain in my right side, with a swelling so pronounced that I could not wear my clothes. I again called for help in Christian Science, and was relieved of this trouble in a short time.

Christian Science not only heals us of sickness and sin, but also of fear. Some time ago I had considerable work done on my teeth, and with a little help in Science it was completed with only slight pain. I was also helped very much during my mother's illness. Just a week from the day she was taken sick, she seemed to be passing away, and great fear took possession of me. Absent treatment was given, and mother went to sleep and did not wake for several hours, when her condition was greatly changed. I know it was through the help which was given me in Christian Science that I was able to nurse her for six weeks, as I had to lift and move her, besides having all the household duties to look after.

In the past few months I have been made more grateful to Christian Science for the help which I received during an experience with a felon. The condition was such that I could scarcely move around; indeed, some expected to see

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me lose the finger. The healing was slow, but I am grateful for it. I was able with the help of Christian Science to dress the hand and attend to it myself, though without it that would have been impossible.

In these and other experiences, it surely has been proven to me that God is an ever present help in time of trouble, and my heart is full of love and thankfulness to God, as well as gratitude to Mrs. Eddy for Christian Science. I am also grateful for our literature, which is a great help to me every day.—Mrs. W. A. Trice, Willis, Texas.

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[Translated from the German]

I gratefully join others in telling of how I was led to the blessed truths of Christian Science. In 1906 I was taken ill with a severe affection of the throat. At first I had allopathic treatment, but failed to improve; in fact the trouble manifested itself so severely that I completely lost my speech and could make myself understood only by nodding and shaking the head. I then tried homeopathy, though with no better results,—indeed, the conditions were aggravated. The physician, as well as my mother and brothers, had decided to take me to a specialist; but I had no confidence in drugs, as an acquaintance of ours who had become afflicted with the same trouble had finally succumbed to it, despite medicine and an operation.

My sister, who had experienced many benefits through Christian Science, then advised me to turn to it for relief. I immediately wrote to a practitioner in Berlin to ask for help, with the firm trust that our common prayer would be answered. With one treatment I was able to speak and sing as formerly. A wonderful sense of joy came over me, and I shed tears of gratitude. This quick healing taught me that in order to have our prayers answered we must believe with all our hearts.

During the following four years I saw many glorious demonstrations, yet I overlooked the fact that I needed more purification of thought. This recognition came to me in 1911, when during a whole month I was unable to sleep at night. As I could not attain to clear thinking without some one's help, I wrote to a Christian Science practitioner in another locality, asking for treatment. Relief was immediately experienced, as on other occasions, and since that time I have enjoyed good sleep. It is quite clear to me now that we need not worry about material things, for we read in the Bible, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you;" and I now understand the meaning of the words, "He is a buckler to them that walk uprightly." I also know that anything which keeps us from doing good is only error, and being the result of wrong thought, it would hinder our progress in truth. Let us therefore "stand porter at the door of thought," as Mrs. Eddy tells us (Science and Health, p. 392). I am indeed happy for having found the truth, and would not now want to live without it.

For the many blessings which have come to me through Christian Science I am profoundly thankful to God, and most grateful to our beloved Leader. I will endeavor to express my gratitude by growing spiritually and assimilating more and more of the truth.—Hermine Ney, Pölitz, Pommern, Germany.

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How happy it is to believe with a steadfast assurance that our petitions are heard even while we are making them; and how delightful to meet with a proof of it in the effectual and actual grant of them!—Cowper.

From Our Exchanges

[James E. C. Sawyer, D.D., in *The Christian Intelligencer*]

Spirituality is not fanaticism. It is not emotional eccentricity. It is perfectly consistent with common sense, sound business methods, the amenities of civilized social relations and pleasures, a reasonable religious creed, and an orderly and beautiful mode of worship. A crank may be a Christian; but he is not a Christian because he is a crank, nor is he a crank because he is a Christian. He is a crank because he is mentally or morally deformed. There have been very peculiar saints, but their holiness was not in their eccentricities. Spirituality promotes symmetry of character, intellectual, social, and moral. Strength and beauty are in the sanctuary of a really noble and holy character. The strength of Christ was beauty; the beauty of Christ was strength.

[*The Christian Work*]

It is an inspiring thought that all we are to be is already present to the mind of God and is being wrought out by His mighty hand. God has the ideal Jerusalem always before Him, the ideal city of God, the ideal humanity. Properly speaking, we cannot attain to anything which we are not already; we cannot outdistance what God eternally sees; we become what we are. This is a point which it is difficult to make clear, for the facts of every-day life appear to contradict it hopelessly. Nothing can seem much more absurd than to say of a savage or a scoundrel that he is something other than he seems to be even to himself, and that in this fact consists his chance of being delivered from the power of his baser instincts; but so it is. Nothing truly exists, or ever will exist, which is not externally present to the thought of God; what we call evil is merely the finite mind taking the shadow for the substance and allying itself thereto, as St. Augustine said. We may not always be able to help it; some people would tell us that we are not able to help it at all; but whether we are able to help it or not, evil is evil only because the corresponding good is hidden from our vision.

[*The Christian Register*]

We must not exalt "peace" to be our superlative of human conditions, for it is not that; there is a higher. "Righteousness" should stand at the top; "truth" should be seated on the throne. Mere "peace" may squat in a sty or doze on a green-scummed duck-pond; peace may consort with indolence and selfishness and cowardice. Truth and righteousness are tireless leaders with armor dented but untarnished. On the road to Jericho the priest and the Levite kept the peace, and the world has scorned them; the Samaritan altered his plans and responded to the appeal, and the world honors him. Pilate remained strictly neutral, but his washed hands have not averted the condemnation of mankind.

[*American Lutheran Survey*]

The only sane, sensible, and ultimately successful method of reforming society is the simple preaching of the Bible. It applies to every possible human relationship, public and private, national and international. It goes to the roots of every movement and of every human interest. It undermines and subverts everything that is evil. It sows the vital and potent seed of that which is permanently good. When our Lord said, "Every plant, which my heavenly Father hath not planted, shall be rooted up," he declared the revolutionary nature of Christianity as taught in the Bible.

The fault does not lie with the Bible; it lies with society, which refuses to take the Bible at its face value; it lies in the failure of men and of nations to give it an honest trial.

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Men are dishonest in their treatment of Christianity. With mean hypocrisy they blame Christianity in order to justify their own wickedness. Many of the plain commandments of Jesus are a dead letter in the lives even of church-members. The cardinal truths which he emphasized concerning sin and salvation through faith in himself are repudiated by the would-be reformers of church and state. They propose to regenerate society and establish a Christian community. They start out by discarding God's method and God's means of bringing about that much desired consummation. They ignore God's demand for that which is central and vital, the salvation of the soul. They undertake to modify God's prescription by leaving out the only potent remedy,—the Word of God.

[*The Congregationalist and Christian World*]

Even more than peace, the world needs righteousness. Could peace be compelled, it would carry in itself no prospect of continuance unless the soul of humanity were controlled by the inward forces of good will. Peace by compulsion must always end in failure, as new generations come to the front with new ambitions and new leaders. The primal need is love of justice and obedience to God's law written upon the hearts of the people.

We shall make no real progress toward the end we all desire if we insist upon measures for peacemaking which go no deeper than our natural desire to be set free from suffering. Peace and righteousness must dwell together. Had God's law ruled in the minds of European statesmen, had they looked at the problems of neighborhood in the light of the divine good will toward men and the duty of brotherhood which is not limited by frontier lines, there would have been no war. If war has come in our time, it has come because the leaders of the people have forgotten righteousness. If war is to be banished from the earth and the way of peace made plain for our children, it must be because Christ reigns in righteousness.

[Rev. Charles E. Corwin in *The Christian Intelligencer*]

Among the many contrasts of Jesus' character we note that in regard to sin. Jesus knew all about sin. His indignation against cherished evil has never been surpassed; his sympathy for the penitent sinner has never been equaled. His awful pictures of the doom of sin are the most lurid upon the page of Scripture. But in him his friends could find no flaw. The closer they came to know him the more enthusiastic they became about his character. He was in their eyes not only without spot, but he was the life and the light of men, the image of the invisible God. His enemies searched him close, but their testimony, recorded in the Bible and in their own writings, can only accuse him of miracles wrought by magic.

[*The Universalist Leader*]

Our obligations are measured by our abilities and opportunities. The actual value of what the rich men cast into the treasury far exceeded that of the widow's mite. It is also probable that, being put to the same use, it did more good. Yet the widow was more highly commended because she had given more in proportion to her means. The same rule applies to any service that we may render, whether it is material, intellectual, or social. The essential question is, How near does it approach the limit of our possibilities?

[Bishop Theodore S. Henderson in *Western Christian Advocate*]

There are many people to whom religion is a fashion rather than a passion, and until our religion becomes a passion it will never become a power.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

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

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

From the Editor

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

From the Publishing Society

The pamphlet entitled "The Father's Business," already printed in English and German, has been translated into Swedish, "I Faderns Tjänst," and is now published with the English and Swedish versions on opposite pages.

The article by Frederick Dixon entitled "Christian Science Healing *vs.* Mental Suggestion," originally published in the *Weekly Budget* of London, England, has been translated into Norwegian, "Christian Science Helbredelse i motsætning til Mental Suggestion," and is now published in pamphlet form.

The lecture by Bicknell Young, C.S.B., "Christian Science: The New Birth," has been translated into Norwegian, "Christian Science: Gjenfødelsen," and is now published in pamphlet form with the English and Norwegian versions on opposite pages.

"The Sons of God," a lecture by Col. William E. Fell, C.S.B., has been published in pamphlet form and is now on sale at prices shown on the opposite page for our regular pamphlets.

From the Clerk of The Mother Church

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

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

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

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

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The Christian Science Journal

Published Monthly

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

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

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

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Published Monthly

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Works on Christian Science

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVIII No. 2

Boston, September 11, 1915

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Items of Interest

During the last decade the forest service has classified as agricultural and opened to public entry more than 15,500 individual scattered tracts of land in the national forests, comprising more than 1,700,000 acres, says an article by the chief forester, published in the year book of the department of agriculture, just issued. Within the last two years, in addition, several large blocks have been eliminated, aggregating more than 2,500,000 acres, while nearly 2,000,000 acres more are now under consideration for elimination. All the remaining agricultural land in the national forests is confined chiefly in isolated tracts scattered here and there; to restricted areas requiring irrigation, where water cannot be obtained; and to certain river bottoms and benches which are not covered with very heavy and valuable timber.

A constant pressure is being brought to bear on the government by private individuals who want to acquire possession of these heavily timbered agricultural lands; single quarter sections of which often have a value as high as $20,000 for the timber alone. In spite of the fact that some of these lands have soil suitable for agriculture, to throw them open as homesteads would not result in farm development. This has been proven over and over again where lands of this kind, acquired under the homestead law, are today held not by homesteaders but by lumber companies, who promptly purchased them from the settlers as soon as title passed from the government, a speculative process which effectively prevents men of small means from acquiring land and establishing homes. The government is withholding from agricultural entry all such heavily timbered land until after the timber is cut off. As soon as this is done the land will be open to entry, and settlers will be able to acquire it directly from the government without cost, instead of having to pay from forty to sixty dollars an acre to land speculators.

At the recent convention in Boston, Mass., of the "House of Governors," a conference of governors of various states of the Union, some of the subjects discussed with the object of bringing about greater uniformity in state laws and state interests were: The governors' initiative, the functions of the executive department relative to the budget, the short ballot, abolition of capital punishment, state or national control of waterpower sites, conservation of natural resources, the state's duty in the matter of national defense, and the duty and responsibility of the governor in dealing with prisoners.

The Boston *Transcript*, in speaking of the conference said: From the social standpoint the convention was an unqualified success. Unfortunately, the serious problems were not given all the consideration they deserved. A number of the more prominent members remarked that the one fear has always been that the meetings would ultimately become "junkets" and that, in their opinion, the doubts of a few years ago apparently were well founded. If there is to be any criticism, it will be along the line that too many events, both entertainment and business, were crowded into the four all too short days of the council.

A contest which has been waged for the last three years between the Missouri Pacific and the Union Pacific railroad systems has just ended in a victory for the latter line and the prize, almost the entire traffic of the great "inland empire" of Idaho and parts of Montana, Utah, and Wyoming, will go to the winner. The interstate commerce commission has given the Union Pacific the right to refuse to divide business into the "inland empire" with its rival and competitor, the Denver & Rio Grande Railroad. Three years ago the Union Pacific, after having spent more than one hundred million dollars on its road-bed and equipment, announced that the interchange of traffic between its lines and those of the Rio Grande, which had taken place at Ogden for eighteen years, would no longer be in effect, but that, in future, business to and from exclusive Harriman points in the Northwest must be delivered to the Harriman road at Omaha, Neb., or Denver, Col., instead of at Ogden, Utah. The commission found that since Union Pacific trains cover the territory in eighteen hours less time than the trains of its competitors, the former road has the moral and legal right to take full advantage of its superior facilities.

The number of elementary and public schools in Chile increased nearly 50 per cent from 1906 to 1913, and in the same time the amount spent by the government on these schools was more than doubled. The public schools of Chile include one agricultural institute, five practical schools of agriculture, two mining schools, one graduate school of physical instruction, three industrial schools, thirty professional schools, four manual training schools, six military schools, one conservatory of music, twelve universities, sixteen normal schools, and eleven commercial schools. About fifty private schools also are mentioned.

Professor Nelson of the American Museum of Natural History, excavating ruins of the Taos, near Santa Fé, New Mexico, this summer, has cleared out 475 rooms and one kiva in six pueblos ranging in age from the time of the cliff dwellers to late Spanish days. In San Marcos pueblo he has outlined forty-three separate stone buildings with a total of 3,000 ground floor rooms. He has recovered and classified thousands of implements, pieces of pottery, bones of various animals, and perfectly preserved corn, beans, squash, and pumpkins. He also has outlined immense irrigation or water storage works built by the prehistoric dwellers in these villages.

The greatest total of internal revenue receipts in the history of the United States government is recorded in the annual report of the commissioner of internal revenue. The income tax from individuals was $42,000,000 under the amount estimated by the framers of the income tax law when it was enacted. The aggregate receipts during the fiscal year ended June 30, including the corporation and individual income taxes, reached $415,000,000 against $380,000,000 for the previous year. Corporations paid in $39,144,529 and individuals $41,046,166.

The Engineers Club of Rio de Janeiro in accepting the invitation to take part in the second Pan-American scientific congress, has named its delegates. The club regrets the short time available for the preparation of material for presentation to the congress, but will endeavor to make a good showing of the achievements of civil engineers in Brazil in such works as port and harbor improvements, railway construction, irrigation power development, plans for improving the cities of the coast and the interior, and so forth.

Chinese students, men and women, from the colleges and universities throughout the eastern United States gathered a few days ago at Middletown, Conn., for the opening sessions of the eleventh annual conference of the Chinese students' alliance of the United States. The sessions are being held at Wesleyan University. Among the questions are considered national defence, advancement of education, foreign relations, economics, and industrial reconstruction.

Plans for the erection of a high-powered wireless telegraph station at Ft. Adams, Newport, R. I., became known with the recent arrival of material for the plant. This station, it is understood, will be the first of a projected chain of towers which will establish radio communication between the principal army centers of the coast. The naval system already covers much of the coast line for that branch of the coast defense.

Representatives of thirty-nine college newspapers of the United States and Canada, having a total circulation of more than one hundred thousand, at a meeting held in New York city for the purpose of consolidating their business interests, decided to bar all kinds of liquor advertising from their columns.

The new wireless station in the grounds of the naval hospital at Chelsea, Mass., will be opened for business Sept. 15. It is to be the most powerful station on the Atlantic coast. The station at the navy yard will be run in connection with it.

American importers of figs have given up hope of securing shipments of new crop Smyrna figs in time for the holiday trade. Imports in normal seasons run up to 20,000,000 pounds, and a large part of this stock goes into consumption during the holiday period.

The Calcutta University Institute aims at introducing the social, artistic, athletic, and dialectical features of English university life into the conditions of the student lot of Calcutta. The University of Calcutta is purely an examining body.

Up to Aug. 1 the New York city public service commission had awarded $160,000,000 of construction and material contracts for its dual subway system.

A commission to consider changes in the constitution of New York state has been in session during the summer. It is considering among other things the proposal of a short form of ballot.

The official report of the department of mines of South Australia shows the value of the production of all minerals in the state as £600,855 for the calendar year 1914.

The total number of visitors to the Panama-Pacific exposition has passed the eleven million mark.

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Christian Science Sentinel

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

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Confidence in Truth

SAMUEL GREENWOOD

"THE confidence inspired by Science," Mrs. Eddy writes, "lies in the fact that Truth is real and error unreal" (Science and Health, p. 368). Naturally in every case one's confidence is proportionate to his conviction of the truthfulness of things. Where this has been established and the rules for demonstration are seen to be universally available, the confidence of people is unshakeable; while on the other hand, what has been proved untrue commands confidence from no one except the unenlightened. In practical, every-day things one does not allow himself to be governed by what he knows to be unreliable, nor is one afraid of what he does not believe to be true.

Perhaps the simplest example of universal confidence in the reality of truth is furnished by the mathematical fact that one and one make two. No one dreams of venturing to doubt it, and in all the world's transactions it is relied upon absolutely. People never say of it that it is "too good to be true." They do not claim that the day for correcting mistakes or of changing the wrong for the right figure has passed. They know that if error occurs in their numerical reckoning, there is a fixed law or rule by which it can be set right. This confidence is inspired by the fact, proved again and again, that mathematical errors are unreal, that only the truth is real and demonstrable, hence practically applicable to the solution of their problems.

Knowing all this so well, and knowing too that error of any kind represents the unreal side of things, it is strange that mankind have so little practical faith in a Science of good whose rules can be relied upon to do for them in the more intimate things of consciousness what the science of numbers does for them in accounts. Is it less consistent with wisdom to believe that there is a divine law applicable to the correction of all human error, than it is to believe there is a law governing the relation of numbers which will prevent or remedy errors in one's computation? Is it too good to be believed by a Christian people, that the beneficent power which brought man and the universe into being is as scientifically available for the setting right of the wrongs in human consciousness, as is for instance the rule that one and one make two to set right what may be wrong in one's sense of number? It is at least to be regretted that so few Christian people are willing to test the efficacy of Christ's teachings by practical confidence in them. Unless the God we have been taught to serve has more power than the evils that we have been likewise, though inconsistently, taught to fear, it were no profit to serve Him; but when we acknowledge as truth the all-power of God, both honesty and self-interest demand that we make this truth the rule of our life.

Since Mrs. Eddy's discovery of Christian Science and her publication of its text-book, "Science and Health with Key to the Scriptures," the conviction has been steadily gaining ground that there is in operation an actual law of divine Truth, a Science of Christianity, which is capable of human understanding and demonstration, and which offers mankind redemption from their evil thought and experience. The law of divine Truth is logically the infinity of good. Popular religious belief practically declares that although God is present in some places, He is not present in every place; and that although good overcomes evil part of the time, evil triumphs the rest of the time. Such teaching is not of the nature to inspire confidence in God, because it does not teach that good can be depended upon at all times,—a mental attitude which is synonymous with fear and unbelief. Imagine one advancing the suggestion that there are times and places when one and one do not make two; yet it should seem just as ridiculous for a Christian to consent to a belief that good is sometimes unequal to the overcoming of evil.

Every rational person knows that nothing could possibly induce him to believe that the addition of one and one make any other sum than two, and that the case would be the same if it involved millions instead of units. He knows that any erroneous supposition to the contrary is powerless to make void the right result or to oppose his demonstration of what he knows to be true. Why, then, it might be asked, should the situation be different when the truth in the case relates to God and His laws? The humiliating answer is, that the truth about the supreme power and government of God is regarded by mortals as less practical, and therefore less available to benefit mankind, than the power correctly to compute the sum of a given number of units.

The great truth of all past ages and of all the ages to come is the eternal, infinite being of God, and that this divine being includes all reality, power, presence, substance, and intelligence. Abraham, Moses, and the prophets proved its potency to overcome evil and to meet human need. The Master and his apostles proved it, the early Christians proved it, and Christian Scientists are proving it today. It is taught, theoretically at least, in all the creeds and churches of Christendom. Is it not, therefore, at least remarkable that it fails to inspire professing Christians with as much confidence as does the simple fact of one and one making two? Is it because the truth about numbers is more reliable and trustworthy than the truth about God, or is it the influence of religious teaching that the average Christian thinks it easier and more practical to abide by a rule of numbers than to abide by the truth proclaimed in the gospel?

The truth of Christianity is summed up in the supremacy of God, and no contrary teaching can rightly be called Christian. Jesus did not teach that a power exists in opposition to God and that this power makes men sick and sinful. He did not teach that there is life separate from God and that this life dies. He did not teach that anything at all exists besides good. It was his knowledge or understanding that God alone is life and power that destroyed the illusion of death for himself as well as for others. The only possible inspiration there can be to Christian teaching is that God is the only power; hence to acknowledge evil as power would be to make a fable of Christianity. It is the fact that good is real and evil unreal that says to the grave, "Where is thy victory?" It is this fact, and this alone, that makes it possible for any one to be a Christian.

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"In quietness and in confidence shall be your strength," the Scripture says. Confidence in what? Surely not in both good and evil. Belief in evil does not make men strong but inspires them with fear; whereas an intelligent understanding of the infinity of good brings strength and peace. "Error," Mrs. Eddy continues in the passage already quoted, "is a coward before Truth." Nothing is afraid but the belief which declares there is something besides God, and this false belief or supposition is all there is to evil.

It is well to remember these things in the hour of temptation, because the only temptation is to believe that error is real. Each day's experience discovers error to be a coward before an understanding of the truth. It is their conviction that the truth about things alone is real which impels humanity in every line of progress; and it is this fact that inspires Christian Scientists, for it furnishes the assurance of ultimate victory over all error.

What Shall We Render?

EMMA C. MERRELL

DURING one of my favorite rambles in a picturesque part of the country where I live, I was contemplating the beauties of nature, all the more enhanced as viewed in the light of Christian Science, when from a short distance away there came cries, as if from a child in distress. There appeared to be no one in sight, but recalling that some little while before, several children had passed in that direction, I hastened to the spot, and found a small boy who was unable to proceed any farther in a steep climb. Evidently the other children had bravely made the ascent, thoughtlessly leaving the little fellow to struggle up as best he could. He had reached a point where to have made a move backward might have proved dangerous, while to go forward seemed impossible, owing to the steepness of the way. I therefore picked him up and carried him to the top, then set him on his feet, and away he ran.

I should probably have felt amply rewarded if this little incident had simply served as a reminder of what it had meant to me as a student of Christian Science to be mentally set on my own feet, especially in the earlier stages of my experience, when certain problems came up for solution. One instance in particular is recalled, when I was quite young in my understanding of Christian Science and was trying to solve a seemingly difficult problem. No other Christian Scientists were living very near me at that time, and owing to the tenacity of mortal mind with its beliefs, my beclouded sense of things threatened to outweigh the little light I had to cast upon the question. On page 174 of Science and Health Mrs. Eddy says, "The angels of His presence . . . are our guardians in the gloom." So it proved, for as I was earnestly seeking for more light a knock came at the front door, the caller being a Christian Scientist whom I had met some time before. This "friend in need" stayed for about a couple of hours,—and what a helpful time it proved to be! How I drank in the truth this student had to impart! My fears were allayed, my problem was solved, and I found that a certain physical inharmony, which was very much in evidence when the visitor came, had practically disappeared by the time he left.

But to return to my little parable,—what affected me most, as I stood watching the boy, was this: when he had gone a little distance, he suddenly turned round as if he wanted to know who his rescuer was, and smiled back to me his thanks. I do not know whether he had really seen me before this, for when found he was lying with his face downward and I had approached him from the back; but when I took him up he ceased crying almost instantly, as if content to know he was being borne onward in a pair of arms which were holding him close.

When we realize that Christian Science has healed us of any particular physical ailment, does it awaken in us a desire to know more of the truth that has set us free? It is indeed well for us if we are not content to let it rest there. Again, when healing has taken place and we rejoice in the consciousness of having made the demonstration, while it behooves us as opportunity affords to be ready to testify to the same at our mid-week services, which were wisely instituted by our Leader for that purpose, yet do we always, first of all, at least smile back our thanks to God? I was sure this little fellow was rushing off to let his companions know he had "got up," and I felt he was quite justified in doing so, since he had not failed to recognize his deliverer; besides, he had given in return all that was his to give,—his best smile. And how that smile was appreciated! Do we expect God, divine Love, to look for less from His ransomed ones,—He whose "beloved Son," the Christ-idea, has wrought for us, as Mrs. Eddy has said (Science and Health, p. 39), "a full salvation from sin, sickness, and death"?

In the healing of the ten lepers, as recorded in St. Luke's gospel, Jesus' gentle rebuke is not without significance: "Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger." It is noteworthy that it was after the leper had returned to give thanks for his healing that Jesus said unto him: "Arise, go thy way: thy faith hath made thee whole."

How shall we best show our appreciation and gratitude for Christian Science as revealed to this age through our revered Leader, Mrs. Eddy, its Discoverer and Founder—for this "pearl of great price" to all who honestly seek it? Surely we can but say in the language of a famous poet:—

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

Point of View

CAMPBELL MAC CULLOCH

INDIVIDUALS who are beginning the study of Christian Science not infrequently find difficulty in reconciling the presence of sin and evil in the world with the creation of a perfect man and a perfect universe by an infinitely good God, and they generally want to be informed as to where and how evil originated and how the originally perfect man fell from his state of created perfection. Coupled with this is the further question, If God is infinitely good, how could He, or why did He, create a man capable of sinning?

These questions are not particularly novel, for they are precisely those which confronted the early Christian church and resulted in the Gnostic controversy of the first three centuries. They are wholly due to an illogical point of view, to the putting of an effect before a cause, or to the supposition that because a thing seems to exist it must of necessity have had a cause. During all the ages humanity has pursued this course, and modern education seems to be largely predicated upon it, with the result that one of the chief difficulties with which Christian Science has to contend is the establishment of a correct view-point.

Philosophers and investigators in the realm of causation have generally begun their reasoning with the admission of the existence of what they have termed a series of well-

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established and incontrovertible facts, and from these they have reasoned backward in the endeavor to find a cause which might satisfactorily account for them. The flaw in this type of reasoning is that the starting-point is fallacious, and consequently every subsequent step must be equally at fault. All such reasoning has been based upon the alleged reality of material phenomena, a predication no longer admitted by competent thinkers and no longer taught in the higher schools of education.

To one suffering from an illusion the specter is apparently without material tangibility, though it seems to be visible, and it is obvious that should an investigator endeavor to reason back from the seeming reality of the illusion in his search for an adequate cause, he is doomed to failure, since there can be no cause for an effect which has no real existence. Attempts to account for material phenomena on any such basis will always end just where the Gnostic investigators ended,—in confusion.

When Mrs. Eddy perceived the unsoundness of such reasoning, she made no effort to compromise with it, but with keen perception built on the inspired teaching of Christ Jesus, utterly abandoned the mis-logic of the effect-to-cause process, and replaced it with the proposition that an infinitely good cause can by no possibility produce anything other than an effect of like character. She saw that if God made man perfect, then man must inevitably remain perfect, and so does remain, despite the material evidence which seems to controvert this inference.

Accepting the Scripture declaration that "God is one," the only cause and the only creator, Mrs. Eddy reached the logical conclusion that "there can be no effect from any other cause, and there can be no reality in aught which does not proceed from this great and only cause" (Science and Health, p. 207). Summed up, the situation from her point of view is simply that if there are two apparently irreconcilable situations, one must be dispensed with so far as its recognition as actuality is concerned, and it remains to decide which of the two is to be discarded. Either the infinitely good cause or the finitely evil effect must go, and it is her instant decision upon this point that has placed her name so far in advance of the materialistic truth seekers of all ages. She elected to retain the infinite good and to dispense with the phenomena which seemed to controvert its infinity and goodness, and from this decision came the wonderfully clear-cut statement on page 468 of Science and Health denominated "the scientific statement of being," which in the last forty years has earned the unqualified endorsement of logical thinkers of all schools.

Philosophical reasoning on the assumption of the reality and indestructibility of matter is generally inductive, while reasoning from a known and established cause to a characteristic effect is deductive, and it is this radical difference in the points of view that occasions difficulty in the mind of the student, or those unacquainted with the teachings of Christian Science. Material philosophy says, Here is an effect, and consequently there must have been a cause for it; Christian Science says, There is but one cause, and any effect which is unlike that cause has no real existence.

It has been argued by beginners in the study of Christian Science that there must be a starting-point from which to begin one's reasoning, and this starting-point can only be obtained from observation of the things about one, the phenomena perceived. This situation is not unlike that referred to by St. Paul in his first epistle to the Corinthians, when he said, "For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness."

Christian Science starts with God, good, as the first and only cause, and insists that this is the basic fact on which to ground all deductive reasoning. It recognizes that a cause which is wholly good must be eternal, and vice versa. Had it the capacity to cognize evil, which would be necessary if any of its effects should manifest evil, it would then contain within itself the quality which would compass its own destruction and so destroy its eternality; thus converting itself from a cause into an effect, a wholly unthinkable and absurd position.

This Science further insists that the effect of a wholly good cause must be exactly like itself in quality, that is, wholly good, entirely devoid of evil or the capacity to manifest evil. It insists that these effects, or objects of creation, have remained wholly good, and do so remain today because they can never possess any other quality than that bestowed upon them by their creator, and it also declares that as there never was any other cause than one wholly good cause, no evil or sinful effect can be implanted in the effects of that cause, or the creation. It thus at once resolves all evil, sin, disease, and death, which seem to have established themselves in the universe, into exactly what clear logic insists they have always been and forever must be, namely, unrealities.

Logical deduction continues to affirm that if man was ever created perfect, he so remains today; that a sinning, suffering, imperfect mortal is an illusion and nothing more, and that in the proportion to which thought is held steadfastly to the concept of perfect man in the image and likeness (or character) of a perfect cause, so will the illusion disappear, be it sin, disease, or death. In other words, if the true view-point is attained, the reasoning from that point will be correct, and thus correct any illusion growing out of illogical reasoning.

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Withholding Does Impoverish

ADA BRUEGGERHOFF

In Science and Health (p. 79) Mrs. Eddy says, "Giving does not impoverish us in the service of our Maker, neither does withholding enrich us." From time immemorial people have caught glimpses of the wonderful truth contained in this statement, but until our Leader discovered the scientific law of Love that governs this saying, few people really understood true giving. The Bible records several incidents which proved that giving did not impoverish, but these demonstrations were wrought only by people who lived in close communion with God. An illustration of one of these incidents was "the barrel of meal" and "the cruse of oil," neither of which failed, but abundantly supplied every need of the woman who was willing to be guided by the law of Love and give of what she had. She knew Elijah was a man of God, and therefore fully trusted in his ability to demonstrate sufficient substance to meet the demand for harmony. This Elijah did by realizing that in God's kingdom the law of Love is ever operative and always produces an abundant supply. Through this spiritual realization he proved that substance is not in the material, and that God's kingdom is on earth as in heaven.

A story is told of a miserly man who once caught a glimpse of the law of Love. A church brother came to his home one day and asked him to contribute a ham for a church festival, as the proceeds from these festivals were the only means by which this particular church was maintained. The man sat quietly for several minutes, with a stern look on his face, apparently engaged in a mental struggle. Then the stern expression suddenly changed to one of determination. He arose, went to his storeroom, brought in a ham,

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gave it to the brother, went back and brought in another, and again went back and brought in a third. Then he said to the miserly thought, "Let me go, or I will give every ham in the storehouse." Through this man's determination to do right the desire to withhold was broken, and he was afterward a happy and useful citizen.

The thought to withhold was expressed by a person who entered the office of a Christian Science practitioner and asked for help. She said that she was not only physically disabled but also financially distressed to the extent that she had not a penny to pay for treatment. The practitioner took up the work, told her she could not be limited either physically or financially, for "divine Love always has met and always will meet every human need" (Science and Health, p. 494), and therefore divine Love does supply us with all that is necessary to meet our obligations. The sense of limitation was broken, and the woman was healed of lameness in the first treatment. She was soon supplied with means which enabled her not only to pay for the treatment but also to subscribe for the *Christian Science Sentinel*.

These incidents are proofs that through the demonstration of the divine law of Love our supply is inexhaustible and ever present. We are daily confronted with the problem of supply, but are learning through the teachings of Christian Science that divine Love is the giver of all good. Therefore all true giving is governed by the law of Love, which enables us to give freely, and thereby destroy the desire to withhold, which always limits and enslaves.

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Start Out

ANNE JONES GEARY

Those who know nothing of Christian Science and who make no effort to know anything about it, sometimes offer the plea, "But I do not understand how these things can be; I cannot believe that they are true." This happened in my experience lately, as it has happened many times before, and I said to a doubter: "Suppose we both wanted to see and know about something very desirable, which was at a considerable distance from where we were and required a good deal of effort to attain, and that you were willing to take the necessary steps to reach the place where you could get a clear vision and better knowledge. After various steps, perhaps including a trip underground, you finally reached the place of your desire, where you found things far more beautiful than you had dreamed,—treasures of priceless value, yours for the taking. Then on your return you found me just where you had left me, sitting in the same chair, but still wishing I could see those things of which you were speaking so enthusiastically, and still claiming that they could not be true because I myself had not seen them or even made an attempt to do so. What, may I ask, would you say to me? Would you not tell me if I would go where you had gone, make the effort you had made, I would have to believe, for I would see for myself?"

So it is in Christian Science. Those who wish to know of its teaching must start out. If they are unwilling to read a line of Christian Science literature or make the first effort toward research and understanding, how can they blame Science for being something beyond the grasp of all save a comparative few? On the contrary, if any one is willing to start out on the journey and go a step at a time, willing to become as a little child and learn, there is no reason why he should not finally know as much as there is to know. It is not, however, the work of a minute; it calls for daily and hourly striving, to be continued each day and every day, until gradually one finds that spiritual understanding destroys the false evidence of material sense and replaces it with truth.

On page 298 of Science and Health, Mrs. Eddy says: "Spiritual sense, contradicting the material senses, involves intuition, hope, faith, understanding, fruition, reality. . . . Spiritual ideas lead up to their divine origin, God, and to the spiritual sense of being."

✧

Gratitude

MARY FLOWERS MARBLE

One of the tendencies of human sense is to demand the material signs of divine plenty before giving thanks. Mortals, reversing all things, ask for physical well-being, material prosperity, harmonious relations with family and friends, congenial employment, and right environment, before expressing gratitude. Christian Science comes to us usually in the very midst of our most pressing troubles. Harassed without and within by a multitude of distresses, we hear the first faint sounds of its glad song of Spirit, and we turn for a moment from the crash of discord to listen to its notes of purity. In these moments of turning, the miracle is being wrought, for the illusive cause of human misery is fading away. It is being gradually displaced by a higher sense of life, which inevitably expresses itself in happier effects. The song of spiritual joy is always pouring itself into the consciousness of every willing listener, and in proportion to our spontaneous turning from discord we may follow every cadence of its melody.

Centuries ago a Chinese thinker, Lao-Tze, designated the material world as the "ten thousand things." He knew, as do we, that one thing only is worthy of our persistent and patient seeking, namely, spiritual reality. The effects of Spirit are spiritual: "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." If these mental qualities are present in human consciousness, the "ten thousand things" of the world will automatically disappear. True gratitude, then, need not wait for outward signs of comfort; it should follow freely the least discernment of the omnipotence and omnipresence of Truth and Love.

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[Written for the *Sentinel*]

Truth

ROBERT E. KEY

There is a light—in heaven held supreme—
  Which day or night in luster shines the same.
It glides into the cottage corner mean,
  And glints upon the gilded temple vane.
Its beauty is the rose's fragrant breath;
  Its radiance is the mariner's delight,
As rocked upon the surging sea of death
  He steers his vessel for the harbor light.
To know it is to dwell in freedom's fold;
  To voice it is to have a perfect speech;
To see it is forever to behold
  The earth and heaven which the prophets teach,—
No sad suspense, no unavailing tear,
  No sighing from a surging sea of grief,
No stress of doubt or ragged rock of fear,
  No sandy shore of barren blind belief.
Oh, seek its shelter and enjoy its shade!
  Oh, hear its whisper and obey its call!
Let tattered trouble from thy figure fade,
  And on thy shoulders let Truth's mantle fall.

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Selected Articles

[Frank Bell in *The Star*, Bradford, Pa.]

The remarkable spread of Christian Science is due to various causes. No doubt persecution has contributed somewhat to this result. Religious persecution is no longer a thing of prison, rack, or fagot, but of such devices as ridicule and social ostracism. Happily, these expedients have been no more effective for the purpose intended than were the physical tortures that preceded them. The blacker the picture painted of Christian Science in sermon or circular, the more likely are hearers and readers to be impressed with the irreconcilable difference between Christian Science as it is alleged to be and Christian Science as it manifests itself in its effects upon those who put its precepts into practice.

There must always be in any community numbers of thinking persons to whom the question naturally comes as to why those who think they have something so much better than Christian Science, should devote their time to saying unkind things about the latter instead of demonstrating the superiority of their own. The Christian Scientist is taught that the best and only way to promote his religion is to prove to mankind what it will do here and now for the sick and the sinning.

A little investigation will convince any unprejudiced inquirer that Christian Science does not in any important respect resemble the description recently given. No one who wishes to be well informed need take the word of any one else, for knowledge of Christian Science, like knowledge of mathematics, is not a matter of some one's say-so, but of individual test and experience. It has never been offered on any other basis, and it has become a world-wide religion in less than half a century, because it proposes to prove to the satisfaction of any earnest seeker that it is genuine and complete Christianity, the kind the Master said would be known by its fruits in the establishment of both health and righteousness among men.

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[Avery Coonley in *B'nai B'rith News*, Chicago, Ill.]

Now that the discussion of Christian Science by Doctor ——, under the caption "Jews and Christian Science," which began in the January issue, has been brought to a close, I should appreciate an opportunity to point out some of the misapprehensions regarding the religion under consideration which are created by the article. It is not my purpose to enter into the question at issue.

I have no hesitation in denying the charge that the members of the Jewish faith who have joined the Christian Science church have been induced to do so by misrepresentation and falsification. While no religion can control or speak for the acts of all its adherents, such methods are opposed to both the teaching and the practice of Christian Science. Dishonesty is bad, and were it practised by Christian Scientists, as is intimated, it would have exactly the opposite result from that attributed to it, and instead of attracting people to Christian Science, would have wrecked the movement. Nor are persons hurried into membership in the Christian Science church. On the contrary, applicants are not accepted until they have shown an adequate understanding and a reason for the hope that is in them. It may be safely assumed that those who have adopted Christian Science have done so for what they find it to be, not on the basis of false representation.

It would be readily conceded by any Christian Scientist that if this religion were in fact what the doctor conceives it to be, it would have amounted to little, and certainly would not have merited the extended consideration it has had in your publication. It is a matter of regret that in discussing a religion of such notable practical achievements he should have permitted himself to ridicule some of its fundamental postulates, which he admits he does not comprehend, such as, for instance, the Christian Science definition of God. The understanding of God and man's relation to Him, derived by Mrs. Eddy from the Scriptures, is the very essence of Christian Science, and although there are those who, like our critic, have failed to find this definition intelligible, this does not warrant him in ridiculing it, since there are thousands of others who have succeeded in comprehending it, and in such a practical way that their understanding has sufficed to heal them and others of sin, sorrow, misfortune, and disease in its most malignant form.

There are those also who deny that God is in fact omnipotent and that He made all that was made, and who deny that man is made in His likeness. Nevertheless, to subscribe to these statements of Scripture and to accept them as the fundamental facts of existence, does not require any irrational process. In fact, a very strong presumption of rationality is created when, on the basis of this conception, the sick are healed. With regard to this healing work the article in question conveys a wholly wrong impression, due no doubt to incorrect information.

That Christian Science in less than fifty years has taken its place as one of the world's great healing agencies, is a matter of fact, not of opinion. Our critic states in effect that the healing to its credit is confined to nervous disorders, but this is so far from the fact that I believe it may be stated that there is not one of the list of so-called incurable diseases whose cure has not been accomplished through Christian Science. Among these are tuberculosis, tumor, cancer, and similar afflictions, which can by no stretch of the imagination be classed as nervous disorders. Carefully authenticated cases of the successful healing through Christian Science of the above-named diseases, and many others, including heart disease, drink and drug habits, and rheumatism, may be found on page 1107 and the following pages of the Congressional Record of January, 1915, and testimonies covering disorders of various natures appear regularly in the *Christian Science Sentinel* and *The Christian Science Journal*.

Nor is there ground for the contention that Christian Science healing is the result of hypnotism or suggestion. In view of the unparalleled achievements of Christian Science, such a theory would necessarily mean that its practitioners were the foremost exponents of the practice of suggestion, a *reductio ad absurdum* resulting in making those who do not believe in, study, or understand hypnotism and suggestion, more skilled in their application than those who do. The fact is that hypnotism and suggestion are the antipodes of Christian Science. The premise upon which suggestion is based, that one human mind acts upon another, is denied by the fundamental theorem of Christian Science, that God, Principle, is the only Mind, and that true mental action proceeds only from God to man, not from man to man.

The healing of Christian Science is due solely to the power of God, "who healeth all thy diseases;" to the understanding, in its relation to human affairs, of the truth of that statement in Genesis: "God created man in his own image, in the image of God created he him." The healing which results from this understanding is accepted by Christian Scientists as the proof of its correctness.

Every denomination is faced by the necessity of reconciling certain apparently divergent statements in the Scriptures. Our critic is mistaken in thinking that Christian Science "for-

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gets" that there is both a spiritual and a material account of creation in the Bible. On the contrary, an extended treatment of these two accounts will be found in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, in the chapter on Genesis, resulting in the acceptance of the spiritual as the true account, the other being understood as the false sense of creation presented in contradistinction to the true.

The Jew as well as the Christian Scientist has both accounts to deal with. If he queries what has been done with the material account, we may ask what disposition has been made of the spiritual account. Again, when asking what in Christian Science becomes of the material world, it becomes necessary to decide, if the Christian Science teaching be denied, what becomes of the omnipotence of God with omnipotent and indestructible matter accepted as a reality. In this connection our critic points to certain of the miracles of the Bible in which some material act was performed, and chooses to regard this material act as the essence of the miracle.

There are, however, many other miracles in the Old as well as the New Testament which involve no material act, and which therefore on a material basis become impossible of explanation. In Christian Science what are commonly called miracles are regarded as natural rather than miraculous manifestations of divine power, the result of the belief in and understanding of God's omnipotence. According to Christian Science, the same results would be seen today under the same exalted thought; and let me point out that Jesus' acts of walking on the water and stilling the tempest are deemed attainable by any one who could reach his state of consciousness.

Whether the members of the Jewish faith can consistently accept Christian Science is not for me to say, but if they are to give the question any intelligent consideration, it must be from the standpoint of what Christian Science really is, what it actually teaches and accomplishes, and this can best be gained by a study of its text-book and the Bible.

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[Brigman C. Odom in *Beaumont* (Texas) *Enterprise*]

A recent issue contained statements by an evangelist in regard to Christian Science, one of which characterized this teaching as a leech and a parasite upon Christianity. One definition of the word leech is "a professor of the art of healing." It is quite certain that our friend did not use the word in this sense; for if he realized the art of healing to be an essential element of present-day Christianity, and if he knew that in this respect Christian Scientists are obeying the Master's injunction to heal the sick, he could find no fault with their lives. Christian Science accepts the Master's teaching, "This is life eternal, that they might know thee," and the knowledge of God gained from Jesus' words and works is the life of the Christian Scientist. One of the tenets of this religion, as given on page 497 of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is as follows: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life."

The speaker is quoted as having further affirmed that "if Mrs. Eddy's followers would give half the time and study and put half the effort into working for Jesus Christ that they do in studying her doctrines, they would be most effective Christians." Christian Scientists spend much time in the prayerful study of the Bible as interpreted in Christian Science. As a matter of fact, they are unique among Christian denominations on account of their earnest daily study of God's Word; and the Scriptural truth thus gained is made practical in the overcoming of sin and sickness, sorrow and despair, not only in their own lives, but also in the lives of others. Is not this working for Jesus the Christ and effective Christianity in the light of the commands, "Go ye into all the world, and preach the gospel," "Heal the sick"? Are not these the "signs following" which our Saviour designated as the test of true discipleship?

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[S. T. Downs in *Madison* (Ind.) *Democrat*]

The sermon in a recent issue by the Rev. Mr. ——, in which he attempts to discuss the teachings of Christian Science, serves to show the injustice as well as the absurdity of taking a portion of an argument from its context and thereupon directing an attack. For instance, the statement quoted from the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, "There is no matter" (Science and Health, p. 278), is a declaration of absolute truth, and the attempt to refute it by reading the first verse of Genesis certainly indicates that our brother has not read carefully what leads up to or follows the statement from Science and Health. There is nothing connected with the statement which denies the record of creation as expressed in the first verse of the Bible, nor does that verse, or the first chapter of Genesis, say a word about matter. Christian Science teaches, as did the Master, that God is Spirit, and that the first chapter of Genesis is the true record of creation, and sets forth the fact that the universe, including man in God's image and likeness, is really spiritual. It was Mrs. Eddy who pointed out the fact that the record of belief in the creation of matter is given in the second chapter of Genesis, and she shows by the record itself how the belief in an opposite to God, Spirit, has produced all the sin, sickness, and misery the world has ever known. Christian Science makes it very clear that Christ Jesus came to restore to us man's God-given dominion, as recorded in the first chapter of Genesis.

There is nothing in Mrs. Eddy's writings to justify the statement of the speaker that she "makes Christ out an impostor by claiming that he pretended to die," which is based on a quotation from page 45 of Science and Health, "Jesus' students, not sufficiently advanced fully to understand their Master's triumph, did not perform many wonderful works, until they saw him after his crucifixion and learned that he had not died." This quotation is part of the conclusion to a very clear and helpful discussion of the triumph of Love over hate, of the power of Life over death, and that the resurrection proved that man in God's image and likeness is spiritual, not material. The statement, in other words, is a part of Mrs. Eddy's great message of emancipation and deliverance from all error, as proved by Jesus in the victory over the grave and death, and she shows how the great Teacher revealed that death is the unreal, while "Spirit is the real and eternal" (Science and Health, p. 468).

The same lameness of argument and intent to disprove at any cost is shown in the statement that "Mrs. Eddy makes Jesus out a liar," when on page 75 of Science and Health, in referring to raising Lazarus from the dead she says, "Jesus restored Lazarus by the understanding that Lazarus had never died." Our critic could not have read this page without knowing that Mrs. Eddy bases her argument on the statement of Jesus, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep," and the explanation which follows, "Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep." The critic to make his point quotes only the final statement by Jesus in the following verse: "Then said Jesus unto them plainly, Lazarus is dead." It is very evident that the Master made this statement out of concession to the spir-

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itual blindness of his followers, and that his first statement was one of absolute truth. Jesus refused to make this concession when he raised Jairus' daughter, but he boldly said, "She is not dead, but sleepeth," and the record is that "they laughed him to scorn, knowing that she was dead." But he proved the spiritual fact that he audibly declared.

Then our brother trips himself again in the quotation from Science and Health (p. 468), "Soul cannot sin." This he attempts to disprove by the reference from Ezekiel, "The soul that sinneth, it shall die." Any one familiar with Christian Science teaching knows that in Christian Science, the word Soul when capitalized is synonymous with God, and that in the quotation mentioned the word Soul is used in the deific sense. In dealing with spiritual facts, Mrs. Eddy was compelled to use terms that have a material meaning, and this difficulty confronted the Bible writers also. Mrs. Eddy points out on page 482 that "the proper use of the word *soul* can always be gained by substituting the word *God*, where the deific meaning is required. In other cases, use the word *sense*, and you will have the scientific signification." This explains the meaning of the reference from Ezekiel.

In thus proving that all the reverend gentleman's references to Christian Science were decidedly erroneous, it seems well to conclude with the statement that Christian Science asks to be judged by its fruits. It has healed thousands upon thousands of sin and sickness, including every disease known to mankind, and it offers a haven of rest and "the peace of God, which passeth all understanding," to the sincere seeker after God and His righteousness.

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[Robert S. Ross in *The Advertiser-Journal*, Auburn, N. Y.]

The man who desires to help his fallen fellow man to become a useful member of society, does not tell him his case is hopeless and assure him that he is on the direct road to perdition. He who would lend a helping hand knows that the unfortunate needs the kind of encouragement that will enable him to throw off the evil that is besetting him and to choose good as his goal in life. With this method of helping the downtrodden the so-called evangelist, Mr. ——, will readily agree. Nevertheless, when the same method is applied to the man who is in bondage to the evil called sickness, he ruthlessly attacks Christian Scientists for their presumptuousness. He approves of the Christianity that helps the fallen to be free from sin, but disapproves of the Christianity that helps the sick to get well. In other words, he believes that God is omnipotent on some occasions and impotent on others, despite the assurances of the psalmist, who sang of Him "who forgiveth all thine iniquities; who healeth all thy diseases."

The Christianity of Jesus was a religion of works. Mere lip-service meant nothing to him. He healed sin and sickness by one and the same process, and reminded his followers throughout all time that the ability to repeat his works would be the only acceptable proof of discipleship. "He that believeth on me," Jesus said, "the works that I do shall he do also;" and at another time he said, "Heal the sick, cleanse the lepers, . . . cast out devils; freely ye have received, freely give." If our critic attacks Christian Scientists for healing the sick, it is to be assumed that he would attack Jesus for doing the same thing, were the Master on earth today, inasmuch as Christian Science is but a restatement of the Christ-teaching of the first century.

In classing Christian Science with occultism, our critic merely adopts the methods of the Pharisees, who accused Jesus of healing through Beelzebub. If hypnotism seems at times temporarily to relieve the sick, it certainly does not help the patient morally. On page 206 of Science and Health, Mrs. Eddy writes: "Will-power is capable of all evil. It can never heal the sick, for it is the prayer of the unrighteous; while the exercise of the sentiments—hope, faith, love—is the prayer of the righteous. This prayer, governed by Science instead of the senses, heals the sick." Christian Science has never entered the experience of a single individual without making that individual better physically and morally.

When Peter was led by a sense of rivalry to question the ability of John to do the Master's work, Jesus rebuked Peter, saying, "What is that to thee? follow thou me." This was Jesus' way of telling Peter to attend to his own affairs and to devote his time to the more profitable and convincing work of putting his Christianity into practice. Christian Scientists know it is as impossible to help a man to get well by telling him he is going to die, as it is to help a downtrodden sinner by telling him he is going straight to perdition. If our critic believes otherwise, that is his privilege. Before going out of his way to attack those with whom he does not agree, however, it might help him to meditate a while on the Master's rebuke to Peter.

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[Carl E. Herring in *Omaha* (Neb.) *Bee*]

It is a pleasure to undertake to answer "Bible Student," inasmuch as a scholar is always interested in logical sequence and is not averse to breaking away from interpretations which have only age to commend them. His premise occurs last, therefore we will begin at the bottom of the article and read up. Premise: Adam's transgression brought sin and death into the world, thereby making necessary a redeemer, and Mrs. Eddy attempts to show "that the Bible story of the fall of Adam was a lie."

Now, if we shatter the premise, it is going to make trouble for the conclusion, is it not? That two and two make five is a lie, but the child who makes the mistake is not a liar. That the Bible records the lie about man reflects only upon us if we fail to grasp the significance of the spiritual and material accounts of creation, the true and the false, the good and the evil.

The first chapter of Genesis and three verses of the second give the spiritual account of creation. "And God [Elohim] saw every thing that he had made, and, behold, it was very good." Then follows the material account of creation, in which the Lord God is said to have made man from the dust of the ground, but we are previously told that Elohim had created man in His own image. Both accounts cannot be true. A dust man is not the image and likeness of God.

Mrs. Eddy did not discover the two accounts of creation. Bible students have always recognized them, but some theologians unlawfully yoked them together, and the Bible students looked on helplessly because they did not know what to do about it. Mrs. Eddy did, and it makes her book Science and Health veritably a "key" to the Scriptures.

Let us read up on this and on the article of "Bible Student" to where he quotes from I John, "Try the spirits whether they are of God," and instead of going back to the fall of Adam, which has nothing to do with the case, we will accept the test Jesus made for himself when John sent messengers to find out whether he was of God, and Jesus sent back word, "Tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

Christian Scientists accept this test in its unadulterated simplicity and prefer it to the labored movements of the theologians of the middle ages.

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Editorial

Spurious Literature

We are informed that the practice of circulating manuscripts which purport to be extracts from letters written by Mrs. Eddy to her students, alleged shorthand reports of instructions given by teachers to their pupils, and other papers of doubtful authenticity, is still going on in some parts of the field. Because of this we have been asked to repeat a warning which was given editorially in the *Sentinel* some years ago. This we gladly do, with the hope that these papers will no longer continue to hold the attention of those who have been led to believe them to be authentic:—

"These papers are not what they purport to be, and they have been disowned and repeatedly branded as spurious by their reputed authors. Their circulation is a fraud upon those who receive them in good faith and believe them to be clear expositions of Christian Science, when as a matter of fact they are positively harmful, because they are largely incorrect both in letter and in spirit, and therefore misleading to those who depend upon them as advanced teachings of divine Science. No one but the author of Science and Health has 'explained' this book without diluting the Science which it contains.

"The principal reason that the circulation of these manuscripts is harmful is that they rob the young student of his individuality and independence, and tend to make him dependent upon the *words* of another rather than upon his own demonstrable understanding of the teachings of our text-book.

"Another reason why these manuscripts should not be circulated is that most of them contain formulas for the treatment of disease and other manifestations of evil, whereas any person who knows anything of Christian Science must know that it is not the repetition of words that destroys evil, but the understanding of the truth of being—of God and His relation to the universe, including man—which heals the sick and destroys all error. Our Leader has given us in Science and Health and her other published writings the clearest and best elucidation of Christ's healing gospel, and for us to allow our attention to be distracted from these works is to waste both time and opportunity.

"Perhaps some of our readers will console themselves with the thought that what is written here about these manuscripts in general does not apply to the particular manuscripts which they have in their possession, but this will be a mistake."

We are glad to quote also from an article in the *Sentinel* of Aug. 15, 1903, written by one who has been greatly misrepresented by the circulation of typewritten reports of "talks" alleged to have been delivered by him to Christian Scientists. In this article he said in part:—

"Christian Science is *exact*, *profound*,—infinite in range and application. It cannot tolerate or coalesce with any error of premise or conclusion. Only those students of this Science who have a technically correct knowledge thereof are at all qualified to compose, edit, or revise its literature, and no wise student should be willing to jeopardize his own safe progress by reading or giving heed to any literary production on the subject of Christian Science which is for any reason doubtful as to authorship or correctness of statement.

"The habit of circulating copies of letters, 'notes' of class teaching, of 'talks to students' by lecturers, and many other papers of similar import, is in direct violation of the prudent rules which are designed to safeguard our entire educational system. The use and circulation of these fragmentary and unauthorized papers is harmful, because it has the effect of flooding the field with an illegitimate *quasi* literature, and for the further reason that the alleged authors thereof have generally found them to be so distorted and defective that they repudiate them as being perverted and unsafe. For these reasons our people should know that these things ought to be utterly and promptly discarded as a whole, and this habit abstained from for the sake of every one concerned and the general interest of the cause."

The above is plain speaking, and none the less to the point than when it was written more than a decade ago. If any of these documents come our way, let us not hesitate to speak the truth lovingly to the donor and then consign the manuscripts to the waste-basket.

Archibald McLellan.

Discord and Harmony

No human instinct is more universal or more closely related to the welfare of man than that witnessed to in the discomfort of discord. Normal people covet the freedom and safety of peace; hence the significance of the teaching of Christian Science that "Truth is affirmative, and confers harmony" (Science and Health, p. 418). We all perceive this sequence in the realm of mathematics, if not in the realm of human intercourse, and the vast number who have been healed through the ministry of Christian Science have gained a yet deeper apprehension of the verity of this fact.

Every scientific investigator is a seeker for evidence of the reign of law and of the unity of being. In the study of so-called nature, however, he is continually coming upon contradictions, apparent cross-purposes, which are wholly out of keeping with the Scripture teaching that the source of being and governor of the universe is infinitely wise and good; that God is ideal in nature and manifestation, a teaching which logically renders discord both illegitimate and impossible in His kingdom. A perfect cause must produce perfect and harmonious effects, but conformity to the so-called facts of human experience means in large measure enslavement to confusion. Things mundane all seem to move about a common center and to be governed by the same law, and yet they have fatedly interfering orbits.

To illustrate: The farmer plants a seed, and this embryonic seat of what we call life at once relates itself to the chemistry of the earth and air about it and to the rain and light that fall upon it. Thus endowed, it grows to be a tree and gives promise of abundant fruit. No sooner, however, does it put forth its blossoms than a worm appears which, working under the apparent government of law, feeds upon the tender leaves and threatens the destruction of both fruit and tree. For the farmer's relief there are birds which, according to their instinct, feed upon the worms, and they might thus save the situation did not sportsmen ruthlessly kill them for fun or food by means of another marvel of natural law. In his distress the farmer resorts to the use of nature poisons, which finally eliminate the worms and incidentally a neighbor's bees as well!

It is in the midst of this tragedy of warring forces, all of which witness to the activity of some so-called law of nature, that the farmer achieves whatever success he may, and his difficulties seem to multiply with every discovery of means for overcoming them. Yet it is written, "Let them have dominion"! What does this mean? The mastery of these antagonisms by the exercise of that educated alertness which tactfully pits one divine (*alias* natural) law against another and thus wins the game? This is the teaching of much science

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and theology today, but it is in the face of a growing protest that conflict is not the order of wisdom's rule, but rather the universal harmony prophetically hinted at by Isaiah when he wrote, "The wolf . . . shall dwell with the lamb."

Educated ignorance never made a greater mistake than when it identified nature-tragedy with the reign of divine law and then thought of its dictum as Christian. Christian Science voices the deeper convictions of an ever increasing body of thoughtful believers in its unequivocal declaration that God, the infinite wisdom, is not the author of conflict or confusion, and that the knowledge of His law is adequate to the stilling of every storm, the destruction of all the discordant instincts and assertions of material sense.

Christian Science teaches that law means the activity of Love, and this alone. It always effects the reign of harmony, not discord; of life, not death. Until spiritual law is fully understood and obeyed, its presence may precipitate the struggle which pertains to escape from the dominion of past habit and educated disposition, but its will and end is peace. Mrs. Eddy has said that the understanding of "one infinite God . . . ends wars . . . and leaves nothing that can sin, suffer, be punished, or destroyed" (Science and Health, p. 340), and it is the ever enlarging demonstration of the possibility of this peace within and without which explains the hold that Christian Science has gained upon the aspiring thought of the world.

JOHN B. WILLIS.

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The Light that Heals

IF a Christian Scientist were asked what it is that heals the sick in Christian Science, he would unhesitatingly answer that it is spiritual illumination, and for this response there is abundant Scriptural authority. The mission of the Christ was prophetically described by Zacharias in these words: "To give light to them that sit in darkness and in the shadow of death." Long before his day, when to mortal sense all seemed dark, Isaiah had said, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." To this he added, "The Lord shall be unto thee an everlasting light."

This latter promise becomes a vital element in the experience of those who are healed in Christian Science, for it is their privilege to be "children of light," a term used by several of the New Testament writers. We are told that at the transfiguration Jesus was such a transparency for the divine light that even his garments were radiant. The next day, when he came down from the mount, this light went forth to bring healing to the poor epileptic boy, proving that it is indeed the very life of men. It rests with us to "let" this light shine on and on, till all the darkness of mortal sense is dispelled.

On page 446 of Science and Health Mrs. Eddy makes it clear that it is not the human will which heals the sick, and she says: "Not human platitudes, but divine beatitudes, reflect the spiritual light and might which heal the sick." Our Master said, "He that followeth me shall not walk in darkness, but shall have the light of life." One who is in bondage to his own and the general belief in disease laws, and who must sooner or later suffer therefrom, is not following Christ Jesus in the way that he appointed. Indeed such a one is oftentimes in deep darkness, awaiting the blind decree of fate as to what may be the outcome of an illness. Happily, however, Christian Science has already shattered to a large extent the belief that God is responsible for the darkness which induces the disease, and this means much to mankind. Light is not only diffusive but penetrative, and its rays frequently find a chink in the dungeon wall of mortal sense and give promise of possible deliverance. Then comes courage to protest in the name of God and His Christ against an unjust sentence, and this itself helps to open the doors of the prison. Next comes in God's own way, and often most unexpectedly, the healing truth, and the belief in disease with its outward manifestation "totters to its falling before the battle-axe of Science" (Science and Health, p. 389). The unreal walls of materiality, believed in for ages, vanish as a dream before the light of real being, and as in St. John's vision all things are made new.

No one is healed in Christian Science without being conscious in some measure of the divine power and presence, and feeling in some degree the light and warmth of Love and Truth. Even a little child too young for reasoning processes will respond to the light as does the flower, and will reflect it by being happy, loving, and well! The man blind from his birth, who was healed by Jesus, at first knew only that he could see. The things around him had been there all the time, and the light had been there, but he was in darkness, physically and spiritually, as are so many sufferers today, and he could not see them. In mortal experience thought seems to center upon things, and quite forgets the light, but the one who is healed in Christian Science instinctively thinks of the light which has healed him and forgets the things, the shadows which crowd the darkness.

Jesus directed the erstwhile blind man to look for the Son of God, and when he saw him spiritually he bowed in lowly reverence before him. The one healed in Christian Science soon learns that he must at once take up the inspiring task of seeing man as God's idea, and of manifesting this idea so clearly that others shall see it and glorify our Father in heaven. St. John tells us of the glory of the heavenly city, in which is neither sin, nor disease, nor death, and he says, "The nations of them which are saved shall walk in the light of it." How many are we bringing to this light?

ANNIE M. KNOTT.

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Among the Churches

Current Notes

HAMILTON, OHIO.—The committee on distribution of literature from July 1, 1914, to July 1, 1915, distributed 4,800 *Monitors*, 1,000 *Sentinels*, 237 *Journals*, 21 *Heralds*, 250 pamphlets, 2 copies of "Science and Health with Key to the Scriptures," 1 copy of "The Life of Mary Baker Eddy," 1 Church Manual, and 5 *Quarterlies*, making a total of 6,317 pieces.—*Correspondence.*

NEENAH, WIS.—The Christian Science Society of our two cities [Neenah-Menasha] has purchased the Episcopal church building on East Wisconsin avenue, and is holding services therein.—*Neenah Times.*

MORRISON, ILL.—The contract has been awarded for the erection of a church building for the Christian Science denomination and the contract price is six thousand dollars.
Sterling Standard.

MARQUETTE, MICH.—First Church of Christ, Scientist, of Marquette, has decided to erect a white granite church to cost fifty thousand dollars.—*Grand Rapids Press.*

RICHMOND HILL, N. Y.—With simple and impressive ceremonies First Church of Christ, Scientist, will dedicate its new church edifice in Greenwood avenue, between Jamaica

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and Lexington avenues, Richmond Hill, Sunday morning [July 25].

This church had its inception when nine adults and seven children met at the home of two of their number on June 7, 1909, and took steps to hold Christian Science services, which finally resulted in the organization of a Christian Science Society on March 4, 1910. A short time after rooms were rented in Arcanum Hall in Jefferson avenue, where the first public services were held. The society grew in numbers until it was found necessary to look for other quarters, and in September, 1913, the society incorporated as First Church of Christ, Scientist, of Richmond Hill, N. Y., and then took steps to establish a building fund and secure its own property. The present site on Greenwood avenue was purchased, and the ground for the church edifice was broken at dawn of the New Year of 1914. The building progressed rapidly, so that it was opened for services July 26 of the same year.

The building, complete with site and furnishings, cost short of fourteen thousand dollars. It is now proposed to enlarge the church property by acquiring land on both the north and south sides of the edifice, which will give ample room for further building when the necessity arises.

Richmond Hill Record.

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Admission to Membership in The Mother Church

The next admission of candidates will be Nov. 5, 1915. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, Oct. 13, 1915.

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

Those who have made application for membership prior to June 4, 1915, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

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The Lectures

St. Louis, Mo.

The introduction by Mrs. Katherine Tuckerman, second reader of Third Church, in presenting Virgil O. Strickler, who lectured on Christian Science at the Odeon under the auspices of the five Christian Science churches in St. Louis, was as follows:—

A new revelation has come to this age,—a revelation of hope; for the promises of the Scripture are being fulfilled. Thousands of us are bearing witness to this fact. No one can say today that there is anything too good to be true. We are finding out that only the good is true, and also that God, good, is a living reality. Listen to some of the promises. In Malachi we read, "Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." In Revelation we find: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. . . . And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." These are true, as Jesus proved to the people of his age; and to us of our age Mrs. Eddy has so clearly interpreted Jesus' teachings that we are also proving them true.—*Correspondence.*

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Bartlesville, Okla.

A lecture on Christian Science, under the auspices of First Church of Christ, Scientist, was delivered at the Odeon Theater by Clarence W. Chadwick. He was introduced by Alexander Calvert, first reader, as follows:—

Christian Scientists are deeply in earnest about their religion, and the question is often asked, What is the secret of Christian Science, that it makes such a tremendous appeal to its adherents? Christian Scientists are satisfied that they have at last found the logical answer to the most important of all questions: What is God, and what is man's relation to Him? Human experience has many ills, and the world is busily engaged in trying to find a remedy for these ills; but material remedies have generally proved disappointing. The many cases of healing, moral, physical, and financial, related in the Bible, justify us in expecting to find health in connection with our religion. Some years ago Mrs. Eddy discovered the Principle of divine Science as demonstrated by Christ Jesus and the early apostles. She revived divine healing, and as the result of her discovery and demonstration this healing is being practised by thousands of people.

Correspondence.

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Bay City, Mich.

William D. McCrackan delivered an address on Christian Science before several hundred people who thronged the Washington Theater. He was introduced by Postmaster Angus M. Miller as follows:—

It has been said that the brightest star in the religious heaven is the star of Christian Science. Just as the star of Bethlehem led the wise men of old to the cradle of the child Jesus, so the Christian Science star leads the wise of mankind to Christian truth. The Bible tells us: "Ye shall know the truth, and the truth shall make you free." Christian Science unfolds God to man as divine Principle, and to any one who will apply the rules of Christian Science, the truth is revealed. In the light of this teaching the cobwebs of mystery are swept away and Bible truths are revealed in their simplicity.—*Bay City Tribune.*

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Chicago, Ill.

George Shaw Cook delivered two lectures on Christian Science for First Church of Christ, Scientist. He was introduced at one by John T. Cowles, who said:—

It is indeed a rich inheritance that the Discoverer and Founder of Christian Science, Mrs. Eddy, has given to the present and coming generations,—an inheritance that reforms the sinner, heals the sick, and makes men free. I had met with experiences in my time that led me to believe there was no God. I was practically an infidel, a wanderer in the wilderness, without hope and without a God. At that time I was a sufferer from nervous prostration, bordering on insanity. Turning to Christian Science for help after *materia medica* had pronounced my case incurable, but with little faith in its doctrine, I was healed with one treatment. Need I say that I am grateful for this teaching? I am indeed grateful, for Christian Science has revealed to me an omnipresent God, a God of love. My greatest happiness for these many years, since my healing, has been and is, to pass a cup of cold water in Christ's name to my fellow men.

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At the other lecture the introduction by Milton B. Marks was in part as follows:—

The regenerative and healing works of Christian Science serve as a continual invitation to mankind to investigate this inexhaustible subject. Today unprejudiced inquirers are numbered in the millions, and we gratefully recognize that God has supplied the means to meet their needs abundantly. The student of this Science proves its truth by demonstration.—*Correspondence.*

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Lompoc, Cal.

William R. Rathvon delivered a lecture on Christian Science in the Lompoc Theater. Richard A. Lazier, first reader of the Christian Science Society, in introducing him said in part:—

Whenever there is brought to us any good news, whenever there comes to us any particular "good luck," as we call it, almost our first desire is to tell our friends and neighbors about it. It was with this thought in mind that we arranged for this lecture here this evening. We have "good news" to pass along to you. Christian Scientists the world over are proving daily that God does heal sorrow and sickness and sin, and they are realizing more and more that "He is our refuge and strength, a very present help in trouble." We want you to know more about this wonderful power that is able to regenerate mankind.—*Correspondence.*

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Lectures to be Delivered

CALIFORNIA—Alameda: Prof. Hermann S. Hering, Unitarian Church, 8 p.m., Sept. 21.

Mill Valley: Prof. Hermann S. Hering, The Outdoor Art Club House, 8 p.m., Sept. 25.

Richmond (First Church): Prof. Hermann S. Hering, Lincoln School Auditorium, 10th street between MacDonald and Bissell avenues, 8 p.m., Sept. 23.

San Francisco (Second Church): Prof. Hermann S. Hering, Dreamland Rink, Steiner street near Sutter, 3 p.m., Sept. 19, and 8 p.m., Sept. 20.

San Mateo: Prof. Hermann S. Hering, Masonic Temple, Ellsworth and Tilton avenues, 8 p.m., Sept. 24.

Vallejo: Prof. Hermann S. Hering, Samoset Hall, 8 p.m., Sept. 18.

ENGLAND—Darlington: Clarence W. Chadwick, Mechanics Hall, 8 p.m., Oct. 1.

London (Seventh Church): Clarence W. Chadwick, Hammersmith Town Hall, W., 8:30 p.m., Oct. 8.

Manchester (Third Church): Clarence W. Chadwick, Town Hall, 1:15 p.m., Sept. 28.

Newcastle-on-Tyne, Northumberland: Clarence W. Chadwick, Palace Theater, Percy street, 3 p.m., Oct. 2.

Oldham, Lancashire: Clarence W. Chadwick, Free Library, Lecture Hall, 8 p.m., Oct. 4.

Wakefield: Clarence W. Chadwick, Play House, Westgate, 3 p.m., Oct. 3.

ILLINOIS—Atkinson: William D. McCrackan, Princess Theater, 8 p.m., Sept. 20.

Bloomington: William D. McCrackan, Church Edifice, Monroe and Prairie streets, 8 p.m., Sept. 23.

Decatur: Dr. Francis J. Fluno, High School Auditorium, 8:15 p.m., Sept. 21.

Downers Grove: George Shaw Cook, Dicke's Hall, 8 p.m., Sept. 24.

INDIANA—Richmond: William D. McCrackan, Murray Theater, 8 p.m., Sept. 16.

IOWA—Cedar Rapids: William D. McCrackan, Church Edifice, 1242 Second avenue, E., 8 p.m., Sept. 24.

Denison: George Shaw Cook, Germania Opera House, 8 p.m., Sept. 17.

Independence: William D. McCrackan, High School Auditorium, 8 p.m., Sept. 21.

KANSAS—Beloit: William R. Rathvon, Church Edifice, 8 p.m., Sept. 21.

Lawrence: William R. Rathvon, Varsity Theater, 8 p.m., Sept. 19.

McPherson: William D. McCrackan, Opera House, 8 p.m., Sept. 20.

MASSACHUSETTS—Lawrence: Bliss Knapp, Church Building, Green street, 8 p.m., Sept. 13.

MICHIGAN—Bay City: Bliss Knapp, The Armory, 8 p.m., Sept. 21.

Jackson: Bliss Knapp, Atheneum, 8 p.m., Sept. 20.

Kalamazoo: Bliss Knapp, Church Edifice, corner Park and South streets, 8 p.m., Sept. 24 and 25.

Muskegon: Jacob S. Shield, Woman's Club Building, 8 p.m., Sept. 14.

St. Johns: William D. McCrackan, Circuit Court Room, 3 p.m., Sept. 19.

MONTANA—Butte: Hon. Clarence A. Buskirk, Auditorium, 8 p.m., Sept. 11.

NEBRASKA—Beatrice: William R. Rathvon, Church Edifice, 800 Ella street, 8 p.m., Sept. 23.

Exeter: George Shaw Cook, Auditorium, 8 p.m., Sept. 23.

Grand Island: George Shaw Cook, Liederkranz Auditorium, 8 p.m., Sept. 20.

Lincoln: Clarence C. Eaton, Church Edifice, 12th and L streets, 8 p.m., Sept. 19.

Minden: George Shaw Cook, Auditorium, 7:45 p.m., Sept. 21.

Omaha (First Church): George Shaw Cook, Brandeis Theater, 3 p.m., Sept. 19.

Weeping Water: William R. Rathvon, Church Edifice, 8 p.m., Sept. 24.

NEW HAMPSHIRE—Concord: Frank Bell, Phœnix Hall, 8 p.m., Sept. 20.

Lancaster: Willis F. Gross, Opera House, 3 p.m., Sept. 19.

Lisbon: Willis F. Gross, Lisbon Opera House, 3 p.m., Sept. 12.

NEW YORK—Belmont: Jacob S. Shield, City Hall, 8 p.m., Sept. 21.

Binghamton: Jacob S. Shield, Monday Afternoon Club House, 189 Court street, 8:30 p.m., Sept. 23.

Jamestown: Jacob S. Shield, Winter Garden, 3 p.m., Sept. 19.

New York (First Church): Willis F. Gross, Church Edifice, 1 West 96th street, 8 p.m., Sept. 24.

New York (Second Church): Dr. Francis J. Fluno, Church Edifice, Central Park West and 68th street, 8 p.m., Sept. 18, and 3:30 p.m., Sept. 19.

Syracuse: Frank Bell, Wieting Opera House, 4 p.m., Sept. 19.

Utica: Jacob S. Shield, Church Edifice, Genesee street, corner Avery place, 8 p.m., Sept. 24.

OHIO—Dayton (First Church: Bliss Knapp, Memorial Hall, 8 p.m., Sept. 23.

OREGON—Oregon City: Hon. Clarence A. Buskirk, The Armory, 8 p.m., Sept. 21.

PENNSYLVANIA—Chambersburg: Frank Bell, Trust Company Building, 5th floor, 8 p.m., Sept. 24.

Meadville (Second Church): Jacob S. Shield, Sept. 20.

SCOTLAND—Glasgow: Clarence W. Chadwick, Queen's Rooms, Clifton street, 8 p.m., Oct. 5.

VERMONT—Randolph: Frank Bell, Bethany Parish House, 8:15 p.m., Sept. 21.

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Testimonies of Healing

My first acquaintance with Christian Science was about sixteen years ago, when my mother was healed in a few treatments of stomach disorder and other chronic ills of ten years' standing. I then began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, and other Christian Science literature, but did not take much interest in the subject. I would study a while and then lay the book aside. This went on for nearly eight years, when it came to me that I was not getting much help from my reading. I began to look for the reason, and soon found that I was trying to make Christian Science conform itself to my will, instead of permitting myself to be governed by divine Truth. Thereupon study began in earnest, and as my own preconceptions were laid aside, I was better able to grasp the truth contained in our text-book, and benefits were received.

In 1903 I was compelled to quit work on account of malaria, and was in a very weak condition for six weeks, with no help from medical treatment. My mother finally prevailed and a Christian Science practitioner was called. She arrived in the evening, and being a friend of the family, remained that night. I had been unable for several weeks to eat any solid food, and was living on milk, which had become obnoxious to my taste. Christian Science treatment was given that night and the following morning. When dinner-time arrived I was ready with an appetite, for the fever was broken and my normal condition was not far off. I was at work again in two weeks from the time of treatment. About a year ago I was obliged to leave the office at noon on account of severe pain in my head and high fever. Finding myself unable to handle my own case, I asked my wife if she could assist me. She gave me treatment, and although I could have done my work the following day, I remained at home a day longer. No trace of this trouble has since manifested itself.

When our little girl was sixteen months old she fell against a gas-heater, burning her arm from the wrist to the elbow. Christian Science treatment was immediately taken up, and in not more than five minutes she stopped crying and was put to bed. She slept the night through as usual, and from all appearances suffered no pain. The arm was perfectly healed in a week, and not a scar could be found after two months. About two years ago my mother sprained her ankle. Being unable to help herself, after twenty-four hours of suffering she asked for help in Christian Science. Treatment was given at five in the afternoon and again at nine in the evening, and then she retired. The following morning she said she had slept the whole night and on awaking found her foot entirely well. At another time my wife's father stepped on a nail, which ran nearly through his foot, a mark showing on the upper side. He asked for Christian Science treatment at once, and, although his fellow workers warned him of ill results to follow, he was soon as well as ever, and needless to say did not experience the bad results predicted.

To show that benefits are quickly received by those of receptive mind, I wish to quote from a letter written to a member of my family for an aunt eighty-five years of age, who resides some one hundred miles from here. She says: "I am so thankful to God for what you have done for me, and to Mrs. Eddy for her teaching. I am a poor scholar and cannot understand her teaching much, but I think about it. My rheumatism has gone and I do not have pain any more." I might add that this lady was freed from rheumatism in a few treatments.

Greatest of all the blessings received has been the spiritual uplift, which enables us to look away from the mortal into the glorious liberty of the sons of God. And for this I thank God, and am grateful to our revered Leader, Mrs. Eddy, who was pure enough to dispel the mist and reveal to this age the ever present Christ and call her revelation Christian Science.

PETER S. JOHNSTON, Bridgeburg, Ontario, Canada.

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It is now over seven years since I first heard of this healing truth. While teaching school I boarded with a lady who was a Christian Science practitioner, and merely to find out what this religion was, I began asking questions. To my astonishment I found I was being relieved of a load which I had carried since childhood,—the fear of eternal punishment, not so much for myself as for my loved ones. My happiness in finding such a new-old truth knew no bounds, for I was simply a different person; I was free.

I studied Christian Science for a few months, then to please my parents I gave it up, and for five years lived without it, trying to find peace and comfort through the old thought, but never being satisfied. Something always made me think of Christian Science with a longing to take it up again. I had kept my copy of "Science and Health with Key to the Scriptures" in my trunk all this time, and one day I took it out and began to study it anew. From that day to this there has been hardly a day when my husband and I have not read the Lesson-Sermon together. We live on a farm, and often we have found the power of Truth "a very present help in trouble," for the animals as well as for ourselves and our two children.

I have never had better health than now, and I can accomplish as much work as would keep two persons busy, yet without feeling at all tired when evening comes. I am indeed thankful that I was led to the light, for I cannot see how I could ever live without Christian Science. While not yet members of the Christian Science church, we hope to be before long. Words cannot express our gratitude for the understanding of the Bible that has been revealed to us through the study of Science and Health. We are deeply thankful to God that we have found the truth.

MRS. J. A. ERICKSON, Brookings, S. Dak.

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[Translated from the German]

Some time ago I was seized with violent pain, and immediately declared the truth, without however meeting the trouble thoroughly, as we are taught to do in Christian Science. I expected a beneficent effect from a good night's rest, and so thought I would pay no further attention to the pain. This was a mistake, and a much greater one yet was that I thought such a thing as a diseased or sinful belief could not touch me after the beautiful demonstrations it had been my privilege to experience through divine Love; but, as the apostle says, "Let him that thinketh he standeth take heed lest he fall." At any rate, the pain became so severe the next day that I could not collect myself sufficiently to handle my own case. In the region of the liver there was a big swelling, and I was at a loss to account for my condition.

Having taken up duties in the home of strangers, I had to ask to be exempted from them for the day, and this of course attracted the attention and the mistaken sympathy of the inmates of the house. My condition steadily grew worse while I was being urged to use material remedies, since all kinds were held out as effective; in fact, the people in the house communicated with a physician against my wish, but I held fast to the thought that God is Love, and finally

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succeeded in having a telegram sent to a Christian Science practitioner, asking her to take up treatment.

In the mean time it was evening, and without being aware of it I was made to swallow an opiate. The result was that my condition grew very much worse; still I was in a very quiet state of mind, with the conviction prevailing that I would experience help from God. Finally I cast up what I had taken; yet the pain did not subside until later, when the practitioner evidently began to treat me. The swelling also disappeared, and I was restored to my former freshness and sense of health. This experience meant a big stride to me, as it made me realize my lack of genuine humility, my failure to rely implicitly on divine Love, and daily to pray anew for the understanding of omnipresent wisdom.

Words fail to express my gratitude for the God-sent teachings of Christian Science. I thank the Almighty, and next to Him our brave Leader, Mrs. Eddy, and it shall be my endeavor to prove my gratitude by my life.

Irmgard von Petersdorff, Ralswick, Rügen, Germany.

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I have been healed of many ills through Christian Science. While in the Philippine Islands, during July, 1909, I fell from the roof of the hospital, where I had been fixing a glass in the skylight, and landed on a pile of rock. The right wrist was broken and my head was seriously injured. As it was a small post hospital, the doctors sent me to the division hospital at Manila, a distance of sixty-five miles. I was unconscious eleven days and twelve nights, awaking at about nine o'clock on the morning of the twelfth day, to find myself in a strange place and tied so I could hardly move. The first of September, 1909, I returned to my post, and a few days later, while at drill, the horse I was riding fell and threw me. His hoof struck my head in the place where it had been injured by my fall from the roof of the hospital.

At the conclusion of the regular inspection, on the Saturday following the second accident, while standing at attention in quarters, I had an attack of vertigo and was sent to the hospital, where at intervals I had some very violent attacks. The hospital authorities sent me to the United States in October, 1909, where upon the slightest contraction of the muscles I would have those same attacks. I seemed to get better, yet had no strength. I was discharged March 30, 1910, and went home to my parents, who were then living in Los Angeles. After considerable persuasion I was induced to take Christian Science treatment, and on May 2 went to work for a machinery concern, but could not keep it up because of my back, which was very weak as a result of the first fall. I have, however, been completely healed through Christian Science of the foregoing ailments, and in the past six months have felt better than ever before in my life and weigh a great deal more.

Another experience especially proved to me God's ever-presence and loving care. In November, 1913, a cold settled on my lungs. I concluded to go home, a distance of some twenty-five miles, and undertook this trip in an automobile with which I was not very familiar. When I was ready to return to the ranch, I decided to start early to avoid traveling in the dark. When about to go, it became evident that I had a fever, and a friend was asked to accompany me, as I did not want to go alone. When we were about eleven miles from home, my companion spoke to me and I did not answer, so she repeated her query, and then received a mumbled reply. I am unable to give any statement of what happened after this, except what was told me.

We had gone on several miles when my companion, feeling that I needed help, urged me to turn around and go back home. We were then about twenty miles from home and it was getting dark, but I made this distance, and some twelve miles of it in darkness, in a semiconscious condition. When about two blocks from home I had some kind of a spasm, but stopped in front of the house when told to do so, and unconsciously shut the engine down. The young lady went in and told my mother, who is a Christian Science practitioner, that I was sick. My parents came out to see what was the matter, and my mother states that my hands had to be pried from the steering-wheel and I was carried into the house. My mother immediately began treatment, and in two hours I was conscious and asked for something to eat. After eating I went to sleep, and did not wake until about seven o'clock the next morning. By evening all the soreness in my lungs was gone and I got up and ate dinner with the family. In a few days I was as strong as ever and have felt so ever since. I have worked under much the same conditions which brought about this attack, but have not had another. It has only been since this attack that I have made any great strides toward health and happiness. The healing then realized was the complete overcoming of all these discords. I would also like to mention that my father has been healed of the worst form of diabetes.

I am at a loss for words with which to express my thankfulness to God, and my gratitude to Mrs. Eddy, the Discoverer of this saving truth. I can only prove my gratitude by studying our Leader's teachings and by honoring them in my life.—Arthur E. Boyd, Los Angeles, Cal.

The above testimony is a correct statement of what happened on that auto ride. I know that it was only through the application of the very small understanding I have of Christian Science that we were able to finish the trip home in safety that night. I am thankful to God, our loving Father, for the protection and care He gives to His children, and grateful to Mrs. Eddy for the wonderful truth she has brought again to us.—Jennie E. Biggin, Redlands, Cal.

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The apostle John says, "He that feareth is not made perfect in love." When I began the study of Christian Science, I was so deep in bondage to fear that I seemed afraid of everything and everybody. I had an intense fear of death, and because of this would sit in my chair for hours at night, afraid to retire; but the understanding of God's love and presence immediately healed me of this fear, and I was able to retire and rest well. Again the apostle says, "Perfect love casteth out fear." I came to see that I had all fear and no love, and that this was the cause of my suffering; but I am glad to say that Christian Science is each day unfolding to me this "perfect love."

For years I had been dissatisfied with life and longed for something better. Each change that came I hoped would bring satisfaction, but I found no peace until I gained the right understanding of God as taught in Christian Science. Since learning even a little of how to love instead of fear God in times of sickness and trial, I have had that peace and joy "which passeth all understanding." When I took up the study of Christian Science I had an abdominal trouble for which I was wearing a support, and had undergone two operations without benefit. Soon after coming into Science, however, I was able to discard the support, and have had no further need of it.

My daily prayer is that I may so reflect divine Love that I may help others as I have been helped. I am willing to wait on God for that "perfect love," and say with our dear Leader, "Let us rejoice that we are subject to the divine

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'powers that be'" (Science and Health, p. 249). I am indeed grateful for all the blessings I have received, and for Mrs. Eddy's teachings, which enable us to prove in such a practical way God's ever-presence and all-power.

CORA RANDLE, Dallas, Texas.

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[Translated from the German]

It is with a grateful heart that I wish to tell of the help and the blessings as well as of the instantaneous healings which I have experienced during the last three years through God in Christian Science. For a period of twenty years I could not make up my mind to become a member of any church,—yet I had often felt that there must be a church which would impart the right understanding of God and teach us to pray aright,—until one Sunday, when attending a Christian Science service, I immediately realized that this was the church for which I had so long been seeking.

My first experience was the healing of an ulcerated tooth after two physicians and two dentists had failed to relieve me. Through treatment given by a Christian Science practitioner I was freed from the dreadful pain and the attendant swelling. The second instance was that of a severe attack of cold accompanied by pain in the lungs, and consequently by great difficulty of breathing during one whole night. At eight o'clock in the morning treatment from a Christian Science practitioner was requested by telephone, for I was unable to lift my head from sheer weakness. At half past eight I arose, dressed, and worked all day without experiencing any fatigue; indeed, was entirely well. Again, after the physician had said he could do nothing more, Christian Science completely freed me in a month's time of asthma, with which I had been afflicted for five years. Next came a most serious case of neuritis. I would often have these attacks, and so severely as to be unable to go up and down stairs. The physician had given me no hope whatever of cure, but with every Christian Science treatment the pain grew less, until I was entirely freed from the trouble.

One day my right hand began to swell, intense pain set in, and there seemed to be an inflamed condition extending to the upper arm. I was unable to dress without experiencing great pain. The hand appeared to be paralyzed, and, although I did my best in trying to cope with the trouble, my efforts seemed to be unsuccessful. After five days of struggle I went to a Christian Science practitioner. This was at ten o'clock in the forenoon. Half an hour later all swelling and pain had disappeared, and thanks be to God, I regained the normal use of the hand.

From childhood on I never enjoyed a quiet, restful sleep, and what I had never lasted longer than a few hours. With advancing years the trouble grew worse, and at times there would not be more than one or two hours' sleep at night during a period of six weeks, and even then it was not refreshing sleep. I tried one Christian Science practitioner after another, apparently with but little success. I continued for a while having three or four treatments a week, and as a result had a few good nights; but as soon as the treatment stopped my sleep would be gone. I mentioned this to a Christian Scientist one day upon leaving church, and he said that every time I woke up, I should take Science and Health and read. That night I did as he had advised me and read until midnight. Then I fell asleep, and did not wake until three o'clock. This seemed hardly believable. The following night I read until one o'clock and then fell asleep, waking up at quarter past six. This seemed almost incredible. I thought something must be wrong with the watch, for it was the first time in thirty-eight years that such a thing had happened without my having taken some sort of a drug; even then material means often failed to produce an effect. I have had good sleep now for about a year, with the exception of a few nights due to carelessness in my Christian Science work. I am most grateful to God for the angelic messengers —good thoughts—which in this instance reached me through another's loving-kindness.

On another occasion, while having a cough, the attacks of which would last half an hour, some one's remark led me to a sudden realization of the unreality of this condition, the result being that I was freed instantly and had no return of the trouble. This was to me a miraculous experience. Again, I was desirous of knowing more of Christian Science, and at that time the opportunity presented itself for me to stay alone in an isolated house. My acquaintances all tried to dissuade me from doing so, but a Christian Science practitioner said that God is always with us; also that He was my light, and that I was never alone. I was greatly helped by putting all my trust in God. Often after the evening services I had to go to this house alone, as it was in the country, and had to enter it after ten o'clock in the evening; but with my thought constantly directed toward God I did not even experience a sense of fear and never spent a more delightful summer.

I am very grateful among other things for the opportunity I have had to acquaint myself with the teachings of Christian Science, and for having had the assistance of kind and loving practitioners, who lifted me out of sickness and above sinful thoughts. I am filled with thankfulness to God and with gratitude to Mrs. Eddy for all the help and the blessings received. My great desire is that I may make steady progress on the road to Truth, and gain constantly in the comprehension of divine omnipotence, wisdom, and love.

FRÄULEIN M. S. DAECHE, New York, N. Y.

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I wish to express deep gratitude for what Christian Science has done for me. During my school days I was always considered delicate, and I suffered from a weak throat until a few years ago, when this and one or two other ailments were overcome by the understanding of Christian Science. I am also grateful for the help this teaching enables us to give to domestic animals, for to the old way of thinking they seemed so helpless. For these healings, and also for having found in Christian Science a practical religion, I am most grateful.

GLADYS E. SLATER, Christchurch, New Zealand.

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For eight years the truth as taught in Christian Science has been our only help and physician. From a frail girl, seemingly heir to all the ills of the flesh, I have become a strong woman, able to do a mother's work. At the time I became a mother, the truth was my only physician, and brought me through perfectly, although condemned to suffer by physicians. I am very grateful that one was found in this age who was able, strong enough and brave enough, to teach us this truth so plainly that all who will may understand. Our little family owe all we are today to Mrs. Eddy's explanation of the Bible. It is a help every hour and every day, and I thank God that it is. This daily study is helping me to live above jealousies, and is banishing all hatred and revenge from my consciousness.

I was left a widow in my first year of married life, and neither the little one nor I would be here today but for Christian Science. My son is now almost six years old, and has never taken any medicine, but reflects a great deal of Love. I am very grateful for the Sunday school work. In the workaday world I find the daily Lesson-Sermon a great help; if the demonstration is not made, it is our own lack of understanding, for "Principle is absolute," as Mrs. Eddy

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says on page 283 of Science and Health. I hope this testimony will be of help to some mother in her problems with the little one, as it is to me, and I pray that I may grow into a fuller understanding of the truth that sets us free.

PEARL I. BRIERLEY, Garden Grove, Cal.

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I feel it a duty as well as a privilege to give my testimony, hoping it may help some one who is still in darkness. As a child I always wanted to understand about God and longed for more light. Womanhood brought happiness, and life seemed like a sweet dream; but suddenly a great grief came upon me, and I cried out for more understanding. Ten long years I was searching for happiness. Health had failed me, and so had friends, until at last I was led step by step into Christian Science, and there found the true light. I was made whole, physically and mentally, and no one knows the joy that comes from within, although to mortal sense I had to give up everything. I have lost nothing but gained all. I was healed of a serious female trouble, also of a skin disease which had seemingly been inherited.

Seven years have passed and my health is perfect. I have not used any material remedy since my healing. There is no fear of the future now, for I know only good can come to those who dwell "in the secret place of the most High." I want to live in obedience to the divine Principle which our Saviour demonstrated. I love our dear Leader, who discovered and gave us this true light.

LIZZIE E. MILLER, Enon, Ohio.

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Words fail me when I try to express gratitude for what Christian Science has done for me in every avenue of life. From my earliest childhood there had always been a great desire to help the weak and suffering whom I saw all about me, and also to be able to bring peace where discord was rife. At the time Christian Science came into my life, I was starving for the God that seemed "afar off," for I could not accept the explanations of the Bible which had been presented to me; hence that wonderful book was closed to me until its spiritual interpretation was unfolded through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. Then what a transformation began immediately to be manifested! From a semiinvalid, constantly under the care of a physician, from spiritual starvation and a seemingly purposeless life, I awoke to the consciousness that God had answered my unspoken prayers, and that I was at last to be of real use to my fellow men through restored physical health and a constantly increasing understanding of God as the only lawmaker.

My gratitude grows day by day, and my thankfulness to the dear Father-Mother God who has given us through Mrs. Eddy this wonderful revelation of Truth, so simply stated that all, even the little children, may avail themselves of it.

MATTIE B. WILLIAMS, San Jose, Cal.

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[Translated from the German]

Sincere gratitude prompts me to testify to the blessings which I have received through Christian Science. My six months' old child became afflicted with epilepsy. After the little one had experienced several of these attacks, I called up a Christian Science practitioner and entrusted her with the case. She treated the child for a week, after which it was healed. It is now two and a half years old, and I have observed no trace of the trouble since. Christian Science has helped me in a great many ways, for which I am deeply thankful to God, and grateful to Mrs. Eddy.

LOUISE DAZINGER, Chicago, Ill.

From Our Exchanges

[The Living Church]

Let a man go through the world with his eyes fixed on the stars and he will see a vision of God. Man so often makes God like himself. A narrow man has a narrow God. A stern man has a stern God. The Pharisees were stern when they brought to Christ a woman taken in great sin. "Moses . . . commanded us, that such should be stoned." That is the law. Vast the difference between our Lord's judgment and theirs, a difference as great as between sunlight and frost. This was the verdict of a God of love. If we love darkness, our spiritual sight becomes darkened.

[Zion's Herald]

It is a pitiful sight to see one of our fellows standing disheartened and dismayed, and hardly caring what the morrow has in store for him. Whatever the unhappy train of events may have been which has brought him to such a pass, the fellow being who stands in our presence like that calls for prompt and persistent attention from us. It is for us to turn our best efforts toward putting courage into that one.

Putting courage into another means giving the best that we have. Nothing less than that will stay the sturdy qualities that are on the outward march in the breast of that other soul; nothing less will summon them back to rally there, and to turn the sad rout to a forward stepping move toward better things. If there is to go out from us a store of stoutness that is to render serviceable assistance to the man who is hesitating, faltering, falling,—because he has found his grip loosening and his courage ebbing away,—it must be such a store as is drawn only from where our treasures are. We must unlock the portals there, and give of the best that we have.

[The Congregationalist and Christian World]

The main source of our faith is to be found in the life and teaching of Jesus Christ. The nature and character of God, the relation of God to men, the relation of men to God, the relation of men to one another, the nature of sin and of holiness, the hope of immortality,—all of these themes have the clearest light cast upon them in the teaching and life of Christ. There is truth to be found elsewhere, but all must be brought to the test of his teaching. The Old Testament reveals God the creator, the Almighty Ruler of the universe; and nature and many religions contain revelations of God. But whatever in them conflicts with the character of God, the loving Father of mankind as revealed by Christ, is imperfect if not false. The primary necessity of the Christian is that he should know Christ. This means unceasing companionship with Christ, by the study of the gospels, by familiarity with his teachings, by obedience to his commands. Not that this will ensure the knowledge of all mysteries. There may be much even in the teachings of Christ that is hard to understand; but he who keeps in loving and loyal fellowship with Christ will be able to say with Peter, "Lord, to whom shall we go? thou hast the words of eternal life." We are to gain a sound basis of belief only by saturating our minds and hearts with Christ-given truth, so that we think and judge of all things under that influence.

[New-Church Messenger]

One has made great progress in spiritual knowledge when for the first time he clearly sees that God is love, and that love is at the heart of the universe. When the mind opens to this fundamental but sacred truth, a deep sense of satisfaction and peace is experienced. When it is truly acknowledged

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that divine love rules, that all things are disposed as divine love would have them, consciously or unconsciously there must be resignation in a great degree to that rule of love. The things that trouble and offend have less power, because it is then known that a love surpassing our own disposes final results.

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

Whatever else heaven may be, it will have to be the full and complete expression of life. No sensuous or esthetic gratification would be sufficient to satisfy the soul. Heaven would not be heaven without the fullest and completest expression of which individuality is capable; it would have to mean the release of all the dammed-up spiritual activities of those who on earth have aimed higher than they were able to reach. You have only to think for a moment in order to see that there can be no absolute heaven to a finite being, and no heaven of purely external glory which would satisfy every one; our heaven can only represent the highest attainment of the finite consciousness. Thus a materialized or animal nature may find a kind of heaven here which would be hell to a nobler soul. Woe to that man whose heaven consists in the satisfaction of his passions, and who has succeeded in obtaining it regardless of the call which human suffering makes upon him.

[*The Christian Work*]

Christ is not dethroned by any mode of evil. He lives, he loves, he reigns, and in all the chances and changes of mortal life he comes to succor and relieve. It is an unspeakable comfort to know this, and we can know it. If we live in close and loving fellowship with him, it is impossible to feel that some baleful power independent of the purposes of God interferes blindly every now and then to tear and crush human feelings and destroy the life of nations, as though there were no God to reckon with at all.

[*The Universalist Leader*]

Spiritual things are spiritually discerned. The human soul has always realized the existence of God because it has always beheld His face, heard His voice, and felt His presence, with a sensation as real as that which results from the influence of light upon the structure of the eye, the action of sound waves upon the nerves of the ear, or the resistance of a solid substance to the pressure of the hand. "The Spirit itself beareth witness with our spirit, that we are the children of God."

[*Pacific Christian Advocate*]

There is but one way to know the winsomeness and the power of goodness. It is not by dreaming of it; that alone makes an idle sentimentalist. It is not by talking about it; much talk about goodness quite frequently becomes a substitute for the reality. Really to understand goodness we must practise it. To transmute good desires into loving deeds keeps virtue sweet and sane.

[*The Advance*]

The beacon lights of history have largely been set aflame by men who were unlovely in their intolerance. Better be intolerant than indifferent, but, better yet, be tenacious of one's own principles and at the same time possessed of a love which causes us to recognize all men who are working for the same ends, no matter by how diverse a method, as our brethren in Christ and fellow heirs of the kingdom.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

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

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

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From the Editor

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

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From the Publishing Society

The Publishing Society now has in stock a new Oxford Bible, 01683x, which is designed especially for the use of Second Readers. The Bible is printed from new plates in pica type on Oxford India Bible paper, bound in leather. The size is 10¾ inches long by 8 inches wide, to correspond with the large type edition of "Science and Health with Key to the Scriptures." One to five copies, $9.25 each; six to eleven copies, $8.75 each; twelve or more copies, $8.50 each.

The pamphlet, "Fulfilling the Law," has been translated into Danish and is now published and on sale. This new pamphlet has the English version printed opposite each page of the translation.

The pamphlet entitled "The Father's Business," already printed in English and German, has been translated into Swedish, "I Faderns Tjänst," and is now published with the English and Swedish versions on opposite pages.

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From the Clerk of The Mother Church

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

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

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From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

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

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The Christian Science Journal

Published Monthly

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

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

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

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

The Christian Science Quarterly

Published January, April, July, and October

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

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

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

The Christian Science Monitor

Published Every Day, Except Sunday

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, one year $5; six months $2.50. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, one year $1; six months 50 cents; three months 25 cents. In all other countries, one year $1.25; six months 63 cents; three months 32 cents.

SALE PRICE, DOMESTIC TERRITORY AND CANADA, POSTPAID: Single copy 10 cents; four or more copies to one address, each eight cents. Foreign rate, single copy 12 cents; four or more copies to one address, each 10 cents.

Pamphlets

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

CHRISTIAN SCIENCE: "THE RESURRECTION AND THE LIFE." By Clarence W. Chadwick.

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

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

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

"THE SONS OF GOD." By COL. WILLIAM E. FELL, C.S.B.

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CHRISTIAN SCIENCE: THE NEW BIRTH. By BICKNELL YOUNG. Also printed in German and in Norwegian.

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THE LAW OF KINDNESS.
BIRTHRIGHT AND DOMINION.
THE FATHER'S BUSINESS. Also printed in German and Swedish.
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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVIII No. 3

Boston, September 18, 1915

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Items of Interest

The project of harnessing the gigantic power of the Colorado river in the great depths of the Grand Canyon has passed the visionary stage. The United States department of the interior has granted permission to the promoters of the scheme to make the preliminary surveys for the proposed six dams that are to be built across the river in the canyon, also for the sites of the reservoirs and hydroelectric plants that are to be constructed. The preliminary work will be followed immediately by the making of permanent locations and the commencement of the actual construction of the first of the series of dams. It is announced that the project has been financed, and it is reported that interests closely identified with the Southern Pacific and the Atchison, Topeka & Santa Fé railroads are back of it.

The plans contemplate providing electric power for operating the Arizona divisions of these two railroads, the furnishing of electrical energy for operating the machinery of mines and industrial plants and for lighting systems of towns and cities over a large territory. The whole plant will have a total capacity of 400,000 horse-power. It is claimed that this prospective available electric power is but a small part of the total electrical energy that might be developed at other points in the Grand Canyon by the construction of dams and the harnessing of the stream.

Higher taxation of much of the unused land in Massachusetts as a means of forcing the owners to use it for timber or other purposes was advocated by State Forester Rane at a hearing given by the special commission on taxation. One difficulty encountered in arousing interest in the reforestation of land has been to convince owners of bare land that it has a potential value, said Mr. Rane. So long as there is a low tax there is little to prompt many owners to develop their land, but once the taxes begin to go up, he continued, then the owner is forced to do one of two things, to utilize his land or to sell it to someone who will. There are about one million acres of land in Massachusetts suitable for forestry purposes. Owners of woodland had been encouraged by the assurance that their taxes would not be raised over the regular tax on the land, no matter how high the timber grew. Under this system the owner registered his land with the local authorities, and when the timber was cut he paid, in addition to the taxes on the land which were paid each year, an amount equal to 6 per cent of the selling price of the timber.

The federal office of public roads has begun a series of tests to determine the amount of load that can be sustained by concrete bridges of the type used in all parts of the country to span culverts and small streams. An interesting test was made recently at the Arlington experimental farm of the department of agriculture. The platform of the bridge measured 16 feet wide and 32 feet long. It consisted of a solid slab of reenforced concrete 10 inches thick, and was supported by concrete abutments about four feet from the ground. The concrete slab was reenforced by three-quarter inch iron rods about eight inches apart extending across it. In the test hydraulic pressure was brought to bear on a point in the center of the platform. It was not until the pressure had amounted to 90,000 pounds that the concrete slab cracked. A pressure of 84,000 pounds was exerted until the center of the span had been depressed about eight inches, and yet the platform did not entirely give way.

The Chicago Teachers' Federation, considered one of the most influential organizations of its kind in the country, must disband within the next three months. By a vote of eleven to nine the board of education has voted to adopt the resolution calling for its abolition. The edict prohibits any teacher from membership in the federation or any kind of so-called labor organization. By the decision of the board, public school teachers are prohibited from belonging to the federation under penalty of a fine, suspension, or dismissal. Teachers now members of the federation, or any organization affiliated with the American Federation of Labor, must withdraw immediately and at no time in the future establish a similar association. Charges that both bribery and conspiracy played a part in the action of the board have been made to the state's attorney, who says that if there is anything on which to base an inquiry the matter will be presented to a state grand jury for consideration.

Fully six hundred miles of state and county roads are being constructed annually in the state of Washington in line with its good roads policy of being prepared to link up with the surrounding states on the transcontinental highways. Much of this road building is very expensive, some of the mountain highways costing $5,000 a mile for the clearing alone, not including the grading. The maximum grade of all roads throughout the state has been fixed at 5 per cent, thereby making them not only usable for ordinary traffic but practicable for heavy traffic as well. It is expected that the mileage this year will exceed that of last, which was approximately six hundred, built by the state and counties at an expenditure of more than $9,000,000. The regular annual automobile license tax, collected by the state on a horse-power basis, approximates $400,000 this year.

High school fraternities have become an issue in Springfield, Mass. The school committee has applied to the city solicitor, who believes that the board may prohibit membership in secret societies under a penalty of dismissal, if it can be shown that the societies are inimical to good order, discipline, and the best interests of the school. He believes that this authority holds whether or not the society uses the school name, meets on school property or during school hours, or whether membership is sanctioned by the parents. The board, he feels, has a perfect right to elicit a promise from the student that he will not join such a fraternity before it allows him to enter the school.

Forest preservation, with particular reference to New Hampshire, was the topic for discussion at the annual forestry conference which was in session three days last week at Profile, N. H., under the auspices of the Society for Preservation of New Hampshire Forests, the American Forestry Association, the Boston Chamber of Commerce, and the Western New England Chamber of Commerce. The topics were, "An Extension of the Weeks Act for the Purchase of National Forests," "The Relation of Forestry to New England Agriculture," and other papers on local forestry problems.

The ship channel connecting Houston, Texas, with the deep water of the Galveston jetties was formally opened recently. This waterway makes Houston a seaport. The city has long had water connection with the gulf by way of Buffalo bayou, but the passage has not at any time been satisfactory. The new waterway is fifty miles long, and it is in connection at Houston with splendid dock terminals and with seventeen railroad lines.

The Eastman Kodak Company of Rochester is a monopoly in restraint of trade in violation of the Sherman antitrust law, according to a decision handed down in the United States District Court. The decision grants the defendant company an opportunity to present a plan "for the abrogation of the illegal monopoly" on the first day of the November term.

Announcement of the adoption of an eight hour day by the Standard Oil Company of New Jersey has been made on behalf of the board of directors of that concern. Twenty-five thousand workers are said to be affected by the order, which becomes effective Sept. 15. The employees of the company heretofore have been working an average of ten hours a day.

Proof that the entire present main American battleship fleet, made up of four divisions of five ships each and a flagship, a total of twenty-one, could be passed through the Panama canal in one day, has been afforded by the handling of the naval academy practice squadron in the canal locks on its way to and from the Panama-Pacific exposition.

A large new packing plant has been opened by a United States concern in Buenos Aires recently, where various products of packing houses are to be manufactured for both domestic and foreign markets. The plant is almost entirely of steel and concrete construction.

Cooperative work in development of the fruit industry of Maine is expected to yield even greater results with the advent of the recently organized Maine Fruit Growers Exchange, which is planning an active campaign in the interests of the fruit growers.

For the first time in its history the United States leads the world as an exporter. The total American exports in the fiscal year 1915 aggregated $2,768,600,000.

During 1914 an area of 67,177 hectares of sugar beets was cultivated in the Netherlands, producing 1,990,000 metric tons of beet-roots.

In August 30,762 foreigners entered the United States, against 56,287 for the same month last year and 147,350 in 1913.

The California Walnut Growers' Association announces that the yield of walnuts for 1915 is estimated at 18,200 tons.

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Christian Science Sentinel

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

Vol. XVIII | September 18, 1915 | No. 3

The Life-giving Voice

IRVING C. TOMLINSON, M.A.

THE vital message given in the fifth chapter of John, "The dead shall hear the voice of the Son of God: and they that hear shall live," is a prophecy which was proved true when the dead did hear and heed the voice of Jesus. The widow's son and Lazarus caught the Master's words and arose from the dream of death to life and activity. Those "dead in trespasses and sins" were awakened, the publican and the Magdalen heard the divine message and experienced a resurrection to truer, better living. Even so today the healing truth contained in the Bible and interpreted by the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is discerned by those morally and spiritually dead and it uplifts them into useful, helpful, joyous living.

The needful condition for the restoration of those who are deadened to health and peace is simply that the voice of Truth be heard and assimilated. St. Augustine thus beautifully phrases it: "Thou dost give audience everywhere, O Truth, to all who ask counsel of thee, and at once answerest, though on manifold matters they ask thy counsel. Clearly dost thou answer, though all do not hear." The action of Truth upon the unawakened is like the raising of a curtain to let in the sunshine, when the darkness necessarily vanishes. So to the open ear and receptive heart of the needy comes the stimulating and corrective voice of Truth, and the work of banishing the darkness of error is silently but surely accomplished. The psalmist says of God, "He spake, and it was done;" that is to say, the spiritual universe, including man, is the speech, the word, of divine Mind, eternal Truth, the one omnipotent God. Because the utterance of the Father is clear, distinct, and powerful, so the voice of the true man is spiritual, truthful, and loving. When a son of God so speaks, those apparently dead to Truth hear his voice and live.

The utterance which resuscitates is the voice that has in it the qualities of Truth, of Love, of Life and intelligence. This utterance is free from fear, from human will-power, from materiality of any form or nature. It is the expression of honesty, sincerity, gentleness, compassion, and it bears healing on its wings. The time is coming, and is even now at hand, when the desire of all people will be to echo this voice of Truth which brings to others healing, strength, and joy. The living message contained in the sacred Scriptures, and reaffirmed in Science and Health and the other writings of our Leader, testifies to the ever-presence of the "still small voice" of Truth, and they that hear, live. This life-giving voice is heard by those who attend the Christian Science Sunday services, or who at home quietly and prayerfully study the Lesson-Sermons aright; and all over the world those once deadened to Truth are rejoicing in this new-old message of peace and good will to men.

Discord of every name and nature signalizes an unawakened condition in some particular, and it is needful that such unfortunate ones hear this clarion call of Truth, for as the dawn dispels the night, so Truth banishes the darkness of error and men are wakened to life's full day. The Master questioned, "When the Son of man cometh, shall he find faith on the earth?" Faith, then, is the open ear through which the voice of Truth finds entrance. Only let mortals have perfect confidence that as the result of their abiding faith and expectation the voice of Truth will certainly be heard; then they will indeed be set free from every limitation and rightfully possess the "liberty of the children of God." Christ Jesus spake for all times, and it is as true here and now as it was in Galilee, that "the dead shall hear the voice of the Son of God: and they that hear shall live."

The psalmist writes, "He uttered his voice, the earth melted." This Scriptural declaration asserts the quickening and regenerating power of the voice of Truth. It is a divine announcement that the Christ-way of man's redemption is accomplished through the heart's response to the divine utterance, "Heaven and earth shall pass away, but my words shall not pass away." Not with material means and methods, not with cannon or bayonet, not with human will-power, but through the confident expression of all-conquering Truth and Love will material discord and distress be replaced by the harmonies of heaven. Science and Health reaffirms the declaration of the psalmist when it states (p. 97) that "matter will disappear before the supremacy of Spirit."

Mankind have vainly sought to hear the voice of Truth in the seats of the mighty and in various ologies and isms, but their listening was fruitless; the divine utterance was not there. Elijah's experience as it is recorded is after all very like that which comes to many another: "A great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice." When this voice of Truth again spake through Mrs. Eddy, the Discoverer and Founder of Christian Science, the world was impelled to reject it; but many with the listening ear heard, as did the prophet, for in the "still small voice" of Truth God has spoken and is speaking, and those that hear do live.

"Mental swaddling-clothes"

KATE W. BUCK

ALL who believe in freedom, "life, liberty, and the pursuit of happiness,"—and who does not?—can but rejoice when a way is shown them by which they may escape from time-honored customs that have grown "stale, flat, and unprofitable;" and this way is made plain through the teachings of Christian Science.

The "mental swaddling-clothes" (Science and Health, p. 255) which bind us are of various kinds, and what might easily bind one does not necessarily bind another; but bondage in one form or another is here. We cannot judge for or condemn another, because it matters not at all what may be the texture of the bandages that restrict, retard, and obscure, each must be loosened and cast aside before the one it encircles can be freed.

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Mankind are certainly wrapped in swaddling-clothes, well-nigh smothered by the anxieties, fears, and false beliefs impressed upon them by their so-called progenitors. Nevertheless the "seed is in itself," and that seed is the indestructible spiritual identity which must needs develop and expand, sooner or later, regardless of or in spite of any circumstances, conditions, or environment. God's will is done, and the God-idea eternally is, and only awaits recognition. As one becomes dissatisfied with the conventions of materiality, a restless longing and consequent reaching out for something better is born, and he begins to stretch and ultimately break the bands that would suppress the ideal. Thus it gradually comes to its native freedom and spiritual dominion.

As we learn through the teachings of Christian Science that Mind is All, we are roused to the fact that it is only through right thinking that one gains a legitimate mastery over every form of evil. "A thinking man," Carlyle writes, "is the worst enemy the prince of darkness can have." "Let there be light" is still the divine mandate. Let us then be willing to lay aside the mental bands of conventionality, habit, injustice, self-love, self-seeking, and the like; in fact, endeavor whole-heartedly to bring "every thought to the obedience of Christ." He alone is the true and perfect idea, having absolute dominion forever and ever, since he is in the Father and the Father in him. All errors exist in mortal thought, and it is there, therefore, that they must be destroyed. It is thought that is to be liberated and set free, till good is found to be the only reality and belief in the power and reality of evil exists no more.

When this is done, even in a small degree, we begin to find the perfect idea, "full of grace and truth,"—the "only begotten of the Father." Though one gain but a tiny glimpse perhaps of what the darkness may have so long obscured, but which, thanks be to God, can never be destroyed, one begins joyously and wonderingly to expand into a larger life,—a truer, freer sense of the meanings of existence as spiritual, as the conscious, continuous expression of good only. How eagerly we long at times to burst through all the swaddling-clothes at once; to "lay aside every weight" all in one and the same minute, and be done forever with all thought and remembrance of darkness and bondage. No wonder that this craving asserts itself, for it is but a vital recognition of man's birthright, and each child of the one Father will finally come into his full inheritance, into the glory and peace and fulness of joy to which he has been temporarily blinded.

For all of us this process is slower than we like, because it has taken much time to swathe ourselves about so carefully, and there are many layers to be cast aside. Then too there may be some few bands that we are loath to part with; we may have found them comfortable, learned to depend upon them, and it may require diligent effort and enlightened understanding before we come to know that, as Jesus said, "there is none good but one, that is, God." We have to learn, too, that our only dependence is on divine Mind, through which alone we can distinguish the true from the false. The belief in mortal selfhood is usually the tightest of all our bonds, the fond belief that we are actually something; while in fact, as we read in "Miscellaneous Writings" (p. 1), "humility is the stepping-stone to a higher recognition of Deity. The mounting sense gathers fresh forms and strange fire from the ashes of dissolving self, and drops the world. Meekness heightens immortal attributes only by removing the dust that dims them."

One can rejoice that he has even begun to unwind the bands that are about him, to let go the thoughts that have restricted his mentality, to deny the darkness and declare that he will arise and shine, for the God-created light is come, and is come to stay, despite any seeming shadows. God is ever on his side, in fact all about him, the center and circumference of all that exists, for God Himself is light, and man is inseparable from Him. Gradually loosening, through divine help, all the mental clamps that have held us tight and fast, we come into greater freedom of thought, speech, and action, until at last, made fully willing by wearying experiences, we lay our "earthly all on the altar of divine Science" (Science and Health, p. 55) and truly walk with God. Then we want no other mind, or will, or life, because we are trusting fully in Him who knows the way we take; that it is a good way, whatever the human thought about it.

Each individual life is in itself a revelation of God, and all mortal darkness is dispelled through the triumphant coming of the light wherein God is revealed as the only creator and man as His eternal reflection and expression. Then, every remembrance of swaddling-clothes entirely forgotten, the full-grown man, God's man, stands forth, having "the measure of the stature of the fulness of Christ." Truly, "every man that hath this hope in him" may be strengthened and encouraged!

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"Lovest thou me?"

VIOLET KER SEYMER

Remembering how promptly Christ Jesus rebuked the personal homage of a young man who had addressed him as "Good Master," we can rest assured that when our Master said to Peter, "Lovest thou me?" it was not with the purpose of exacting any personal worship from his disciple. In order to understand the deep significance of this appeal to Peter, it may be well to ponder a little the meaning which Jesus was attaching to this word "me." Is it not as if he had said, Lovest thou the Christ-idea, the pure, spiritual conception of man, the image and likeness of God, more than all else?

Was not this question a test to the somewhat vacillating disciple who had denied his Master and subsequently returned to his fishing-nets? In the light of Christian Science it would seem that Jesus, knowing the immense spiritual proclivities latent in Peter, was seeking to reclaim his disciple, testing him to the utmost and calling on him to gain true self-knowledge, appealing to him to reply truly and at all points to the Christ-query. And does not the same voice of Truth whisper to us many times a day, when we are hesitating on the brink of some error or mentally entertaining an erroneous suggestion, "Lovest thou me more than these?" Are we able to reply in the affirmative at all points?

Through Christian Science we perceive that the Father God is not in a distant heaven calling on humanity to offer up vocal praise, but that the ever present Principle of perfection is awakening us to realize and demonstrate man's true selfhood in Spirit apart from the flesh, calling on us to love this true individuality supremely, and to be satisfied with nothing less. It is a call to "put off the old man" at all points, and to "put on the new man." The test of a sincere love of good is quick response to its every call, and a willingness and watchfulness in rebuking every counter-call of error, ever ready with its siren song. In reality we can respond only to the call of good, for there is no other than the divine Mind calling, and none to respond save the true child of God.

Jesus exposed the seeming counter-attraction of material possessions and pursuits when he described the feast of spiritual blessings, and the excuses from the carnal mind connected with "a piece of ground," "five yoke of oxen," and so forth. Incidentally we may assume that there is no reason why these and similar acquisitions should hinder our prog-

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ress, provided individuals do not set such undue store by them as to neglect their spiritual opportunities and meet the privilege of higher blessings with the prevarication, "I pray thee have me excused." Through the purification of our desires divine Mind gratifies every wish it has inspired.

Jesus' next test of his disciple's sincerity was the earnest appeal,—"Feed my sheep," also "Feed my lambs." Peter protested in words that he loved his Master, but Jesus wanted the proof in deeds, and called on his disciples to love "as I have loved you." The great point, then, for us all to grasp is the way in which Jesus loved. He said little and accomplished much. He reflected divine Love by healing the sick and the sinful, by comforting the sorrowing, by teaching those who were eager and receptive, humble enough to learn, and finally by raising the dead, so called. Then is there any other way of loving but this way? Jesus was bringing home to Peter this necessity for complete consecration to a life of ministry such as his own had been.

Jesus' reflection of Love was so great, so irresistible, that it drew the unhappy maniac out of gloomy tombs, right out of his chains, mental and physical, and healed him instantly, that is to say, awakened him. In this manifestation of the Christ the man found himself. To the woman at the well, also, Jesus revealed her true selfhood, and the good news spread, so that even her townsfolk "went out of the city, and came unto him." This call of Truth, when responded to, breaks all our fetters, sets us free, and feeds the latent hunger after righteousness and holiness. Deep down in the heart of every man, however low he may have fallen, there lies a dormant appreciation of goodness and a yearning to share in it. To be sincere, this yearning must be active, otherwise it will accomplish but little for ourselves and our fellow creatures; and we should bear in mind that we are not truly loving good when we are voicing error.

Jesus sounded the key-note of genuine and efficacious love when he said, "He that hath my commandments, and keepeth them, he it is that loveth me." The same fidelity that Jesus showed is required of us today, and in the wisdom and beauty of Christian Science we can learn to reflect the divine nature so fully that it will awaken the divine good in our fellow man as well as in ourselves, for goodness responds to the one good just as surely as love responds to Love. Thus we learn how truly kindred all goodness is, how it unites us to one another and to our common origin in God.

What opportunities we miss when not heeding the call to reflect the Christ-ideal and love it beyond all earthly treasures, and how it robs humanity of its right to emerge into light! Had the repentant woman been in the presence of true Christliness before that occasion on which she was drawn to the feet of Jesus, braving the scorn of the Pharisees in order to reach him, and was instantly regenerated by his demonstration of man's real nature, no doubt her release could have come about quite naturally long before this occasion. Is not this a call to cleanse the tablet of our thoughts in order to allow Truth and Love to appear thereon and recall every prodigal to his home in the consciousness of the Father? Is there not everything to gain and nothing to lose in cleaving with might and main to our highest conception of God and man, and braving the scorn of the world in pursuit of the altogether satisfying Christ-ideal?

In order to do this we must drop the pleasurable and painful beliefs of the flesh and let go our hold on them, for they have no inherent hold on us. Happiness consists in the recognition that our true nature is wholly spiritual, with no element of strife or struggle in it, for it is all of the one element, good. In proportion as we realize this scientific fact, all the conflict arising from the belief in a compound or dual nature will subside just as surely as the storm subsided when Christ Jesus gave the command, "Peace, be still;" and in our hearts there will come the same "great calm."

Mortals have sought happiness in a perverted way by seeking to reverse man's nature, by clinging to so-called material treasures, rather than by reflecting and radiating the substance, the qualities of Spirit, and so have mistakenly strayed into the blind alley of selfishness and missed the road to happiness. But the road lies open to the returning footsteps of every prodigal and every backslider, and when we see scientifically that there can be no selfish or materialistic instinct in man, because there is none in God, we shall by degrees cease to indulge or be misled by this miserable belief of selfishness which promises so much and fulfils so little.

When our daily lives are a genuine response to the Christ-appeal "Lovest thou me?" the multitudes will be regenerated all the world over, and man's spiritual dominion over every claim of corporeal sense will be demonstrated. Looking round at our own and the world's great need of spiritual regeneration, and thence to the everlasting facts of creation, their harmony and availability, we shall not hesitate to listen for the hourly call, and yield to it, not grudgingly but rejoicingly, as the faithful Peter learned to do.

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Overcoming of Self

JAMES EDWARD VON RHEIN

THE overcoming of self is a problem that faces every student of Christian Science, and until he has met this problem in a measure, he can do little toward helping others to overcome sin, sickness, and death. We hesitate before turning the search-light of Truth within, either because we are too self-righteous to admit that the evils we see in others exist in our own consciousness, or being conscious of their existence we are too cowardly to face them.

The mental condition which needs to be overcome is often left covered in the underbrush of dishonesty and pride, until the spring rains of conscience and the warm sunshine of Love cause the beautiful green blades of right desire to spring up amid the docks and cockle-burs of sensuality and self-love. Thus encouraged by a slight glimpse of heaven, we attack the débris of error and a wide pathway is cut through its hideous fields. Halting, we make a reconnaissance, and find our work showing the effect of haste; also that shoots are springing up over what seemed to be a clean field. It is then we discover that these errors must be plucked up by the roots and the ground sown with seeds of love.

Again, like "Mahmout the Persian," we tear down the wall of self that is darkening our abode, even though with many tears and bleeding fingers, until every stone of malice, hatred, revenge, temper, self-will, self-love, self-pity, is leveled to earth and the sunshine of Truth and Love can enter consciousness and dissolve the whole mass into the dust of nothingness. Having cast the beam from our own eye, we can point the way to others, and there remains no mote in our brother's eye, for we are enabled to see the perfect man. Then can we say with Paul: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

With all his unselfish devotion to his people, and though he faced with unflinching faith in God all the difficulties that confronted him in the wilderness, nevertheless Moses declared,

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"I am not able to bear all this people alone, because it is too heavy for me." Our Leader says (Miscellaneous Writings, p. 118), "Be of good cheer; the warfare with one's self is grand; it gives one plenty of employment, and the divine Principle worketh with you,—and obedience crowns persistent effort with everlasting victory." So as one passes through the many experiences of error, through valleys of discouragement, fear, worry, and temptation, catching an occasional glimpse of a sunlit eminence ahead that is soon to be overshadowed by a cloud, he feels like saying as did Jeremiah: "Surely against me is he turned; he turneth his hand against me all the day. . . . He hath builded against me, and compassed me with gall and travail. . . . He hath hedged me about, that I cannot get out: he hath made my chain heavy. Also when I cry and shout, he shutteth out my prayer. He hath enclosed my ways with hewn stone, he hath made my paths crooked."

Again one may find, like Peter, that in walking over the troubled sea of error, instead of keeping his gaze fixed on the light supernal, which saves to the uttermost, he has kept it on self. Then he cries out, "Lord, save me," and the "still small voice" answers, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." If faithful, he is delivered from his peril, and is led beside the still waters of peace and into green pastures of harmony.

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Search-lights

IDA HUME

One night, while on the pier at a favorite resort on the coast, we were greatly struck by the power and beauty, and especially the whiteness, of the search-lights. They were many miles distant, but they lighted the sea and coast-line for a very considerable distance. The air was unusually clear, and the flashing golden colored light from a distant lighthouse also seemed doubly bright and distinct.

All this brought to me a great sense of life and activity. Later on, when quietly sitting in my room, overlooking a wide expanse of sea and the beautiful coast-line, so distinct on such a clear, lovely evening, my thoughts recurred to a conversation I had that night with some friends. It referred to the present seemingly sad conditions through which we were passing in the storm and stress of war. My friends were not interested in Christian Science, and I felt I had been off my guard, had neglected to "stand porter at the door of thought," as we are bidden on page 392 of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and from those search-lights I learned a lesson which may perhaps help some one else.

I was reminded of how constantly, perseveringly, and persistently we should apply the search-light of Truth to help us see distinctly into our own thought, to aid us in that self-examination which we daily need to make, especially now, when we are facing conditions which have come to very few of us before. When thoughts of anxiety, resentment, unkind judgment, and condemnation try to make themselves felt, are we in earnest as we say, "Forgive us our debts, as we forgive our debtors;" or do we often enough recall our Master's words, "I judge no man," and his command to "judge righteous judgment"? I felt that I had been guilty of much wrong thought, and was so thankful for those great lights, waving round and round the coast and sea, and showing up all dark corners or objects there. They had been the means of bringing to my thought the better work to be done, and the need for a more scientific watch on the coast-line of my consciousness, that the enemy might not find a foothold and come in like a flood to overwhelm me.

Mrs. Eddy's counsel in "The First Church of Christ, Scientist, and Miscellany," came to me: "Guard and strengthen your own citadel more strongly. Thus you will grow wiser and better through every attack of the foe, and the Golden Rule will not rust for lack of use or be misinterpreted by the adverse influence of animal magnetism" (p. 213). As I sat by the window, watching and thinking, the brilliant flash of the lighthouse in the far distance gave me a clear idea of Love's light, flashing brightly and continuously, so that we may steer away from the rocks of error, hidden and so treacherously near.

Presently the wind rose, and within a short time a veritable gale blew, with sheets of blinding rain, so that except for the reflection of the search-lights, which beautifully penciled their rays on the sky, telling of their steady, unfaltering work, all was dark. The wonderful calm and clearness before, made one feel all the more strongly how keenly alert to secret danger we should be, for in days of ease and pleasure how often we let our heavenly armor be far from tightly girded on, and we are taken unawares. I then thought with much joy of a favorite text: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." God had graciously raised up a standard for me. The enemy had tried very hard to overcome me, but the search-light of Truth had done its work, and had come to my help. The flash from the lighthouse of divine Love had shown me the channel of safety away from the mines and rocks of erroneous thought. Then as this thought continued, the soft gleaming of a red light from a smaller signal of danger nearer to me on the coast, seemed like a message of comfort, a softening influence, telling me of divine Science with its unfoldment of Life, Truth, and Love. Even the red color brought its deeper thought of "fire," which is defined on page 586 of Science and Health as "affliction purifying and elevating man."

Thus these signals of danger, to human thought, were turned into symbols of safety to me, telling me of the only real warfare, namely, fighting error in one's self; and it is a glorious warfare, as our Leader would have us know. I went to bed feeling happy and calm, the storm still raging without, but Truth and Love holding sway within; and there was a blessing in my heart for the one who had stood so bravely at the front to show us the way to find peace and joy, actual and real, here and now. One thinks of her ever with tenderness and reverence, and with gratitude beyond words.

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[Written for the *Sentinel*]

"Where no fear was"

GWENDOLYN THOMAS

Father, all through the dreary night men call
To Thee from earth's wild phantom plains of woe!
I pray for one, yet Thou in truth dost know
Thy little ones, and brooding over all,
Dost cherish them. Yea, where the smoky pall
Looms ominous, there angels waiting know
Arm-clasp of love, depth unaccountable of peace,
And harmony wherein all tumults cease.

In atmosphere serene of lovely light,
Thy universe supernal, out of sight,
Knows naught of wound or thrust or deadly fall:
Life-giver, naught can steal man's life away.
Oh, dearest one! my comfort when I pray
Is that thy life is hid in His alway.

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Selected Articles

[Judge Clifford P. Smith in *New Bedford* (Mass.) *Standard*]

One of the contentions of a medical doctor in a recent issue was that a person may become qualified to practise Christian Science by preparing to pass the examination of the state board of registration in medicine, and that the practice of Christian Science should therefore be confined to those who have passed such an examination. As a matter of fact, however, the preparation required for such an examination never qualified any one to practise Christian Science, and it is not intended to do so.

The practice of Christian Science is a ministry in which proficiency depends upon moral character and spiritual understanding. Moral character is of course desirable in a physician, and so is spiritual understanding, but if a physician should gain the understanding of spiritual being and power in a sufficient degree for the practice of Christian Science, he would naturally and inevitably change his practice from a material to a spiritual basis. There are a considerable number of persons who formerly practised medicine, but who now practise Christian Science. No one who comprehends both of these systems, however, will attempt to combine them while one continues to be fundamentally material and the other essentially spiritual.

Your correspondent also tried to establish a connection between Christianity, or Christian Science, and medicine, by saying, "One of Christ's disciples was a physician, and we have no record of his finding fault with this one's profession." There are two difficulties with this argument. In the first place, we have no record that Luke ever came in contact with Jesus. Luke was probably a resident of Antioch, in Syria, who became interested in Christianity through the missionary work of Paul. However this may be, the first few verses of the gospel according to Luke show that he was not an eyewitness of the events which he recorded. In the second place, there is no reason for believing that Luke continued to practise medicine after adopting Christianity. Professor Harnack, the famous theologian, who wrote a book entitled "Luke the Physician," concluded that Luke embraced the Christian religion for the very reason that "by its means, and by quite new methods, he would be able to heal disease and drive out evil spirits." Luke was the first physician to change his practice to a distinctly Christian basis.

Your correspondent seems willing to have medicine regarded as Christian Science for certain purposes, but not for others. On the question of compensation he shifts his argument. He would retain compensation for medicine, but he would deny it for the practice of Christian Science, because "Christ cured without pay." It is quite evident that a familiarity with the Bible is not required at medical schools. There is no evidence that Jesus refused to accept compensation in accordance with the custom of the time and country in which his ministry occurred. On the contrary, it is certain that he said, "The laborer is worthy of his hire," and that he said this to his disciples when he sent them out to preach the gospel and heal the sick.

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[S. T. Downs in *Goshen* (Ind.) *News-Times*]

Your kind report of a recent Christian Science lecture contains some inaccurate statements of Christian Science teaching. We refer to what was said about the mission of Christ Jesus, and particularly your statement that Christian Science denies the resurrection. These resulted in large measure, no doubt, from a failure to grasp fully that in Christian Science the term Jesus is employed chiefly to distinguish the physical man, or the humanity of the Master, from the eternal Christ he came to reveal. The definition of Christ as given on page 583 of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is, "The divine manifestation of God, which comes to the flesh to destroy incarnate error."

Christian Science shows that the belief in God as corporeal, or as an enlarged physical being subject to change and human persuasion, has produced all the sin, sickness, and death the world has ever known, because a limited concept of God produces a like concept of man, since man is God's image and likeness. So, students who would clearly grasp and quickly demonstrate the truth about God and man as set forth in Christian Science, begin by fixing firmly in consciousness the definition of God, based entirely on Bible teaching, to be found on page 465 of Science and Health: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love."

It will be seen that Christian Science, instead of denying that Jesus overcame death and the grave, proclaims his resurrection to be the proof that mankind will finally triumph over sin, disease, and death, through Christ, Truth. The resurrection proves the power of Life to annul the belief of death, and the power of Truth and Love to destroy hate, envy, jealousy, revenge, and all sin; and Jesus accomplished the wonderful work through his understanding of God, and the real man as God's image and likeness. In the present destruction of sin, sickness, disease, poverty, and all misery through the understanding that Christian Science gives, we begin to realize something of the glorious heritage that awaits us when through the power of divine Love and self-effacement we rise to the fulfilment of the Master's promise, "He that believeth on me, the works that I do shall he do also."

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[Frank Bell in *The Standard*, Hazleton, Pa.]

If the pastor whose three sermons have been reproduced in recent issues of your paper believes Christian Science to resemble in any important respect the picture he has presented of it, he has my profound sympathy, for it could not be a pleasant thing to contemplate a large and growing body of one's fellow men, apparently possessed of at least ordinary attributes of judgment and common sense on other subjects, submerged in a delusion so utterly fantastic and absurd as he has undertaken to describe. Impelled by a conscientious conviction that the teachings and practices of Christian Science are such as his sermons are evidently intended to imply, and from the standpoint of a further conviction that the moral and spiritual welfare of his congregation and his community are to some extent in his keeping and that the people cannot be safely left to make their own investigations and arrive at their own conclusions in such matters, I think I can apprehend how one could speak so unkindly of one's fellow men and their religion with an intent that might seem to one to be altogether commendable.

It is because I believe the pastor to be entirely sincere that I feel the more sympathy for him. I once thought of Christian Science very much as he does, having been content with similar sources of information, and while the occasion never came for me to offer in a public way my mistaken views with regard thereto, I seized such opportunity as came in a small way privately to try to dissuade others from giving a fair test to its proffered relief from conditions of sin and suffering. Knowing what I do today of the blessings that Christian Science has brought to me and mine and numberless others, I cannot imagine a regret more poignant than would come from the realization that some one who greatly needed the help which Christian Science so abundantly bestows had been

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influenced, because of my misinformation on the subject, to reject the aid at hand.

Now briefly as to the statements in the third sermon, it is observed that our friend regards as conclusive the fact that two or three more or less eminent medical men say they have not found evidence that Christian Science heals organic disease, and he prefers to accept this purely negative testimony as against the mass of direct and specific evidence, such as Senator Works gave on the floor of the United States Senate last January, which included the names and addresses of persons healed of cancer, tuberculosis, locomotor ataxia, and many other diseases, with the names of the reputable physicians and surgeons who had diagnosed the cases. The official publications of the Christian Science church have printed the signed and carefully verified statements of approximately twenty thousand persons, explicitly setting forth how Christian Science has healed them, and many of these testimonies relate to the healing of organic and so-called incurable diseases.

In the public meetings in fifteen hundred or more Christian Science churches throughout the world each Wednesday evening, it is estimated that fully ten thousand persons, who are well known in their communities and whose statements are capable of easy verification, give similar testimony of the healing efficacy of Christianity as unfolded through Christian Science. Furthermore, the individual is rare nowadays who does not know of friends or acquaintances who have been restored to health by this method. It would therefore seem to be a reasonable assumption that Senator Works and the others have found evidence of Christian Science healing because they looked where it was to be found, and that the two or three distinguished physicians failed to find it because they did not look where it was to be found.

In the case of Doctor —— of England, who is quoted as disbelieving in Christian Science healing, it should have been stated in fairness that his "investigation" of two hundred alleged cases was a part of his preparation for the writing of a book designed to discredit Christian Science. It is not without significance also that despite this doctor's high standing in English medical circles, Christian Science has enjoyed a greater growth in England during the six years since he condemned it than ever before, there being today seventy-four Christian Science churches in England as compared with thirty-four when the doctor's book first appeared, indicating an increase of more than one hundred per cent among adherents of the teachings he so unqualifiedly disapproved. Another distinguished disbeliever in Christian Science whose word we are asked to accept as final, is doubtless the individual who is known to large numbers of persons only as the discoverer of something which nobody else before or since was ever able to discover, namely, that a man over fifty is unfit for useful endeavor.

A lady from India is quoted as having said five years ago, on her arrival in this country, that the thing explained to her as Christian Science was similar to the demoralizing philosophies of her native land. It was twelve years ago instead of five, and the lady said not only what our friend quotes, but considerably more, including the statement that Christian Science as then explained to her was a philosophy of "nothingness"—"You do not exist," "I do not exist," and so on, which in fact is the very opposite of the philosophy of Christian Science. A statement was printed some years later to the effect that when this lady learned what the true teaching of Christian Science is, she expressed regret over the unjust comparison she had unwittingly made. Those who still feel the need of quoting the opinion of one whose concept of Christian Science was admittedly formed on mere hearsay, doubtless are not aware that the lady withdrew her hasty comment, else they would of course cease repeating it.

The critic cites a case that came under his personal observation, where Christian Science treatment failed to save a life, and where he is quite decidedly convinced death could have been prevented by medical treatment. It so happens that yesterday I learned of the case of a young mother who took treatment for a minor ailment from a distinguished medical doctor, head of the staff of a great hospital, and she died under treatment, the doctor admitting in deep distress that she would be alive today but for his mistaken treatment. Is this an argument against the practice of medicine as a whole? Of course not. Then neither is the occasional failure in treatment under Christian Science a reason for disregarding the great preponderance of its successes.

Instead of denying the infinite personality of God, the Trinity, the divinity of Christ and the Holy Spirit, the atonement, the inspiration of the Bible, the efficacy of prayer, or the presence of sin, pain, and death in human experience, Christian Science offers a means by which the inquirer may reach an understanding of these and kindred points on a basis far more satisfying to reason and conscience than through the mere acceptance of a man-made creed. The first tenet of the Christian Science church, as found on page 497 of Science and Health, reads, "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life." Every member of every Christian Science church subscribes to that tenet, but each is entirely free to determine to his own satisfaction what the "inspired Word of the Bible" means to him. In fact, it is a basic teaching of Christian Science that one cannot actually know that which one has not actually demonstrated.

Of all denominational people Christian Scientists are freest from anything savoring of ecclesiastical control over their individual opinions. For instance, no one could accept a statement simply because Mrs. Eddy had made it, and with no other evidence of its correctness, without thereby departing from her teachings. Everything in every church which can be proved to be correct and good in individual experience is acceptable to the Christian Scientist. It is because Christian Science thus opens the way for each one to reach a convincing solution of questions of vital importance, that Christian Science has been the means through which large numbers of men and women have come out of unbelief.



[Avery Coonley in *Galesburg* (Ill.) *Mail*]

Christian Scientists do not refrain from the use of drugs and serums because of any prejudice against employing a physician, but because they have found a more effective remedy; hence this and certain other inferences carried by statements made in the "Health" column of the evening edition of the *Mail* of May 22 need correction. The article in question is an exhortation to the public by the editor of the department to use antitoxin as a cure for diphtheria, and since he believes in the efficacy of this serum, he is warranted in recommending it, irrespective of whether his confidence is justified or not; but he is not warranted in stigmatizing as prejudice the convictions of others (and there are many thousands of them) who do not believe in the injection of a foreign substance, and particularly of a diseased substance, into the blood as a means of cure or prevention.

The statement that diphtheria serum is "a cure" for diphtheria is one which Christian Scientists do not care to dispute, but it would seem to be seriously challenged by the fact, as reported by the Illinois board of health bulletins,

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that the deaths from diphtheria have nearly doubled in the nine years since the state began to distribute antitoxin. Christian Scientists are prepared to deny, however, that the only cure for diphtheria "consists in the early use of diphtheria antitoxin serum," for no disease is excluded from those which have been healed by Christian Science, and diphtheria is as susceptible of healing by the methods used by Jesus as are heart diseases, tuberculosis, paralysis, tumor, cancer, and the whole list of so-called incurable diseases which have yielded to Christian Science treatment after other treatment had failed.

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[Jesse Pickard in *The Tribune*, New York, N. Y.]

In a recent *Tribune* there appeared a letter from Captain —— of Brooklyn, describing what he says was Christian Science treatment, taken some twenty-five years ago. This communication appears under the caption, "Deafness Treated as Error, Showing How One Patient Fared under Christian Science Treatment." Since the treatment described by the captain is not in the least similar to Christian Science treatment, it seems proper and just to object to the statement as published.

In this treatment the patient was informed that he was a spirit and not deaf, and that he must declare that he was not deaf. Now this has certainly nothing to do with Christian Science, which teaches that God is the one and only Spirit, and that healing is not brought about by any thoughts concerning the body or a personal self. Christian Science heals through the power of the Mind "which was also in Christ Jesus," the Mind which has to do with God only, and which fulfils the laws of God according to the method of Christ Jesus. It has nothing to do with the manipulation or willing of the human thought in any direction. It is not surprising that dependence upon such human thought, directed, as your correspondent describes, contrary to his human reason, should not have healed. It is not fair to call this the failure of Christian Science, which through the prayer of spiritual understanding has healed many cases of deafness and all other diseases, evidence of which can be easily obtained upon proper investigation.

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[E. M. Ramsay in *The Shetland Times*, Lerwick, Scotland]

As one who has been studying Christian Science for many years, you will perhaps allow me to explain a few points which may seem obscure to those who are looking into Christian Science for the first time.

Mrs. Eddy points out that every true thought, every good quality, whether manifested by man or beast, is a reflection of the divine nature. All false beliefs, erroneous theories, evil desires, are manifestations of that confused sense of things called by our Saviour "a liar, and the father of it." These false beliefs appear for a season to be true, have often the sanction of antiquity, or appear as the latest scientific discovery, but the time comes or will come when they are seen to be delusions and to pass away into the limbo of things forgotten. Thus theories once held by the learned are now known to be false by the man in the street.

The reality of matter is still for all practical purposes accepted by the world at large; the philosopher and the natural scientist may hold it unreal in theory, but they are as much at its mercy as the unlearned. Christian Science alone gives us an explanation of its nature which enables mankind to begin to get free from its trammels.

The first chapter of Genesis tells us that God created all, and pronounced all which He had created "very good;" but it will be seen that no mention is made in this chapter of matter or of a material creation. The account which is contained in the second chapter differs on all points from that which is given in the first chapter, and it is therefore plain that these two accounts cannot refer to the same occurrence.

If it fell to our lot to have to choose a traveling companion or a dairymaid, to appoint a school mistress or a general, should we not be looking in reality for certain mental qualities? Cheerfulness, unselfishness, honesty, skill, kindness, learning, originality, courage, genius,—none of these things are material. The perishable outward appearance of what we call a man bears no resemblance to God, who is declared to be "a most pure spirit, invisible, without body, parts, or passions," but the true qualities of heart or head are manifestations of God's nature. In the same way Ruskin has pointed out that the noblest buildings are the outward expressions of truth, purity, and other mental qualities: "Good architecture has life, truth, and joy in it."

Thus we see that what we call matter or material is not the essence, the inner reality of man, beast, or cathedral. The material senses cannot see God; how then can they see God's image or likeness? The glory and substantiality of the spiritual universe, the universe as God made it and which He pronounced very good, is discernible only to the "pure in heart." Christian Science—the scientific explanation of our Lord's teachings—is showing us how to attain to this purity, and every step on the road brings us into greater health and happiness.

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[John S. Rendall in *Creston* (Iowa) *Plain Dealer*]

In a recent issue I find a statement from Evangelist —— to the effect that an attack had been made upon him by Christian Scientists. This statement is as far removed from facts as it is possible to be. The fact is that Christian Scientists defended themselves from an unjust attack made upon them by this clergyman, which is a very different matter. Christian Scientists are clearly within their rights when they endeavor to present to the public a true and accurate statement of their teachings in contradistinction to misrepresentations made by evangelists and others who have but a superficial knowledge of what Christian Science really teaches.

The actual teachings of Christian Science need no apology. Their results in the healing of the sick, the amelioration of suffering, the regeneration of the sinner, and the general betterment among mankind, is their sufficient justification; and it is because of these works, because of these practical proofs of its regenerative mission, that Christian Science presents an impregnable front to those who think they oppose it.

It is to be regretted if this gentleman has made the statement credited to him, namely, that he has ordered one hundred copies of a booklet which "would take the peeling and bark off of every Christian Scientist in town." It occurs to me that this is somewhat incompatible with the teachings of the meek and lowly Nazarene whom all Christians honor. On one occasion Jesus said: "Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." I would also commend to our critic the words of Gamaliel as recorded in Acts: "And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

There have been many sermons preached and many books and pamphlets written in the attempt to discredit Christian Science, all of which have signally failed of their purpose. To attempt to stem the tide of this healing ministry by any such methods is absolutely futile, and some day our evangelistic friends and others will awaken to this fact.

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Editorial

"Inalienable rights"

ACCORDING to the *Anaconda* (Mont.) *Standard*, a physician, in addressing the state health officers' convention in session with the teachers' summer school at Bozeman, on the subject of the medical inspection of school children, said: "A desirable law on the subject would provide for a thorough physical examination of all public school scholars twice each year, with what might be termed an inspection during each of the other seven months." As an argument in favor of medical inspection, this physician quoted statistics to prove that over 73 per cent of the children examined in certain schools had been classed as defective. What is intended to be accomplished by the "desirable law" advocated by the doctor was quite plainly stated by him in closing his address. He said: "Wouldn't it be fine if we could induce the state of Montana to put our children on the same commercial basis with the hog! Then they could be legally inspected and scientifically treated with preventive and curative methods."

Rather a brilliant prospect, is it not! All of the school children to be put on "the same commercial basis with the hog," and 73 per cent of them treated by methods selected for them by the dominant school of medicine! Fortunately for the long-suffering people, some of the courts are not in favor of making the public schools the vehicle for exploiting medical theories without regard to the rights and desires of parents. We quote the following from a recent decision of the Illinois supreme court, in which Justice Vaughn, speaking in regard to compulsory vaccination, said:—

This case is an attempt to have a writ of mandamus issued compelling a school board to accept as a pupil a certain child that has not been vaccinated. This court does not find that a healthy child is a danger or a menace to pupils or teachers. Therefore, to deprive him of school privileges is to do him a wrong and an injustice. In the case at bar the child is not on trial. Of himself he could never be expected to go to a physician and ask to be vaccinated. All of his instincts are against the operation. This court does not attempt to decide whether vaccination is a prophylactic against disease. We merely hold that it has not been shown that a healthy child is a menace or danger to his fellows. That the young shall be educated is very desirable, and the attempt to deprive certain children of the right of public school advantages is a very serious matter. The dangers arising from ignorance and idleness are quite as imminent as those arising from smallpox.

To use the leverage of coercion or intimidation, with parental love as a fulcrum, and thus force parents to do certain things against their conscience, is neither ethical nor equitable. As a legal resort it is unjustifiable.

The St. Louis *Post-Dispatch* in commenting on this case pertinently said:—

This decision embodies such a clear and convincing statement of the principle involved in compulsory vaccination or the operation of any other law compelling medical or surgical treatment, that it is well worth reprinting. We have gone so far under the pressure of paternalism and medical interests toward overthrowing the fundamental right of personal liberty which gives every citizen control over his own body and his own destiny, that it is wise to take our bearings and retrace our steps.

In this case the value of vaccination is not questioned. There are wide differences of opinion among doctors and laymen. Some high medical authorities approve and some condemn vaccination. Some think it useless and some think it dangerous—more dangerous than the disease it is designed to prevent.

The decision, without deciding whether vaccination is good or bad, affirms the right of opinion and the freedom of choice on the part of the individual. It denies the right of school boards to debar children from the public schools, unless they are vaccinated, regardless of the consciences of their parents. The decision is good reading for the St. Louis Board of Education, which enforces an arbitrary vaccination rule against the convictions and protests of many parents.

Christian Science parents are frequently confronted with a so-called "desirable law," and while there is never any question as to obedience, this very necessity of rendering unto Cæsar should serve to make them more alert that such laws shall not find a place on the statute-books of any state. Writing on this moot subject of compulsory vaccination (The First Church of Christ, Scientist, and Miscellany, p. 220) Mrs. Eddy says: "Whatever changes come to this century or to any epoch, we may safely submit to the providence of God, to common justice, to the maintenance of individual rights, and to governmental usages." We need to remember that "life, liberty, and the pursuit of happiness" are the "inalienable rights" of mankind, and that the preservation of these rights demands watchfulness against aggressive action which would either limit or do away with them.

ARCHIBALD MCLELLAN.

Daily Bread

ALL Christian people presumably ask for daily bread, and it would be very interesting and instructive as well to learn what this means to a thousand different petitioners who make their requests to the one Father in heaven. We have all heard of the child who naively wished to add a little to the petition for bread, and while we may smile at this, it cannot be denied that most people want a good deal more than what is conveyed by a literal sense of the petition mentioned in the Lord's Prayer, "Give us this day our daily bread." Not many, indeed, would venture to say that simple food for the present day measured in any wise the desire underlying this petition. It is however likely that few if any would be ready to say just what they have in mind when they present this request, which is surely a proper one since it was framed by the Master. He taught that, whatever be the need, it is well for us to turn to "our Father" before we take a single step toward the securing of a supply. If our desires are narrow, selfish, and unworthy, as is too often the case, the approach to God will change them if we are at all sincere, and will purify us and our prayers.

In that wonderful eighth chapter of Romans Paul says, "We know not what we should pray for as we ought;" then he tells of the searching of the heart, and of the spiritual intercession which is "according to the will of God." No one can deny that prayer and desire need to be spiritualized because our real needs are spiritual, and we cannot too often remind ourselves of this. Even the deep spiritual significance of the Lord's Prayer may be obscured and the blessing missed by a material sense of need, but to one who is only beginning to understand the teachings of Christian Science the spiritual sense of daily bread as given on page 17 of Science and Health is almost startling. It reads: "Give us grace for today; feed the famished affections." Now we are told again and again that God is gracious, and we are also told that God's likeness, as manifested by Christ Jesus, was "full of grace and truth," so much so that people "wondered at the gracious words which proceeded out of his mouth." In this we find a true model for ourselves, and we may well seek this grace as part of our daily bread.

The second clause of the petition, which refers to "the famished affections," is undoubtedly more difficult to comprehend than that which relates to grace; yet they are essentially one, and nowhere is the deep spirituality of our Leader's teachings more clearly shown than in these words. From their earliest hours mortals crave love; even a little babe will ask for it in its earliest lispings; yet the affections are never satisfied until the divine source is understood. The wise man made no mistake when he said, "If a man would give all the substance of his house for love, it would utterly be contemned." The pity, the tragedy, of human experience is that mankind seek love from a mortal and material source, and instead of bread they find "a stone;" but not so does God

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give. Those who lift up their hearts to divine Love "hunger no more" for affection, for Love feeds them and leads them "unto living fountains of waters," and all tears are wiped from their eyes, so we are told in St. John's vision.

If any ask how this living bread is to be secured, it may be answered that we must know God as Love and radiate love to all around us, remembering Jesus' words to his disciples in the presence of the five thousand hungry people when he said, "Give ye them to eat." It will not do for us to absorb love merely; we must reflect it, and thus we shall find that our affections are no longer famished, but fed. We shall also find that when this our greatest need is met, all the lesser needs will one by one be supplied.

St. Paul prays that we may be "rooted and grounded in love," and it is certain that unless we are, we can never really grow either in grace, in strength, or in symmetry. We may well ponder each day, when we seem to lack anything, these words of Christ Jesus: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom."

ANNIE M. KNOTT.

Flee from Fleshliness

EVIL has always succeeded in fooling the bulk of mankind, including most of the honestly well-meaning, by assuming a form or appearing in a garb which they have not recognized. To illustrate: The grosser type of sensuality with which lust is generally identified is repugnant to every pure-minded person, and hence brings them no temptation. Moreover its effects are known to prove an unspeakable blight, and this fact also acts as a deterrent upon impulse.

This single sin, however, by no means exhausts St. Paul's meaning when he speaks of the lusts of the flesh. There are unnumbered other forms of material obsession which are quite like it in essential quality, and which therefore contribute to the possibility of its rule in the event of unexpected temptation, and yet they are not customarily thought of even as serious faults. These beginnings of evil are the more seductive as they are the less obvious, and they are recognized and denied only as we gain a clearer vision of the Christ-idea, as we are more thoughtful in our analysis of motives and impulses and become more sensitive to ethical appeal. Their inherent nature is detected, and we are impelled to inaugurate an intelligent resistance to the tendencies of their influence in the measure that we gain and exercise that spiritual insight which is named in the Bible "the wisdom of the wise," and which alone is adequate to our protection from "the wiles of the devil."

It is here that the preventively saving influence of Christian Science begins to appear in the realm of habit, for it brings into practical relation to every-day determinations that strategic discretion referred to by the proverb which saith, "A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished." In his Sermon on the Mount Christ Jesus defined lust as a matter of thought, an initial mental attitude, and in numerous passages St. Paul dwells upon the multiplicity and deceptive nature of its manifestations, declaring the consummation of faith to be the crucifixion of the flesh with all its affections. In entire harmony with this point of view Mrs. Eddy defines "the dead" as those who are "satisfied with the flesh," who are "resting on the basis of matter" (Science and Health, p. 316). When lust is thus understood, it is apparent that the awakening to righteousness, the overcoming of the Christian life to which we are called in Christian Science, becomes very much of a personal, every-day affair. It is a learning not to strive for or even secretly long for the world, "neither the things that are in the world,"—such, for pertinent instance, as the satisfactions of the table, personal ease, luxurious surroundings and display in dress, the pride and vanity of place, social distinctions, and public applause, the excitations of amusement, the exercise of power over others, and money as a means of securing all these baubles of sense.

This does not mean asceticism, but it certainly does mean the living of a humble and finely simple life, the guarding against and the escape from the mesmerism of materiality, and that we practically and persistently remember these words: "Thou shalt have no other gods before me." It means that in Christian Science every impulse of human sense, everything that delays the realization of our true spiritual selfhood, or that interferes with our continuous advance and efficiency in demonstrating the sovereignty of the Christ-man, must be held in leash, and if necessary be laid aside, in keeping with that nobler, more exalted concept of life which led the great apostle to say, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

The present European conflict of arms has been named the greatest war of history, but this is a mistake. A vaster struggle is that to which every man is called, viz., to resist the rule of the ofttimes innocently appearing seductions of materiality. In this war Christian Science is playing a tremendously important part, for the reason that it not only re-presents the Christ-ideal, but it awakens that perception of Truth and supplies that practical program of spiritual progress which renders it the Science of success for every one who is earnestly desiring to flee from all fleshliness.

JOHN B. WILLIS.

Among the Churches

Current Notes

HARRISBURG, PA.—Plans for a Christian Science church building to be erected in the near future at Front and Woodbine streets were approved last night [July 28] by the congregation of First Church of Christ, Scientist, which meets in the Board of Trade Hall. No date for beginning the work was set, and only tentative plans were announced. The plot for the new building has been in possession of the church for several years, and the erection of the building has been deferred only on account of insufficient funds.

The Christian Science church in Harrisburg has about one hundred members, and there are many more attendants at the services who are not enrolled as active members. The present rented quarters in the Board of Trade Hall are often crowded to capacity, and the need of a permanent church building has been felt for several years.—*The Patriot.*

CHICAGO, ILL.—Fourteenth Church of Christ, Scientist, has purchased for its church building site the lot at the southwest corner of Paulina street and Sunnyside avenue, fronting 142 feet on Paulina street and 165 feet on Sunnyside avenue, at a price of nineteen thousand dollars. The buildings, which were not included, are to be removed by the owner. Substantial payments have been made and the deed has been secured. The size, location, and surroundings make this one of the finest lots in Ravenswood.

The assembly hall of the Ravenswood school, Paulina street and Montrose avenue, where the church is now holding its Sunday and Wednesday evening services, contains 878 seats, and the number can be augmented to 1,050. The constantly growing congregations make the need of a new church home with larger seating capacity increasingly apparent. The new church will have a seating capacity of at least fourteen hundred.—*Ravenswood Citizen.*

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ASHLAND, OHIO.—During home-coming week, July 26-31, celebrating the one hundredth anniversary of the founding of Ashland in 1815, the Christian Science reading-room was turned over to the committee on entertainment for the accommodation of ladies and children, with a Christian Scientist in charge. It was used during the week by a large number of people. Considerable literature was taken away from the room, and much appreciation was expressed. Many people thus became acquainted for the first time with our authorized literature.—*Correspondence.*

FORT DODGE, IOWA.—A new Christian Science church to cost about twenty thousand dollars and seat four hundred persons will perhaps be the next church building to be erected in the city. The present plans are to build the church in the northeastern part of the city, somewhere north of First avenue and east of Twelfth street north.

Fort Dodge Messenger.

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Admission to Membership in The Mother Church

The next admission of candidates will be Nov. 5, 1915. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, Oct. 13, 1915.

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

Those who have made application for membership prior to June 4, 1915, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

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The Lectures

Newton, Mass.

A large audience listened to the lecture on Christian Science by Clarence W. Chadwick at Bray Hall, Newton Center. The lecturer was introduced by Alderman Abbott B. Rice of Newton Center as follows:—

I myself am not a Christian Scientist, nor do I profess any special knowledge on this subject. We all love the truth and do not care how or whence it may come to us. We must concede that Christian Science has brought health, joy, and peace of mind into thousands of homes. We also know that the men and women who follow Science are intelligent and refined, and command the respect of every community in which they live. Yet in spite of these facts Christian Science is constantly being criticized by those who do not understand its teachings. Its growth, however, has been so rapid and remarkable that those who once scoffed now listen.

Personally I am very glad to acknowledge the good which has come into my home through Christian Science. In my business career I come in contact with a great many Jewish people, and I have been impressed with the great numbers of these people who have accepted Christian Science. On a recent business trip to New York I visited the largest silk merchant in the United States. I was so much impressed by the magnitude of his business that I asked the clerk who waited on me what was the secret of this man's success. He said: "The head of this house is a devout Christian Scientist, and he attributes his health, happiness, and business success all to Christian Science." This thought and other observations which I have made lead me to believe that in the future Christian Science is going to be the one potent power which will do more than anything else to unify in faith Jew and Gentile. What this great power is we are all glad to know. To explain it is the real object of this meeting tonight.—*Correspondence.*

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Englewood, N. J.

Clarence W. Chadwick lectured on Christian Science at the Englewood Lyceum. Ralph T. Shultz in introducing him said:—

So much good has come into the lives of those who have become students of Christian Science that it is but natural to wish that every one might participate in its benefits and know the allness of good. Christian Science is constantly demonstrating throughout the world the power of right thinking by overcoming sin, sickness, poverty, and other discords in human consciousness, thereby allowing the freer expression of man's God-given heritage,—health and happiness, peace and plenty.—*Correspondence.*

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Quincy, Ill.

A lecture on Christian Science was given by William D. McCrackan at the Empire Hippodrome. The speaker was introduced by M. M. York, who said in part:—

Since the advent of Jesus of Nazareth, other religious denominations of the Christian faith, with but few exceptions, have interpreted the healings which were wrought by Jesus the Christ and his disciples in the light of miracles. Thus enshrouded in mystery, as it were, these healings have borne but little or no significance to humanity, apart from their beautiful and personal character. That Christian Science is true and demonstrable is attested by thousands of earnest men and women in all parts of the world. Through the daily application of the basic truth laid down in the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, together with the Bible, Christian Scientists are bringing the deathless Christ to each individual consciousness; for with the dawn of the spiritual understanding comes the new birth, the second coming of Christ, Truth, referred to in the Scriptures.—*Quincy Herald.*

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Valparaiso, Ind.

Prof. R. A. Tallcott of Valparaiso University, in introducing Virgil O. Strickler, who lectured on Christian Science, said:—

As a citizen of Valparaiso interested in the religious work of our community, I consider it an honor and a privilege to be asked to introduce a man so widely and so well known in his particular field of labor. Christian Science began its service to the world with a small following, as did every other great religious institution. Today its adherents number among the hundreds of thousands, a fact which in itself attests to the appeal Christian Science is making in a decidedly materialistic age. Great doubts have been swept away, and people have turned from mockery and disbelief to at least an attitude of polite attention, which is rapidly progressing toward a desire to be instructed. Every year thousands are accepting Christian Science, and still greater numbers, although not yet identifying themselves with the faith, have long since ceased to ridicule and persecute and are turning their attention to a deeper and more thorough study of this religion. As one of those who desire to be instructed, I am here today to listen.—*Correspondence.*

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Lectures to be Delivered

CALIFORNIA—Alhambra: Prof. Hermann S. Hering, High School Auditorium, 8 p.m., Sept. 27.
Los Angeles (Third Church): Prof. Hermann S. Hering, Church Edifice, 734 South Hope street, 8 p.m., Oct. 1 and 2, and Auditorium Theater Beautiful, 5th and Olive streets, 3 p.m., Oct. 3.
Oakland (Fourth Church): Prof. Hermann S. Hering, Municipal Auditorium, 3 p.m., Sept. 26.
Santa Ana: Prof. Hermann S. Hering, Grand Opera House, 8 p.m., Sept. 28.
Santa Monica: Prof. Hermann S. Hering, Woman's Club House, 4th and Wilshire, 8 p.m., Sept. 30.
ENGLAND—Croydon, Surrey: Clarence W. Chadwick, Public Hall, George street, 8 p.m., Oct. 9.
Leeds, Yorkshire: John W. Doorly, Harehills Picture House, 3 p.m., Sept. 26.
London (First and Second Churches): Clarence W. Chadwick, The Great Hall, Cannon Street Hotel, E. C., 1 p.m., Oct. 6.
London (Second Church): Clarence W. Chadwick, Church Edifice, Palace Gardens Terrace, Notting Hill Gate, W., 8:30 p.m., Oct. 7.
London (Third Church): Clarence W. Chadwick, Church Edifice, 8 p.m., Sept. 30.
Manchester (First Church): Clarence W. Chadwick, Town Hall, 1:20 p.m., Sept. 28.
GEORGIA—Atlanta: Clarence C. Eaton, Church Edifice, Peachtree and Fifteenth streets, 8 p.m., Sept. 28.
ILLINOIS—Biggsville: George Shaw Cook, High School Auditorium, 8 p.m., Sept. 28.
Chicago (First Church): William R. Rathvon, Church Edifice, 4017 Drexel boulevard, 8 p.m., Sept. 30 and Oct. 1.
De Kalb: Charles I. Ohrenstein, Church Edifice, Third and Oak streets, 8 p.m., Sept. 21.
Evanston: Bliss Knapp, Church Edifice, corner Chicago avenue and Grove street, 8 p.m., Sept. 28.
Freeport: Hon. Clarence A. Buskirk, Masonic Temple, 8 p.m., Sept. 28.
Highland Park: Dr. Francis J. Fluno, Church Edifice, 125 Hazel avenue, 8 p.m., Oct. 1.
Mattoon: George Shaw Cook, Grand Theater, 3 p.m., Sept. 26.
INDIANA—Gary: William D. McCrackan, Gary Theater, 8 p.m., Oct. 1.
South Bend: Clarence C. Eaton, High School Auditorium, 3 p.m., Sept. 26.
Tipton: Bliss Knapp, Martz Theater, 3 p.m., Sept. 26.
IOWA—Sheldon: William D. McCrackan, Opera House, 8 p.m., Sept. 28.
IRELAND—Belfast: John W. Doorly, Ulster Hall, 8 p.m., Oct. 12.
Dublin: Clarence W. Chadwick, The Abbey Theater, 8 p.m., Oct. 11.
KANSAS—Emporia: Dr. Francis J. Fluno, Theater Royal, 3 p.m., Sept. 26.
Iola: William R. Rathvon, Grand Theater, 3 p.m., Sept. 26.
MAINE—Augusta: Bicknell Young, City Hall, 3:15 p.m., Sept. 26.
Waterville: Bicknell Young, Unitarian Church, Main street, 8 p.m., Sept. 26.
MARYLAND—Baltimore (Second Church): Jacob S. Shield, The Lyric, Mt. Royal avenue, 8 p.m., Oct. 1.
MASSACHUSETTS—Medford: Bicknell Young, Pitman Hall, 180 High street, Winthrop square, 8 p.m., Oct. 1.
Rockland: Willis F. Gross, Church Edifice, Franklin avenue, 7:45 p.m., Sept. 30.
Salem: Bicknell Young, Ames Memorial Hall, Y. M. C. A. Building, 288 Essex street, 7:45 p.m., Sept. 28.
Woburn: Jacob S. Shield, Lyceum Hall, 8 p.m., Sept. 27.
MICHIGAN—Bangor: Bliss Knapp, Miller's Opera House, 8 p.m., Sept. 27.
Plainwell: Clarence C. Eaton, Adams Opera House, 8:30 p.m., Oct. 1.
MINNESOTA—Duluth: William D. McCrackan, Church Edifice, 9th avenue East and First street, 8 p.m., Sept. 26.
Fairmont: William D. McCrackan, The Strand Theater, 8 p.m., Sept. 27.
MISSOURI—Mexico: William R. Rathvon, Orpheum Theater, 8 p.m., Sept. 28.
St. Louis (Third Church): George Shaw Cook, Church Edifice, 3524 Russell avenue, 7:30 p.m., and 9 p.m., Sept. 30.
St. Louis (Fifth Church): Charles I. Ohrenstein, Victoria Theater, Grand and Delmar avenues, 3 p.m., Sept. 19.
Warrensburg: William R. Rathvon, Magnolia Opera House, 8 p.m., Sept. 27.
NEBRASKA—Fairbury: Clarence C. Eaton, Steele's Opera House, 8:15 p.m., Sept. 21.
Fremont: Clarence C. Eaton, Larson Theater, 8 p.m., Sept. 20.
NEW HAMPSHIRE—Claremont: Bicknell Young, Opera House, 8:15 p.m., Sept. 30.
Manchester: Willis F. Gross, Palace Theater, 80 Hanover street, 3:30 p.m., Sept. 26.
Portsmouth: Bicknell Young, Freeman's Hall, 8 p.m., Sept. 27.
NEW JERSEY—Riverton: Jacob S. Shield, Auditorium Public School Building, 8 p.m., Sept. 30.
Rutherford: Jacob S. Shield, Masonic Hall, 8:15 p.m., Sept. 28.
NEW YORK—East Aurora: Charles I. Ohrenstein, Millard Fillmore Theater, Main street, 8:15 p.m., Sept. 27.
Lockport (Second Church): Charles I. Ohrenstein, Universalist Church, 8 p.m., Sept. 28.
New Rochelle: Jacob S. Shield, Loew's Theater, 3:30 p.m., Sept. 26.
Oswego: Charles I. Ohrenstein, Church Edifice, 175 West 2d street, 8 p.m., Oct. 1.
Silver Creek: Charles I. Ohrenstein, Park Theater, 3:45 p.m., Sept. 26.
OKLAHOMA—McAlester: Dr. Francis J. Fluno, Church Edifice, Washington avenue at First street, 8 p.m., Sept. 28.
Miami: Dr. Francis J. Fluno, Church Edifice, corner 2d and Olive streets, 8 p.m., Sept. 23; Public School Building, Commerce, Okla., 8 p.m., Sept. 24.
OREGON—Portland (Second Church): Hon. Clarence A. Buskirk, Church Edifice, East Sixth street and Holladay avenue, 3 p.m., Sept. 19, and 8 p.m., Sept. 20.
PENNSYLVANIA—Johnstown (First Church): Frank Bell, Cambria Library Hall, 8 p.m., Sept. 28.
Meadville (Second Church): Jacob S. Shield, Court-house, 8 p.m., Sept. 20.
Monongahela: Frank Bell, Anton Theater, Third street, 3 p.m., Sept. 26.
Pittsburgh (First Church): Frank Bell, Carnegie Music Hall, Schenley Park, 8 p.m., Sept. 27.
West Chester: Frank Bell, Church Edifice, North High street, 8 p.m., Sept. 30.
WISCONSIN—Beloit: George Shaw Cook, Church Edifice, corner Bluff street and Garden lane, 8 p.m., Sept. 27.
Milwaukee (Second Church): Hon. Clarence A. Buskirk, Church Edifice, Highland boulevard and 27th street, 8 p.m., Sept. 30 and Oct. 1.
Watertown: Bliss Knapp, Masonic Hall, 8 p.m., Sept. 30.

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Testimonies of Healing

Materia medica pronounced my trouble a quick decline. After a long night of mental depression, physical weakness, and a desire to die, Christian Science came to me in the way of treatment, and it is with gratitude and an aroused consciousness of the fruits of the Spirit that I send my testimony.

The first intimation I had of this quickening presence was in a desire to get well. A light had shined in the darkness, and I exclaimed: "I believe I will get well! Everything looks brighter!" At this time the physical condition showed no signs of being healed, but the peace remained, and after a number of days the physical symptoms began gradually to disappear. A good appetite took the place of a poor one, a reviving activity took the place of languor, and new interest took the place of loss of interest. One aggravating symptom seemed to hold tenaciously as Truth urged the healing, but it gradually lessened and after four months ceased to be. When I arose from my bed one morning and forgot to cough, my surprise and delight were so great that I wrote to my sister, who had given the absent treatment, to tell her of my complete recovery. Soon after this she invited me to her home and presented me with a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I was hungering for righteousness, and eagerly read the book, meanwhile loving the author for making clear to us God's "wonderful works to the children of men." Since that time God has been my only physician and divine Mind my only medicine.

This healing took place over twenty-eight years ago and has remained permanent, but the gain has been a continuous one, and I know that true healing in Christian Science is found in working out one's own salvation. While I am learning to count my blessings, I also count my trials as "proofs of God's care" (Science and Health, p. 66) and opportunities for demonstration. Today I am in splendid mental and physical health, and the spiritual unfoldment continues. For several years I had been unable to sing, and it was a great joy to me when my voice recovered its strength and I could sing our beautiful hymns. I am in my fifty-fifth year, according to the senses, and feel younger and stronger than when I was twenty. Christian Science has enabled me to do and accomplish more than I ever thought possible. I am enjoying the blessed privilege which the Christian Science work affords one, in destroying error, healing the sick, and improving the morals of men and women.

I can never cease to be grateful for the advent of Christian Science into my life. It has revealed a loving Father-Mother God and His Christ, who healeth all our diseases and forgiveth all our iniquities.—Kate Joy Gray, San Diego, Cal.

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It is with a heart full of gratitude that I write these words of thankfulness for what Christian Science has done for me. About ten years ago I had an enlargement of the neck, which was pronounced a goiter by our family physician. Though he was unable to reduce the growth, he did check it for a few months, but then it began to increase again. After being on my feet a few hours my head and neck would ache, and I could get relief only by lying down. Finally I went to a Christian Science practitioner, and with three treatments the pain was relieved, while with five or six more the growth had become smaller. Though treatment was then discontinued, in a short time my neck was reduced to its normal size, and it has never troubled me since. I have also been healed of a bad case of catarrh of years' standing, for which many remedies had been tried without relief. Then I was troubled with stomach disorder for a number of years, and had to diet until I came into Christian Science; but my health has been almost perfect since then.

For the many blessings that have come to me and my family, and for the spiritual uplift, I am indeed thankful to God, and grateful to Mrs. Eddy for showing us the way.

W. A. Sinsel, Waukesha, Wis.

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[Translated from the German]

I wish to tell the reason of my gratitude for Christian Science. Six years ago I sustained a fracture of a joint and was confined to my bed for months, suffering intense pain. During the years which followed I was afflicted with the consequences of this injury, the healing of which had remained imperfect, despite the use of many material remedies. Severe pain would set in at intervals of from three to four months, and cause me great distress in walking. Early last year (1914) it became almost impossible for me to walk or even to stand, and I was once more under the necessity of seeking medical advice. Two physicians recommended an artificial fracture in order to give the limb a chance to heal properly. They also said that in case I should fail to have this done from fear of the pain caused thereby, I might as well expect complete paralysis of the limb in probably less than three months' time.

It was then that I began to be interested in Christian Science and to acquaint myself with this wonderful subject. Several errors were overcome, and the assistance rendered me along Christian Science lines soon resulted in a beneficial change. Although the physicians' advice was not followed, I am standing more firmly on my feet today than ever before. I began to understand that God is my only physician and my help in times of need. I discarded all bandages which I had worn for years and am now able to take long walks without experiencing any pain. Only on one occasion did severe pain set in, evidently as a consequence of my own erroneous mental attitude. I had expressed my surprise at being able to undertake such extensive tours without difficulty, and behold—I had a return of the trouble. Still, it disappeared within a day or two, whereas formerly I used to suffer with it from three to four weeks.

Not only may physical ailments be made to disappear, but spiritual understanding brings hope and comfort for the dejected thought. After a youth devoid of love and joy I had grown into a shy and fearful woman, dissatisfied with myself and everybody else, and I could not and would not believe in a God whom I was not expected to understand. Since, however, I became familiar with Christian Science, a sense of joy and buoyancy such as had never been known before has come into my life, for I now realize that God's love and goodness surround us at all times, and that because of His ever-presence good only can come into my experience.

I am indeed thankful to God for having found the way leading to this blessed truth, and grateful to Mrs. Eddy, that noble woman through whom this Christ-teaching has been brought to light again to bless and heal mankind. I also wish to express my thanks to those who have helped me and are still helping me to walk steadily upon the way of Truth.—Else Petermann, Breslau, Germany.

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It is now about five years since we first learned of Christian Science. My husband was then recovering from an attack of sciatic rheumatism, from which he had suffered at times very severely. We became interested in the literature given us by a friend, and finally purchased Science and Health. Shortly after this we moved to Cuba, and while there my husband had another attack of sciatica. With our

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slight understanding of Christian Science we seemed unable to overcome the difficulty, although it did not continue with so much severity as usual. Finally, almost in despair, I wrote to a practitioner in our home town for absent treatment, and in a short time my husband was well. He has never had a return of the disease. Another time he was able to overcome a sprained ankle in three days, when under similar conditions with medical treatment it was six weeks before he could use his ankle.

My little son was healed of a severe sore throat in half a day, and we have had many other proofs of the practicability of Christian Science in our daily life. We wish to express our thankfulness to God for the knowledge that is showing us more and more clearly the perfect way.

NAOMI LUNDQUIST, Grand Rapids, Mich.

It is with a heart full of thankfulness to God that I confirm the testimony sent by my wife, and I would also like to express my gratitude for the many benefits we have received through this teaching. Before we came into Christian Science, there was hardly a time that some one in the family was not taking medicine, but since then the understanding of Life, Truth, and Love as taught in Science and Health has been our only remedy.—CHARLES V. LUNDQUIST.

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I wish to join the glad throng of those who are voicing their gratitude for the benefits received through Christian Science. No words of mine could express what it has done and is doing for me. When I first started the study of Christian Science, it was not for the healing (though I needed that badly enough, as I was a physical wreck), but because I had lost vital interest in religion and was looking for something more sustaining than I could find in the established church. I have found all I had ever hoped for, and a great deal more. Christian Science has helped me mentally, morally, and physically.

In my own case the physical healing has been slow, but I have seen a very quick demonstration in the case of my sister-in-law, who was brought back to us by the faithful efforts of a Christian Science practitioner, when the patient seemed to be passing out. I have been studying this Science for over eight years, and during that time every problem which has come up has been solved by the application of this teaching. Our home is now happy and harmonious, whereas once it was full of fear and depression. It is therefore no wonder that my heart is filled with gratitude to God for the revelation of Christian Science to this age, and my prayer goes up that every needy sufferer may come to know this great truth which has come to set us free from every bondage.

ISABEL M. HODSON, Victoria, British Columbia, Canada.

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It is nearly eight years since I was led into Christian Science. Ten years ago a severe attack of acute inflammation left me with weak lungs, and later tuberculosis developed, according to the diagnosis of a recognized specialist. I was under medical care for over two years, but at the end of that time had lost all faith in doctors and was willing to try something else. Finally I decided to call on a Christian Science practitioner whose name had been given to me by my brother. I did not go expecting to be helped, but went to satisfy myself, and at the same time to prove to my brother, who had persistently urged me to try it, that Christian Science could do nothing for me.

The half-hour's talk with the practitioner did not seem to bring any satisfaction, and I refused to accept treatment. On leaving the office the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, was handed to me, and I was told to read it; but inwardly I felt doubtful whether the book would be read or not. That evening after dinner, however, two chapters were read, and then it was that I received the degree of understanding which proved that Christian Science is true. Next morning I was at the practitioner's office before office hours, anxious to have treatment, and it was not long before I was well and strong.

Shortly before my first visit to this practitioner, the doctor who attended our little son and who was a partner of the physician who had my case, told my wife privately that I had but a year to live. Four years later I made application for life insurance, and after the customary physical examination the physician said, "You should get down on your knees right here and thank God, for your lungs have been affected but are now perfectly healed." His remarks did not surprise me, as I had then been in perfect health for over three years. I have received much other help through Christian Science. The tobacco habit of several years' standing left me overnight. During the day I had used the customary amount of tobacco, but the next morning the desire for it was entirely gone.

These healings and many more, though grand, do not compare with the spiritual uplift that has come into my experience. When I closely follow the rules laid down in Christian Science, the ordinary troubles of the day, together with the remembrance of past failures, do not touch me, but instead leave me free indeed, and open the understanding to the recognition, as Mrs. Eddy says in Science and Health (Pref., p. vii), that "today is big with blessings."

I am thankful to God for my knowledge of Christian Science, and grateful to Mrs. Eddy for showing us how to come into the truth; also grateful to that brother who first brought Christian Science to my notice. For what I am and hope to be, I am indebted to Christian Science.

ERIC NORD, Minneapolis, Minn.

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We have been interested in Christian Science for over nine years, and have proved its efficacy to heal in many instances. Numerous physical ills have been overcome in our family of five by applying the rules of Christian Science. Cases such as a fractured elbow, the toe of one foot nearly cut off, a fall from a tree, appendicitis, measles, a severe scald, a sprained ankle, and other lesser ills, have come up. In most instances we have called on a Christian Science practitioner in a neighboring town, with the result that relief was soon obtained and complete healing quickly followed. We have applied our knowledge of God as the only source of supply, as taught in Mrs. Eddy's incomparable book, "Science and Health with Key to the Scriptures," and have found our financial condition invariably bettered by a radical reliance upon God, who is Love,—"the same yesterday, and today, and forever."

Better and dearer than the physical healing, however, is the understanding Christian Science gives, namely, that by a persistent endeavor to live according to its rules, and to see man in God's image perfect and sinless, we can grow each day better and purer, until finally we reach the goal for which all are striving. This of course takes time and sometimes we stumble and fall, but if we always remember that "underneath are the everlasting arms," we shall not be utterly cast down, and so can rise cheerfully, take up the cross, and turn more eagerly and with greater confidence than before to follow in the footsteps of Christ Jesus the Wayshower.

Christian Science confirms the Scripture teaching that "love is the fulfilling of the law;" and that there is no condition, however inharmonious it may seem, that is not bettered by persistently holding to love instead of hate, to good instead

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of evil, as the only power. We must remember that Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me;" also that our Father-Mother God is continually saying, "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." If we apply these sayings in our intercourse with all we meet, grown-ups and little children, we shall find that the problems which seemed so big to us, the conditions which seemed so inharmonious, will melt away as error must always do before the light of Love.

We have three small boys, and our daily prayer is that they may grow up to be loyal Christian Scientists, and with us learn to love and to live this grand truth that teaches how to love and obey God, good, supremely, and to follow Jesus' command to "preach the gospel" and "heal the sick."

I am glad to say that the healings have all been permanent. Since learning of Christian Science my interest in this healing truth has increased, and I am more and more awake to the fact that it is truly my greatest possession. Those who enter its ranks have found the only thing worth while, and when husband and wife are both trying to live up to its teaching, we know its influence for good is boundless.

JANET G. MONTAGUE, Belmont, N. Y.

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[Translated from the German]

I feel impelled to express my gratitude for the good which has come to me through Christian Science. For years I was afflicted every winter with a catarrhal condition of the lungs and had to consult physicians, without, however, experiencing any permanent relief, as the trouble seemed to return every year in an aggravated form. About two years ago I was led to investigate the teachings of Christian Science through an acquaintance. In December, 1914, the trouble set in again in a very severe form. My daughter, who is a faithful adherent of Christian Science, was watching me with a certain anxiety, in view of the fact that the other members of the family who did not know of Christian Science then insisted that a physician be called immediately. This was done, as they despaired of my recovery; but I refused to take medicine, knowing it to be useless. We wrote without further delay to a Christian Science practitioner, asking for help, and with a few treatments I was completely restored to health.

For this healing I praise God, and am most deeply grateful to the Discoverer of Christian Science for the truth as presented therein, whereby we may avail ourselves of it and realize its healing power. I am truly thankful that our steps were directed into the path leading to this glorious truth.

FRAU BALSIGER, Höfen bei Thun, Switzerland.

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It is with love and gratitude that I tell of my healing of a very painful ulcerated sore caused by the breaking of the veins in one of my limbs. I tried to treat myself, but could not overcome the pain, so I called a Christian Science practitioner, and after a few treatments healing was realized, so that there is not even a scar left. I am very thankful to God, and grateful to Mrs. Eddy for Christian Science.

CATHERN DOLL, Chillicothe, Ill.

✧

I desire to tell others what Christian Science has done and is doing for me, as we have had many beautiful demonstrations in our family of three children. I was healed of extreme nervousness, from which I had suffered for years. Medicine taken to quiet me and induce sleep would have the opposite effect, and I could not get relief. Since gaining a fuller understanding of divine Love and its healing ministrations, I have not suffered from any attacks, and for this I am more than thankful.

Every day brings a fuller realization of the statement that "to those leaning on the sustaining infinite, today is big with blessings" (Science and Health, Pref., p. vii). The Bible and "Science and Health with Key to the Scriptures" are truly a "lamp unto my feet, and a light unto my path." Whenever the way seems dark to mortal sense, a careful study of the Bible and our text-book dispels all illusions and shows the true way. We read in the fifty-fourth psalm, "Behold, God is mine helper . . . for he hath delivered me out of all trouble." I can say with countless thousands of other pilgrims who are journeying up the hill, that I am very thankful for the good work of Christian Science.

JOSEPHINE MULLINS, Simonton, Texas.

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It is about ten years since I first heard of Christian Science. My progress has been slow, for there was much to unlearn as well as to learn. In looking back to the starting-point, I find I have indeed traveled far, and am truly thankful to God for His loving-kindness and mercy, and grateful to our revered Leader, Mrs. Eddy, for the priceless benefit she has conferred on mankind through her unselfed love, her teaching, and her writings.

Before I learned of Christian Science I suffered constantly from headache, and when fatigued took it as a matter of course that my throat should be affected and my voice very weak. These conditions were, however, quickly healed without treatment; they just disappeared. I had also suffered at times for many years from rheumatic affection of the knee and shoulder joints, these becoming very painful and stiff, but it is now quite five years since I had any trouble of that sort. Then for some years I suffered from a skin disease, but I have been entirely healed of this through the application of the little understanding I gained of the truth through reading and studying Science and Health. Two chronic ailments, one the outcome of the other, have been healed.

In October, 1912, I returned from the country, where I had rather a large household to look after, feeling very ill, and as alarming symptoms appeared, my husband (who is not a Christian Scientist) became anxious and insisted on my having advice. Since he did not object to my having help in Science, I sent a messenger to a practitioner, but she was away from home and would not return until the following evening. I therefore tried that night to realize the omnipotence and omnipresence of God and the powerlessness of evil, and by morning I was considerably relieved of the pain. The practitioner returned that evening and began treatment, but sent word for me to call upon her the following morning. This I did, and walked into her office perfectly well.

A short time ago I injured my wrist late in the evening. It swelled a good deal, and though not very painful at first, I awoke in the middle of the night in great pain and found it difficult to use my fingers. I realized the truth to the best of my knowledge, and after a time fell asleep. The next day was Sunday, and though I could not use my wrist, I managed to put on my glove and go to church. On the way home I was able to hold my umbrella with that hand, though the stiffness of the wrist had not yielded, and later in the afternoon, while reading an article in the *Sentinel*, I turned without remembering the injured wrist and leaned on it. It was absolutely free from pain, stiffness, and swelling.

Apart from these helpful experiences in physical healing, for which I am truly grateful, I feel deeply thankful to God for the spiritual happiness and blessings which have come to me through Christian Science. Love, joy, and peace now

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take the place of resentment, suspicion, and anxiety. I rejoice in more confidence in God, good, more faith and obedience, and do not feel tempted to brood over fancied injuries, while an irritable, excitable disposition is greatly improved. My home life is very happy, and I receive much sympathy and kindness from those near and dear to me who are not Christian Scientists. I became a member of a Christian Science church about five years ago, and later had the privilege of class instruction, which has been a great spiritual help to me. For these and countless other blessings I am deeply thankful to God, and also grateful to our beloved Leader.—Mrs. K. M. Henderson, Wimbledon, England.

✧

Since my wonderful healing, nothing gives me greater pleasure than to cast my bread upon the waters in the hope that some sufferer may find it, awake to the fact that God is ever present, and realize that he has only to reach out and touch the hem of Christ's garment to be healed. For about two years and a half I had suffered from what is called diabetes. About the first of October, 1913, it became very acute, and I began a rigid diet, as is customary in such cases. On the twenty-first of the month a physician was called, as I was suffering intensely, and he prescribed for me. After further examination, recognizing that medicine would do me no good, he put me on a more rigid diet; but I grew steadily worse, losing weight all the time. My family and friends became alarmed, for I seemed to be doomed.

About this time a Christian Scientist called and asked me if I knew anything about Christian Science. I told him I had heard of it but did not have much faith in it. He left a pamphlet or two and recommended that I take up the reading of Science and Health. I ran through a portion of "Science and Health with Key to the Scriptures" by Mrs. Eddy, but did not seem to grasp the truth. Finally, however, my wife insisted so much that I called a practitioner, and in three treatments I was entirely healed. I have gained in flesh and never in my life felt better physically. Now "I know that my redeemer liveth" and that He is ever present. I shall never cease to praise Him.

C. I. Angel, Seattle, Wash.

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I have received so much help from the testimonies in our periodicals that I wish to tell of my experience in Christian Science. I had been treated for chronic bowel trouble by five different physicians, but without relief. When my sister from California, who is greatly interested in Christian Science, paid me a visit, I was very miserable, as I had undergone several operations and had been under the doctor's care for about twenty years. She therefore asked me why I did not try Christian Science, and when I consented, she found in the *Journal* the name of the nearest practitioner and made an appointment over the telephone for that afternoon. After six treatments I was entirely healed. At the same time an annoying skin disease vanished. That was several years ago, and I have never taken any medicine since. I have been healed of two attacks of influenza, and also of severe cramps, which had lasted for hours before I asked for treatment.

It would be impossible for me to express in words our thankfulness for the wonderful healings which have taken place in our family. I am thankful to God that many times I am able to help myself by simply reading Science and Health, which certainly has opened up the Scriptures for me. I am deeply grateful for the understanding of God gained through the teachings of Mrs. Eddy.

Mrs. Howard Caffey, New York, N. Y.

From Our Exchanges

[*The Watchman-Examiner*]

The realism of life in the face of the great conflict has banished all relish for speculative reasoning, and trust in God and in His Son and in His Word are the dominating facts in religious thought and life.

It is only in the United States, which is as yet comparatively little affected by the great world war, that the remnants of the age of doubt still linger. Not yet have we felt this world disaster at its full force. But as the deluge swept the corrupt race of men from the earth, so this war is purging the earth of the doubt of the Word of God which [doubt] has been eating like a cancer into the vitals of modern Christianity. In times of ease and safety, men come to rely on their own powers, but in times of trouble they turn to God, because they realize that He alone can save. This lesson the world is learning today. Reliance on human wisdom is destroyed. Trust in God is our only refuge.

[*The Universalist Leader*]

If all true ideas concerning the character and will of God are the product of spiritual sensibility and moral experience, it follows that we can recognize them wherever found only by the test of our own reason and conscience. It is only because of its appeal to our esthetic sense that we can know that a picture is beautiful, a poem fine, or a musical composition excellent. A philosopher must convince our reason if we are to accept his theories. In like manner our only warrant for reverencing the utterances of a religious teacher as revelations from God is the fact that they harmonize with the witness of His spirit in our own souls, and find their warrant in our own experience.

[Rev. W. E. Orchard in *The Christian Commonwealth*]

Faith is a widely influential process. It takes us down to the very center of ourselves. Faith is never difficult but infinitely simple, because faith is what we all believe deep down. It is covered up in most of us by false creeds, fear, and stale custom, but we can always break through these things if we will. You say that you believe that nothing but force is now of any avail. You do not really believe it. That is simply the self-hypnotism of people obsessed by fear. Faith is thinking through your delusions until you come to the core of truth. Deal with yourself on your knees before God. Find out what you really believe, for since man is one we must all believe alike when we get down to the foundations. Fight the good fight of faith first of all in your own heart. Never mind what you think is practical or what you feel you can keep faithful to. Get to the truth of your deepest trust; accept the truth; and leave it to work out its own power. It is the fear and self-delusion in the hearts of those who profess the Christian faith which is keeping the world chained to this fatalistic damnation. The gaining of faith for yourself will liberate faith in others.

[George P. Mains, D.D., in *The Christian Advocate*]

This age, notwithstanding all the glitter of its material advantages, in so far as it is governed by materialistic motives, gives only poor assurance of any real superiority in its civilization. It matters little what else it may have, if it has in any measure lost its faith in the higher things of the spirit, it is by so much a losing age. That there will continue to be increasing knowledge and growing material wealth is an assumption I think hardly to be doubted. A supreme need is for a practical and radical revision of moral estimates, a

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dynamic insistence for the placing of first things first. He that is rich must be rich toward God, rich in stewardship. He that is most knowing must be most worshipful before the throne of all knowledge. He that is crowned with greatest endowments must feel that he stands on secure ground, that he is moving toward his loftiest and best only as he gives himself in supreme discipleship to Jesus Christ. The supremacy of the spiritual universe, with its high, holy, and eternal sanctions, with its unfoldings of immortal growth for the individual soul, must be restored with renewed clearness to the universal view.

That these high consummations will surely come I can have no doubt. They are in the diagram of God's moral order. To be forced to doubt here would be to despair of the final outcome for civilization.

[*The Christian Work*]

There is a conscientious insight which enables us to perceive whether our character building delves to the rock and soars to the sky. The witness of that stern monitor within the breast and the ordeals of trial and temptations which we undergo combine to show the fiber of which we are composed. What work we do must be done from right motives. Ambitious pretense may occupy the field of vision and induce us to spread abroad a sounding name. But the time will come in our spiritual evolution when we shall be as much ashamed of self-exaltation and self-aggrandizement as we should be now of pilfering or the grossest conduct.

[John Reid Shannon, S.T.D., Ph.D., in *Western Christian Advocate*]

Our destiny is our thoughts crystallized. As our thoughts make us what we are, so what we are determines the kind of world in which we live—makes our destiny. Our thoughts are the seedlings of our destiny. As the acre-covering oak-tree is in the acorn, so our destiny is in our thinking. Within our own mentality we control what we are to be. The thoughts we entertain are the antecedents of our acts; our acts repeated are the antecedents of our habits; our habits when formed are the antecedents of our character; our character once made is the antecedent of our destiny.

[*The Living Church*]

What does it mean to follow after Christ? It means to get the Christly vision of sacrifice, to follow his steps in ministration over the hot sands of Judæa, to rebuke sin, hypocrisy, meanness, sham, littleness. It means to go to Gethsemane to make God's will supreme in our life, to walk the Via Dolorosa bearing the cross of service, to ascend the hill of Calvary, to crucify our selfishness and to enter into the immortal life of love. The bugle-call is the call to sacrifice. The victory is the victory over self.

[*Zion's Herald*]

In reading the words of our Lord as recorded in the New Testament we are impressed by the fact that the great Teacher used comparatively few qualifying or minifying clauses. What Jesus had to say he said directly, frankly, categorically. He spake with authority at first hand, and not craftily, casuistically, and hesitatingly, as did the ecclesiastical lawyers of his day. Jesus knew himself and his message; he needed not to revise his speeches, or to take back any former deliverances.

[*Western Christian Advocate*]

Christianity begins its work of transformation within by changing the heart, softening the temper, moderating the passions, kindling the flame of sympathy and love; and gradually revolutionizes the habits of our life, until we are "pure, . . . peaceable, gentle, and easy to be entreated, full of mercy and good fruits."

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

Attention is called to the change in price (see also last cover page) on single copies of the following volumes of Mrs. Eddy's writings when sent by mail postpaid from the office of the publisher, Allison V. Stewart, Falmouth and St. Paul Streets, Boston, Massachusetts:

Science and Health (cloth) from $3.18 to $3.00; Retrospection and Introspection (cloth) from $1.06 to $1.00; Unity of Good (cloth) from 65 cents to 60 cents; Pulpit and Press (cloth) from $1.06 to $1.00; Rudimental Divine Science (cloth) from 55 cents to 50 cents; No and Yes (cloth) from 60 cents to 55 cents; Messages to The Mother Church (cloth) from $1.56 to $1.50; Christian Science vs. Pantheism (pebbled cloth) from 26 cents to 25 cents; Message to The Mother Church, June, 1900 (paper), from 26 cents to 25 cents; Christian Healing and The People's Idea of God (cloth) from 60 cents to 55 cents; Christian Healing (paper) from 21 cents to 20 cents; The People's Idea of God (paper) from 21 cents to 20 cents.

The above changes do not constitute a reduction in the price of Mrs. Eddy's works, but save the purchaser the postage on single copies of the volumes specified.

From the Editor

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



From the Publishing Society

The Publishing Society now has in stock a new Oxford Bible, 01683x, which is designed especially for the use of Second Readers. The Bible is printed from new plates in pica type on Oxford India Bible paper, bound in leather. The size is 10¾ inches long by 8 inches wide, to correspond with the large type edition of "Science and Health with Key to the Scriptures." One to five copies, $9.25 each; six to eleven copies, $8.75 each; twelve or more copies, $8.50 each.

The pamphlet, "Fulfilling the Law," has been translated into Danish and is now published and on sale. This new pamphlet has the English version printed opposite each page of the translation.

The pamphlet entitled "The Father's Business," already printed in English and German, has been translated into Swedish, "I Faderns Tjänst," and is now published with the English and Swedish versions on opposite pages.

From the Clerk of The Mother Church

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

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

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

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

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The Christian Science Journal

Published Monthly

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

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

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The Christian Science Quarterly

Published January, April, July, and October

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

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Der Herold der Christian Science

Published Monthly

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

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VIRGINIA

CHRISTIAN SCIENCE SENTINEL

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

Vol. XVIII No. 4

Boston, September 25, 1915

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Items of Interest

President Wilson, on recommendation of Secretary Lane, recently eliminated about seven hundred and fifty thousand acres of land from the Cleveland national forest, Cal. The unwithdrawn lands will be subject to settlement only under the homestead laws, beginning at 9 o'clock on the morning of Nov. 2, until and including Nov. 29, 1915, after which they will be subject to be taken up under the laws applicable thereto. The lands, which are rolling in character and covered mainly with chaparral, lie along the boundaries of the national forest in Riverside and San Diego counties in southern California, within the Los Angeles land district, and about three hundred and thirty-three thousand acres thereof are public lands and subject to entry.

The department of agriculture at Washington is making a highly interesting and thus far successful experiment in the publication of a daily market news service covering the movement of perishable crops. The purpose is to aid in the work of distribution, and thus encourage a lowering of retail prices to the consumer. This new service has not yet been made a permanent feature of the activities of the department, but is available by wire and mail to all who care for it. Six telegraph wires run direct into the headquarters of the department's office of markets. During the present summer four crops have been made the subject of this system of reports,—the strawberry, tomato, cantaloupe, and peach. Work on the last two is still under way.

The operation of electric trains for passengers between Philadelphia and Paoli, Pa., was inaugurated by the Pennsylvania Railroad Sept. 11. For the present the electric service will be limited to four round trips a day, the remainder of the schedule being continued with steam trains. As soon as practicable, however, more electric trains will be added and the steam service discontinued. The work of electrifying the main line between Broad street station and Paoli, a distance of twenty miles, consumed more than two years and cost approximately four million dollars.

During August about three hundred thousand acres of public lands have been temporarily withdrawn from entry by the secretary of the interior for the purpose of classification as to the value of the land for coal, and after such classification will be restored. This land lies mostly in Montana, Utah, Oregon, New Mexico, and Wyoming. Fifty-five hundred acres in various western states and in Alaska were placed in water-power reserves, while twelve hundred acres in Idaho were eliminated from water-power reserves.

For the movement of the Georgia peach crop to eastern markets during the season extending from May 27 to Aug. 17, the Southern Railway operated 187 special trains from Atlanta to Potomac Yards on fast passenger schedules, handling 3,636 cars, of which 3,574, or 98.3 per cent, made perfect schedule and were delivered to connections in time to make market on the date due. For the movement of peaches to western markets 35 special trains were run from Atlanta to Chattanooga, handling 219 cars, all of which moved on perfect schedule.

A brief on behalf of the government in its antitrust suit against the American Can Company has been filed in the United States district court at Baltimore by officials of the department of justice. The suit charging a monopoly in restraint of trade was instituted last year, and voluminous testimony has been taken since. The brief declares that the company is not a natural growth, but an artificial combination which controls more than 50 per cent of the trade.

The discovery of potassium deposits in several parts of Spain has aroused great interest, especially in government circles. The deposits are of a similar nature to those at Stassfurt and Alsace. The potassium was first discovered at Suria, in the province of Barcelona, and further deposits were found at Cadorna, as well as in Catalonia and Aragon. Large concessions of land have been applied for.

An apple sale, said to be without parallel in the history of the northwestern apple trade of the United States, has just been consummated by the North Pacific Fruit Distributors. The deal involves upward of five hundred cars of "C" or third grade apples of all winter varieties, and the transaction represents a money value of about two hundred thousand dollars.

Secretary Lane recently opened to entry under the enlarged homestead act, effective Oct. 11, 1915, more than one and a half million acres of land in the Bellefourche land district, South Dakota. Such of these lands as are vacant public lands may, after Oct. 11, be taken up as three hundred and twenty acre homesteads. Further information may be obtained from the local land office at Bellefourche.

Continued demand for motor-cars in this country and abroad has brought a remarkable increase in sales, the figures for the past year showing the production to have been 703,527 cars, valued wholesale at $523,463,803, which is an advance of 36 per cent in the number of cars and more than 10 per cent in value over the previous twelve months.

By order of the secretary of public instruction, the teaching of English in the public schools of Cuba has just been abolished. The secretary believes that the time of the pupils can be more profitably employed in other studies. Twenty-seven teachers are affected in Havana alone.

A system of "professional and domestic" instruction for the wives and daughters of Argentine ranchmen has been authorized by the academic council of the University of the River Plate, Buenos Aires. The course will be two years long, and the instruction is to be free, the faculty paying even for the transportation of pupils.

Important archæological discoveries have been made at the site of the ancient city of Cyrene, in the Barca region, Africa. These include a large statue of Jupiter, which is said to be equal in artistic value to the famous statue of Alexander the Great discovered at the same place last year.

In the first year of its operation, completed Sept. 2, the United States federal war risk insurance bureau wrote 1,245 policies on American ships and cargoes with a risk aggregating $82,709,689. The net premiums received amounted to $2,004,696, and losses paid to $720,653.

Forestry officials report an increase of 52 per cent in the sale of national forest timber in Colorado last year over that of the preceding twelve months. During the last fiscal year ending June 30, a little more than sixty-nine million feet of timber was sold at a stumpage value of $135,500.

On Sept. 2 the president of the Exposition at San Francisco passed a check for $110,159.02, the balance due on the indebtedness of the enterprise, to a representative of the San Francisco clearing-house which held a mortgage to that amount.

The latest figures given out for the apple crop in the Northwest districts for 1915 estimate the output at 11,375 cars. According to growers and shippers, the Yakima valley pear crop will not exceed 600 cars. The Northwestern peach crop will total at least twelve hundred cars.

The fifth annual report of the British road board was lately published. During the year ended March 31 last, applications for advances were made to the amount of £2,001,264. The receipts of the road improvement fund during the year amounted to £1,620,974.

Under the supervision of the state department of fish and game of Indiana ten fish hatcheries have been established, and laws relative to protection of localities made use of in the work have been rigidly enforced.

A large publishing house of Caracas, Venezuela, plans to bring out in a neat and compact form and at a small price a set of volumes comprehending the most meritorious works of Venezuelan authors and poets.

Conservative estimates of the present population of the three largest cities of Brazil place them as follows: Rio de Janeiro, the capital, at 850,000; Bahai at 500,000, and Sao Paulo at 380,000.

A message sent by Yuan Shih-kai, president of China, to the council of state, denies his intention as well as the need to make any change in the republican form of government.

State and county highway upkeep funds of California, from Jan. 1 to June 30 of this year, have been enriched $1,722,763.48 through the state automobile license tax.

In the first seven months of 1915 there entered the port of Buenos Aires 944 steamers and vessels, this being 197 vessels less than in the same period of 1914.

On Sept. 10 a revised constitution for New York state was adopted by the convention on revision by a vote of 118 to 88.

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Christian Science Sentinel

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

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What Leadeth to Repentance

WILLIS F. GROSS

THE teaching that repentance is necessary to salvation is so generally accepted by believers in the Christian religion that there has never been any occasion for controversy on this point. It may indeed be said that repentance is the first step to be taken; that it is the very beginning of a man's religious experience, but if not honest and sincere it will avail nothing. Mortal man may profess much, but if he does not sincerely repent of the evils he has indulged, it is impossible to experience the saving power of Truth. If it be true that there can be no salvation without sincere repentance, it is very important that one should have a clear realization of the meaning of the term. In the nature of the case, one cannot be obedient if he does not understand what is required of him. Hence the question, What is repentance? or, What is it that causes a man to repent?

To many repentance means little more than sorrow for the suffering which attends wrong-doing; they have no deep feeling that they have not done right. The consciousness of having done according to one's highest sense of good always brings joy, even though one's effort may not be clearly recognized and appreciated. Since good is "not to be repented of," it follows that repentance has to do with the turning away from evil. If there were no evil, or no belief in evil, there would be no occasion for repentance, for there would be nothing from which one could desire to be saved. Mortal man clings to whatever he believes is necessary to his enjoyment. He desires only to be delivered from that which causes him to suffer, or which disturbs his sense of harmony while indulging what he believes to be good.

It is apparent that in the beginning of his transformation, or regeneration, a man desires only to be saved from his sense of evil. From a material point of view all that confers pleasure is to be desired and enjoyed, and it is in this way that mortal man determines what is good and what is evil. He seeks to avoid that which he calls evil, and so turns naturally to what he believes to be good. It is always the mortal belief that there is pleasure in material living which is responsible for the indulgence of evil. When this belief is destroyed, evil is no longer a temptation; when accepted for what it appears to be, materiality seems to bring pleasure or gain, and so long as this continues, mortal man thinks it is good for him at least.

Since evil is a falsity, it is impossible that its true nature should forever be concealed. Sooner or later evil is uncovered and its nothingness is seen in the light of Truth. The suffering which evil occasions is oftentimes the beginning of its uncovering. At first the promise of pleasure seems to be fulfilled, and suffering is an unlooked for, or at least an undesirable, consequence. When suffering is experienced, it gives rise to a feeling of compunction, and for the time being there is a perceptible change in the mental attitude of the sufferer toward the indulgence of evil. However, the feeling of regret is not occasioned so much by the thought of sinful gratification as by the suffering which followed. Because he suffers, mortal man is partially convinced it would be well for him to forsake sin; but if he have no other motive for so doing, he is still in bondage to evil and his salvation is not yet accomplished. Mrs. Eddy clearly reveals the moral status of such a person when she writes, "A man who likes to do wrong—finding pleasure in it and refraining from it only through fear of consequences—is neither a temperate man nor a reliable religionist" (Science and Health, p. 322).

The fear of punishment is not of itself sufficient to reform the sinner, or even successfully to curb his inclinations, for at any time the belief of pleasure in sin may outweigh the fear of suffering, and he will then yield to temptation. He must be inspired by a higher motive if he would silence the suggestions of evil. Many theories of salvation fail to produce any lasting benefit because the fear of present or future punishment is made the chief incentive for turning from evil. The reality of evil is not questioned, nor is the belief of pleasure in sin destroyed. It is well for mortals to know that they cannot sin and escape the consequences. The statement of the Master, "Whatsoever a man soweth, that shall he also reap," is no less authoritatively final than unquestionably true, but this should not be the only reason, nor even the chief reason for ceasing to indulge sinful beliefs and practices.

In Christian Science "the axe is laid unto the root of the trees." When one turns from evil because he recognizes the falsity of the belief of sin, then it can be said that he has repented in the true sense of the word, and is no longer in bondage to the evil because he cannot be deceived thereby. What is it that brings about such a remarkable change of thought regarding evil? Surely the fear of punishment cannot accomplish such a wonderful transformation. The fundamental reason for the indulgence of evil is the belief that there is good in it, hence this belief must be destroyed before evil can be seen in its true light. A finite or limited sense of good having made possible the belief of reality in evil, it follows that the only effectual remedy for evil is a correct sense of good. The fear of evil, or dread of the consequences of wrong-doing, does not result in that turning away from evil which constitutes true repentance. Nothing less than the apprehension of good as All-in-all can effect any lasting change in human thought and action respecting evil.

In his epistle to the Romans Paul writes, "The goodness of God leadeth thee to repentance." The consciousness of God's goodness, love, and power rebukes and destroys the false sense of pleasure in sin. In Science and Health (p. 39) Mrs. Eddy writes: "Who will stop the practice of sin so long as he believes in the pleasures of sin? When mortals once admit that evil confers no pleasure, they turn from it." Christian Science is effectual in overcoming sin because it purifies and spiritualizes thought, leaving no motive for wrong-doing. When one learns that good alone satisfies, and that in good he has all things, he can no longer be deceived by the allurements of evil. He then ceases to sin, not because of the fear of suffering, but because he knows there is nothing in evil which can bring him any worthy or abiding sense of satisfaction.

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The law with its "Thou shalt not" compels a turning away from evil, and the fear of punishment is a check on sinful indulgence; but nothing less than the goodness of God can destroy the belief of pleasure in evil and make men free indeed. In Science and Health (p. 264) we read, "When we realize that Life is Spirit, never in nor of matter, this understanding will expand into self-completeness, finding all in God, good, and needing no other consciousness."

Spirit the Only Attraction

VIVIAN M. KUENZLI

A LITTLE book on the planets, used by a younger member of the family, has proved helpful to the writer. Reading of the differing intensities of attraction possessed by the various planets, and the consequent determination of the weight of any given object on them, that is, the force with which that object is impelled toward and held fast by a particular planet, the force being determined apparently by the size of the planet,—all this turned thought naturally to the statement in Science and Health (p. 102) that "there is but one real attraction, that of Spirit." The force of attraction we feel toward other seeming centers is therefore influenced by our belief in, fear of, or longing for this particular phase of materiality, thus determining its size to our consciousness, and making it for the time being our center of attraction, although we often find as we approach it that we were deceived in believing that it had any power whatever.

Until we learn that God is the substance of all good and therefore the only center of attraction, we will find ourselves drawn toward one seeming center and another until our experience has led us to turn to the study of God and His creation. As taught in Science and Health, this study is more fascinating, beautiful, and wonderful than that of astronomy, since it is the understanding to which reference is made throughout the Bible as being more precious than all else. Through it we learn that man, regardless of sense-testimony, is spiritual, and has never been and can never be under the control of any lesser attraction than that of Spirit.

This question of attraction was given very clearly by one of our lecturers, who used as an illustration an object resting on a floor some distance from the ground, and separated from it by several obstructions. The object thus located is, of course, drawn toward the center of attraction (in this case called earth) as the obstacles are removed one by one. So too we seem to be separated from our divine Principle by many things, errors of different kinds, and we find that as these are removed from our consciousness we are drawn irresistibly to Him. Though the obstacles may seem many and the process of removal slow, there need be no sense of discouragement, for if we succeed in removing hindrances from our thought by overcoming the claims of evil, we may rejoice in the assurance that we are approaching the perfect realization of the infinitude of God, good, and that in fact we have never been apart from Him. Our work now is to strive earnestly, patiently, continually, for that Mind to be in us "which was also in Christ Jesus," knowing that nothing can obstruct our progress as we overcome our belief in evil, not because of any power or ability or grace inherent in us, but because of that attraction of Spirit which must needs draw us toward it just as surely as the object from which the supports are removed is drawn toward the earth.

Sometimes the thing to be removed has not been recognized as an obstacle, and the removal seems a grievous and uncalled for trial of one's faith. Perhaps, for example, we have been unconsciously relying on our physical sense of health and strength, and through the removal of this false sense we are compelled to learn that God is the strength of our life and the health of our countenance. Or it may be that we are leaning on another's personality or a belief in a material source of supply, through the removal of which we learn that nothing real has ever been or can ever be lost, and so are drawn nearer and nearer "to the great heart of Love" (Science and Health, p. 448). We begin to see that as the planets move harmoniously, each in its own orbit, never turned aside by any belief in a power apart from the Mind which made and governs them, so men, as the highest ideas of that Mind, should forever reflect the divine intelligence, the source of all real activity, and move in perfect harmony, always just where they belong, never interfering with or taking from any other idea, and never deprived of any good. To hold fast to this truth, whatever the error which may present itself, brings the realization that there is one creator and one creation, that, as Mrs. Eddy says (Rudimental Divine Science, p. 10), "God alone governs man," and "His government is harmonious."



Seven Churches of the Apocalypse

FLORENCE E. B. DONALDSON

THERE is no part of the work done by Christian Scientists that calls for more watchful care, more untiring vigilance, than that which has to do with the upbuilding of churches. Although this statement may be taken to refer chiefly to outward organization, it means rather the building up of the real structure, so clearly defined by our Leader in the Glossary of Science and Health (p. 583): "The Church is that institution, which affords proof of its utility and is found elevating the race, arousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick."

In the many compound units which go to make up a part of what will ultimately unfold as the great whole of the one church of God, there are necessarily apparent different states and stages of the work which is being done. In the parable of the sower Christ Jesus taught his disciples the importance, or rather the necessity, of good soil; that is, an honest and good heart in which to sow the seed of Truth, before it could grow up to perfection and bear fruit. Through the study of Christian Science we see how a church or congregation, taken in the aggregate, resembles an individual, and has to work out its salvation, its purification from error of all kinds, in much the same way. It is equally apparent that honesty and integrity of purpose must be assured as a foundation for all right work. The church itself must be formed in the right spirit, with good intentions and pure resolves. The admission of new members needs to be carefully guarded. If purpose and motive are right in those who seek to join the church, they will not be likely to stray willingly or very far from the path of obedience and loyalty.

It has been said that Christ Jesus formed no church organization, and gave no definite instructions on this matter. He did, however, indicate his purpose when he said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." We also see that as the revelation of the truth to Saul of Tarsus gave a mighty impetus to the cause of Christianity after the ascension, so the wonderful revelation to St. John on the isle of Patmos must have caused a great awakening and enlightenment, and have done much toward the progress and firm establishment of the early Christian churches. In the brief but comprehensive

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account of the mental condition of the seven churches of the Apocalypse, as given in the second and third chapters of Revelation, Christian Scientists will find everything it is needful for them to know about,—to lay hold of or to avoid,—in the compound mentality of a church organization. In the loving commendation and encouragement meted out to the respective churches, there is comfort and exhortation and hope for every representative of Christian Science. Good deeds, active work, patience and loyalty in times of trial and tribulation, the laying up of spiritual riches, the proof of steadfastness in times of stress, loving service, and unshaken faith, are all testified to as counted to their credit and to the accomplishment of the task allotted to them. They are waymarks on the road we have to take, and direct us on our journey from sense to Soul. There is something to be learned too in this manner of taking the good first.

Turning to the other side of the picture, we are confronted with sharp outlines and strong contrasts. Clear warning is given against specific errors. Errors to which all human endeavor is liable, and to which the most zealous and devoted workers in Science know they must give heed, are all included in the short category. First there is that subtlest of errors, which would seem to lead to the resting on past efforts and successes, and then the mental apathy which would claim to dull the understanding and to stop all progress. The belief in both material poverty and riches is shown to be illusion. The culpability of failing to be watchful of letting in error, or false doctrine, is known to Scientists as failing to be alert to duty. Hypocrisy, lukewarmness, or letting things slide, self-deception, and self-complacency, are rebuked in decisive terms. And the reiterated injunction, "He that hath an ear, let him hear what the Spirit saith unto the churches," should rouse us all to a quickened perception and discernment of the sacred need to listen to the demands of Truth and to strive our utmost to obey them. We know that the compound mentality of any branch Church of Christ, Scientist, honestly seeking to be purified from all these erroneous beliefs, would go far to spread the cause of the redemptive mission of the gospel of good news. In the narrative of the vision the seven churches are described as "seven golden candlesticks." We can therefore the more readily see the need to keep our church light trimmed and burning brightly.

Another point of great helpfulness in the description is that of the Christ standing in the midst of the churches with the two-edged sword in his hand. In Science and Health (p. 538) we read, "Truth is a two-edged sword, guarding and guiding." The seven stars, or angels of the seven churches, are interpreted by our Leader as messages from Truth and Love. We know that we can do all things through Christ. The comforting statement: "Lo, I am with you alway," is a sure support. Christ, Truth, not only uncovers and discovers error, but also destroys error. If all the members of a Church of Christ, Scientist, are watchful and obedient to each demand to cast out quickly some uncovered error, and to manifest greater self-abnegation, the unfolding of the spiritual kingdom to their collective consciousness will be no less encouraging than their individual development. It will have the added strength of unity, and will be proportionately greater in good works and in showing forth the glory of the heavenly Father.

We cannot grasp the full signification of the true meaning of the promises made to those in the seven churches who should obey the command to overcome. Nevertheless the metaphysics of Christian Science gives us even now a glimpse of what it means to "eat of the tree of life;" to wear "a crown of life;" not to be "hurt of the second death;" to "eat of the hidden manna;" to gain the white stone in which a new name is written; to receive the gift of the morning star; to walk with Christ in white; to be a pillar in the temple of God, and to gain a new name from Him; then, as a final reward, to sit with Christ himself on his throne, as he also sits on his Father's throne. Surely the goal is worth striving for! It is in church work and organization that we best learn the universality of salvation and the impossibility of working successfully in selfish isolation, since unity of thought and heart and purpose are essential if we are to obey the command to "preach the gospel to every creature."

"Stationary power"

FLORENCE STRATTON WEAVER

Two friends were sitting together in the country just at sunset, when one said, "Let us keep perfectly quiet for about twenty minutes and listen." They did so and were amazed at and impressed with the countless sounds from birds and insects—the very air seemed vocal with sound! One of the friends exclaimed, "Why, it is just as though another world were in our midst all the while, but we are too noisy to hear it!"

This recalled the fact that Christian Science brings to light the hidden things of Spirit. Mrs. Eddy says, "Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle,—is unfolding Life and the universe, ever present and eternal" (Science and Health, p. 306). Thus we learn that the word of Truth is heard only as we endeavor so to quiet the material senses, our noisy tumultuous thinking, that we may be able to hear God's voice. Isaiah's words bear this out when he says, "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." And we find that we can carry this great truth into all the details of daily life. No occasion is too trivial for this "returning and rest" in God.

A simple illustration of this comes to mind. A Christian Scientist with her children was making a day and night's journey on the train. She had placed an envelope containing quite a large sum of money inside of her waist, and about an hour before reaching her destination, she became conscious that the envelope and money were gone. The porter searched the berth and the dressing-room, and the car was almost instantly in confusion, as the news quickly spread. The Scientist was in a vortex of worry, when she was suddenly awakened to the absolute lack of Science in her own attitude. She then asked all to abandon the search, and quietly and alone went straight to God. Her consciousness became flooded with comforting passages from the Bible and Science and Health, and she soon felt that if she did not find the money she would never regret the experience; that her present quietness and repose were worth more to her than all the money in the world. While in this uplifted state, the thought came to her to look in the large suitcase, and when she did so she found the envelope with the money in it. The suitcase had stood open in the dressing-room, and while leaning over to dress the children, the roll of money had evidently dropped into it. As there was nothing in the suitcase but the night-robes, had it not been for this season of waiting on God it would not have been opened until night, and as it was then only eight o'clock in the morning, there would have been a whole day's sense of loss and anxiety.

We learn by this experience that rushing around never accomplishes anything, and that only as we wait upon God can we gain the guidance of the Bible promise: "Thine ears

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shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." In "Retrospection and Introspection" Mrs. Eddy says, "The best spiritual type of Christly method for uplifting human thought and imparting divine Truth, is stationary power, stillness, and strength; and when this spiritual ideal is made our own, it becomes the model for human action." Again we have her inspired words, "Mind demonstrates omnipresence and omnipotence . . . and its power is displayed and its presence felt in eternal stillness and immovable Love" (pp. 93, 88). How often would we be spared trying experiences, in which human wisdom is powerless to aid us, if we were to remember and obey the command, "Be still, and know that I am God."

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"Joy cometh in the morning"

WARWICK JAMES PRICE

Among the widely differing writings which, opening with Genesis and closing with Malachi, make up that uniquely wonderful volume the Old Testament, it seems safe to assume that no one book taken in its entirety has brought more of comfort and of peace to the thoughtful Christian than the so-called Psalms of David,—those strikingly sublime and increasingly beautiful hymns of repentance and thanksgiving, of supplication and joyful praise, which for more than thirty centuries have now whispered, now proclaimed abroad, their message of heartening, uplifting cheer. Among their many eloquent verses none perhaps more tellingly impart the assurance of the reward which follows understanding than that closing half of a canticle in the thirtieth psalm, when at the ceremony of the dedication of the house of David the greatest of the Hebrew kings announced, "Weeping may endure for a night, but joy cometh in the morning." Here was the tender touch that takes due note of sorrow, but with it came a clear-eyed vision which foresaw that this must end at last. The inspired realization is set forth in words which have spoken unmistakably through all the ages since.

David was but one of many poets to recognize the exquisite beauties which enrich the heavens, bedecked with moon and stars, when darkness falls from the wings of "sable-vested night." For thirty centuries the great verse of the world has held all but countless references to the exaltation of man's thought during the "speaking quietude of dim and solitary loveliness." And yet, to reverse the thought, full as many others have been all too aware of the mystery, even the oppressiveness, of the hours of darkness. The laureate Dryden was not the only one to feel that "the night seems double with the fear she brings."

Is not this generally true of the average human consciousness, unenlightened as to the true and the false? To the majority is not night's darkness, "when deep sleep falleth upon men," the instantly understood and most readily accepted symbol of ignorance and doubt as well as of crime itself? The Old Testament "terror by night" is elaborated in the New when Paul, writing to the Thessalonians, summarizes in such tensely inclusive phrases as were ever characteristic of his philosophic thought, the evils which find most persistent expression in human misdeeds during the hours that run their course between sunset and sunrise. It is, then, no more than natural that to most of mankind the mere idea of morning presents the longing of Job when he cried from the heart, "When shall I arise, and the night be gone?" Especially does the risen day of Truth quicken the hope of those yet bound by the belief of sickness. How many, imprisoned by mortal sense because of some infringement of its so-called law, count the dragging moments till again a lifting sun of Truth shall call out to the world the "Fiat lux!" of creation.

The very child, yet giving credence to empty fears of the night, sees earth made new for him at the coming of "the dewy morn," as Byron says, "with breath all incense, and with cheek all bloom." Nor is it merely that the youth of day brings with it a sense of rejoicing as contagious as the gladness of a happy infant, for they are indeed few to whom there is not then present some more or less ready appreciation that each day truly is a fresh beginning. However, the serious student of Christian Science cannot but go much farther than this. Every recurring morning should bring to him some sense of that vaster sunrise when "across a night of error should dawn the morning beams and shine the guiding star of being" (Science and Health, Pref., p. vii). To such a one the joy that "cometh in the morning" is no unreasoning or merely casual happiness; it is a rarer quality by far, and one surely permanent. It is the joy that Paul set second among the nine fruits of the Spirit, led only by love itself. It also includes the healing which makes of joy a permanent possession.

There is a yet deeper lesson in this thought that "joy cometh in the morning." In the purely physical definition of night as the absence of light, Christian Science qualifies the word "absence" by "supposed," thus declaring the darkness due only to a mortal sense, a mortal misunderstanding of a fact,—the fact that light as an attribute of divinity itself must be, indeed cannot but be, as permanent as God. When Mrs. Eddy wrote that "light depends upon Mind" (Science and Health, p. 393), she was but revoicing that which the Master declared to the unhearkening multitudes of Galilee more than nineteen centuries ago, and which was worded by St. John in Revelation, when he said of the redeemed, "The Lord God giveth them light."

To the discerning Christian Scientist morning is an awakening to a fuller and more complete realization of the omnipresence of the light of divine Truth. In this light comes the joy which is spiritual, and hence ever triumphant over sorrow, an enduring joy to fill and flood that daybreak in which we shall see light.

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[Written for the *Sentinel*]

Love's Gift

NELLIE B. MACE

The Christ, Truth, whispered yesteryear to me,
Low, tenderly;
I listened, then I heard—'tis clearer grown—
God's thought of thee.
And oh, Love's thought of thee did make thee seem
So fair to me!
I saw thee then without the mask—His child;
Thy own true self.
Nor maimed, nor blind, nor poor, nor sick, nor faint,
But radiant, loving, noble, pure, and free—
God's thought expressed.

Love's thought of man hath healed me, friend,
Of loneliness, of grief, despair;
Hath blessed me so with deep, dear joy,
I fain would share yet more, and ask
That thou mayst hear and see with me
God's thought of thee and me and all.

I give thee, friend, my rarest gift,—
The thought of thee Love gave to me.

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Selected Articles

[Editorial in *Valley News*, El Cajon, Cal.]

A memorial to Mary Baker Eddy, Founder of the Christian Science church, is to be erected in Mount Auburn cemetery. The propriety of some action of that kind will be recognized by all. No matter what may be any one's opinion of the Christian Science denomination or the character of its doctrines or faith, the organization and growth of the church is one of the marvels of the time. The denomination itself, with its wonderful organization and unity of purpose, is a striking testimonial of the vitality of its teachings, and demonstrates that its Founder is entitled to be classed as one of the great characters of the century. Any one who has made such an impression upon the religious thought of the world as has Mrs. Eddy, should be memorialized in marble as well as in the hearts and minds of those who follow her teachings.

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[J. G. Alden in *Aurora* (Neb.) *Republican*]

It seems just a little curious that after thirty years of self-confessed silence on this important theme, Christian Science, our ministerial friend should now suddenly arise in great consternation and, like the fabled dame, seize his broom to sweep back the tide. For, far from being the frail creature of vague theory and crude negation which he would have his people believe Christian Science to be, it is a great and growing movement whose churches girdle the globe and whose less than a half-century of flourishing existence is one of the marvels of religious history.

It is also a little difficult to see why a clergyman professedly engaged in an unceasing warfare against sin should detach himself from his avocation to attack something which is seeking to accomplish the same end, though undoubtedly in a different manner. People who take the trouble to investigate have no difficulty in finding out that those who make up the Christian Science movement are law abiding, peace loving people, whose lives and characters have been enriched and whose health has been improved by their application of the teachings which make up the statement of this new-old religion.

The clergyman employed in his discussion of the Christian Science text-book a method which it was thought had become rather out of fashion, that of holding up to ridicule a sentence wrenched here and there out of its context. It is such a method as this, indulged in by critics of the Bible, which has been so warmly and justly assailed as unfair by the defenders of the integrity of that book. Such a way of dealing with a book or a philosophy by an unfriendly critic will always result in jumbled statements of contraries. "Science and Health with Key to the Scriptures" by Mrs. Eddy contains the full statement of the teachings of Christian Science, and studied with a view to discovering its merit instead of wilfully controverting its logic, it is invariably found to be an illuminating volume which interprets the Bible so that to thousands it is a new book and its spiritual meaning becomes its dominant aspect.

It will be generally agreed, I am sure, that the real test of religion is not adherence to a creed or intellectual assent to a high sounding ethical platform, but conduct. It does not matter so much what a man says he believes; it does matter greatly what he is, how he acts, whether he is honest and just, a good citizen and a kind neighbor,—whether he lives up to the accredited standard of what constitutes Christian conduct. To this test Christian Scientists the world over willingly and gladly submit themselves, and one need not travel far or read widely to discover that they constitute a considerable part of our citizenship; and their value as good citizens is universally established.

Christian Science long since passed the swaddling-clothes stage. It is just a little idle now for one to dispute its claims to serious consideration or its power to challenge investigation and win approval. The minister's attempt to make it out a conglomeration of opposing statements does not, of course, take anything away from the universal testimony of its adherents that it is an assertive and affirmative religious philosophy which depends not upon speculation and blind faith for its establishment, but upon actual demonstration in the overcoming of sin and the healing of sickness. It is a religion whose results are cashable in current funds. It does something more than promise a future reward for good conduct; it gives present-day returns in better lives, better morals, better health, a more satisfying spiritual life, and a content and peace of mind that is the recognized badge of Christian Scientists everywhere.

Christian Science is primitive Christianity restored, the healing works of the first and second centuries reestablished, and the consistent attempt of certain of his present-day followers to assume the undivided garment of Jesus' ministry and heal the sick as well as save the sinner. Neither fault-finding with its means nor failure to understand its method will operate to take away the smallest measure of its growing success.

The preacher's airy treatment of the Christian Science view of reality, in which he sought to have it appear that its adherents disclaim any interest in the present war, in clean politics, in the suppression of vice and the amelioration of wrong civic conditions, dismissing these things with the contention that they are not real, will hardly have serious consideration in view of the fact that Christian Scientists through their church organization have already raised and expended the sum of one hundred and twenty-three thousand dollars for the relief of want and distress in the foreign war zones, and many of its well-known men and women are prominently identified with nation-wide movements for the establishment of peace and for improving moral and physical conditions in our civic life.

Christian Scientists have no controversy with any religious denomination. They do not claim to have a monopoly of truth or a superior wisdom or intellectuality. They welcome cooperation with any and all movements, sectarian or unsectarian, which have for their aim the betterment of human conditions and the induction of higher physical, moral, and spiritual conduct. And in the practice of the tenets of their faith they should have at least the tolerance, if they do not command the good will, of their coreligionists.

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[Robert C. Love in *The Leader*, Ruston, La.]

A writer in a recent issue, commenting on Christian Science, infers that Christian Scientists "by mistake, ignorance, or misconception" disregard the constituted laws of the community in the conservation of public health, and classifies Christian Science practitioners in common with quacks and charlatans who practise in violation of the medical law.

It is but fair to say that our critic is not in accord with the views of some of the most reputable physicians, legislators, and citizens of this state and country, who understand that Christian Science practice is in no way associated with or an infringement upon the practice of medicine, nor is it dependent upon material remedies or means in any way. At the trial of a Christian Science practitioner in this state, indicted for alleged violation of the medical practice act, the judge in discharging the case had this to say: "The accused belongs

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to a sect composed of a great number of people whose religious tenets provide for an invocation to God, through prayer, to heal the sick, a practice not limited to them alone, but one which ought to suggest itself to any individual appreciating the power and goodness of the Almighty."

To contend that Christian Science ignores suffering, that it dismisses the ills of the flesh with the claim that they are "only the imagination of the sufferer and to believe this is all that is necessary to restore the patient to health," is quite contrary to the teachings of Mrs. Eddy. Evidently the writer formed this impression from irresponsible comment rather than from a knowledge of its method of treatment, for on page 460 of "Science and Health with Key to the Scriptures" Mrs. Eddy says: "Sickness is neither imaginary nor unreal, —that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being. If Christian healing is abused by mere smatterers in Science, it becomes a tedious mischief-maker. Instead of scientifically effecting a cure, it starts a petty cross-fire over every cripple and invalid, buffeting them with the superficial and cold assertion, 'Nothing ails you.'"

Considering the history of mankind with its struggle for freedom from disease, sin, and suffering, it is well to ascertain what Christian Science has done and is doing to meet this demand. The steady growth and ever increasing attendance at its churches witnesses to the fact that it has supplied a way of deliverance, one not confined to a limited class or a select few but available to every honest seeker for truth. A Christian Scientist desires the best of everything that makes for the material betterment of humanity,—pure water, fresh air, good food, and comfortable and sanitary environments,—realizing that just in the degree that mankind is mindful of his temporal welfare can he appreciate those things which pertain to his spiritual well-being.

In endeavoring to conform to the teachings of Jesus in ministering to the needs of humanity a Christian Scientist is not remiss in his duty as a good citizen or neighbor, and it is fair to say that he has found a better regard for the moral and civil laws because of his increased appreciation for right. He is consistent in rendering "to Cæsar the things that are Cæsar's," he has a fuller sense of the golden rule than he had formerly, and he desires to contribute everything for the uplift and betterment of his fellow man.

"Religious liberty," our critic says, "is the most sacred right guaranteed to the American people," and it may be added that our constitution is equally liberal in according the individual citizen the right to have the practitioner of his choice in time of sickness. So long as Christian Scientists accord their neighbor this right, it is only fair and just that in turn they should be free to resort to that which has been proved ample to meet their needs.

Mrs. Eddy has set forth the simple rule of healing in these words: "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God" (Science and Health, p. 1). Such a method to be called a "dangerous practice" is dangerous in the same relationship that we use truth to correct a lie, light to overcome darkness, right to destroy wrong.

[George F. Chase in *Albion* (Mich.) *Recorder*]

I ask your indulgence upon my observation of the lecture on Christian Science, as recently given by Doctor —— at the Methodist church. That he is greatly concerned over the fact that many Christian people are becoming enthused about this new-old religion cannot be doubted, for men do not condemn a movement unless they feel its influence penetrating their prejudices and false positions and awakening them to unwelcome truth. The church has always denounced and persecuted whatever has not accorded with its inherited traditions and formulated beliefs.

That Christian Science is not Christian is most certainly false, for Christ Jesus said, "By their fruits ye shall know them," and also, "He that believeth on me, the works that I do shall he do also." Is the learned doctor following this command of the Master? The command was given to preach the gospel and to heal the sick. Does the doctor believe this? Does he practise the healing as well as the preaching? If he does not, then he is not following Christ's commands. "Show me thy faith without thy works," said the apostle James, "and I will show thee my faith by my works."

This critic's statement that every year a new edition of Mrs. Eddy's works and the Church Manual is published, and every member of the church is required to purchase a new copy, is absolutely false; also the statement that every member of the church is compelled to sell the literature. His statement that members of the church must sell their books or lose their membership is also absolutely false, as a perusal of the Church Manual, which any one is at liberty to examine, will show. His criticism of Christian Scientists for believing that pain and death are not real has no ground to stand upon, for the Scriptures state that God created man in His own image and likeness, that He made all that was made and "without him was not anything made that was made," and that He pronounced it all good.

Will the doctor tell me that pain and death are good, or that pain and death are created by God? For if not created by God, they most certainly are not real. Christ Jesus said, "God is a Spirit: and they that worship him must worship him in spirit and in truth." The statement that God could suffer is illogical, for Spirit cannot suffer. It is not denied that as a human being Jesus suffered; but the Christ, the spiritual man, the man made in God's own image and likeness, could not suffer. Does the doctor believe that Jesus and God were one person? His statement was to that effect. Jesus' saying, "I ascend unto my Father, and your Father; and to my God and your God," and numerous others, prove the contrary.

Does the doctor, as a representative of the doctrines taught by Christ Jesus, look to God for divine help in the hour of sickness and pain, or does he look for material aid in his hour of trial? Christ Jesus never taught a material religion or a material life. The doctor quoted from Science and Health (Pref., p. x), but why did he not finish the sentence? He quoted this: "No intellectual proficiency is requisite in the learner," and then casts ridicule upon this point, failing to finish the sentence, which says, "but sound morals are most desirable."

The critic's statement leads one to believe that the brain is the seat of all understanding. Christ Jesus says, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." What is the brain? Is it flesh, or is it spirit? This declaration fully convinces Christian Scientists that Spirit, God, is the only Life and the only power, and that brain, flesh, "profiteth nothing." Isaiah says, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" Paul says, "Let this mind be in you, which was also in Christ Jesus." A study of the book "Science and Health with Key to the Scriptures" should convince any one that Mrs. Eddy was a willing disciple at the Saviour's feet, seeking for that Mind "which was also in Christ Jesus," and never vilifying any other denomination from the pulpit or from the press.

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In answer to the doctor's statement that Christian Scientists do not believe in prayer, or that the only audible prayer they use is the Lord's Prayer, I will call your attention to Science and Health, page 15 line 20, page 2 line 1, page 1 line 6, page 4 line 12,—these and numerous other statements on prayer can be verified by a perusal of the book, which can be obtained at the public library or at the reading-room of the church any afternoon except Sunday. Did Christ Jesus teach his followers to shout their prayers from the housetops, where they could be heard by men, or did he say, "Enter into thy closet, and . . . pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly"? This means a withdrawal from the material senses in prayer, for God, being Spirit, knows all and is ever present.

There has never been known to be any antagonism exhibited toward any other church by Christian Scientists, nor has any Christian Science lecturer ever denounced another religion or sought to turn any one from his God-given right to worship as he deems best; and I do not believe that a single person has ever been asked or influenced to join the Christian Science church. Slurs cast upon the beliefs of those who do not agree with you are no proof whatever of their being wrong, nor will the representatives of any church be able to build up their own church by seeking to tear down another.

I am not a member of the Christian Science church, and my only desire is to correct the false statements of one who it seems to me would be serving God and his own church much better by attending to the affairs of the church of which he is a leading representative.

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[S. T. Downs in *New Castle* (Ind.) *Courier*]

Toward the close of his revival, according to a recent issue, the preacher said considerable about the ravages of sin, and then stated: "There are but two classes of people who dare not argue against sin,—Christian Scientists and fools." This statement places Christian Science in an improper light, because Christian Science not only agrees with much that he said about sin, but it goes still farther, and declares that all the sickness, disease, misery, and death the world has ever known are the results of sin (which implies ignorance of God and His law), and that Christian Scientists are engaged in a warfare against all sin.

The erroneous thought back of the statement can only be accounted for by the somewhat prevalent notion with those who have not investigated thoroughly, that Christian Science denies that sin seems real to mortals. Just the opposite is true, however, because Christian Science says that sin seems very real to misguided human consciousness, but that God has no consciousness of it, hence the real man in God's image and likeness cannot know sin. Christian Science gives the spiritual understanding of God's word, and this destroys the seeming reality of sin and brings to human consciousness a realization of the substance of what St. Paul called the "fruit of the Spirit,"—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

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[Percy Taylor in *Calgary* (Alberta) *Herald*]

Our critic quotes Jesus' refusal of the temptation to cast himself down from the pinnacle of the temple, because such an act would deny the submission of the body to physical law. That Jesus refused to perform what would have been merely an act of bravado was no reason why he should not overcome the human belief in physical limitation when the law of Love bade him do so. He never refused to set aside physical law when it was necessary to do so in order to heal the sick. He walked on the waves, stilled the tempest, healed the sick, raised the dead, and performed many acts which were entirely opposed to such so-called law.

A law that can be broken is no law. It is certainly not the law of the unchangeable God. God is not mortal or material, neither can His image and likeness be, and we read in the first chapter of Genesis that God made man in His image and likeness. The Scriptures also state that "in him [God] we live, and move, and have our being." Can that which is unlike God dwell in Spirit? If man dwells in Spirit, God, he cannot also dwell in the material. The material and the spiritual are opposites. That which would dwell in the material could be only the mortal concept of man, not the man that the infinite God conceives or perceives. In I John we are told that "we shall be like him; for we shall see him as he is."

When we perceive the real nature of God, we shall know what His image and likeness is, and shall reject the mortal, material concept and accept the spiritual as our real being. Christian Scientists are learning to "put off the old man" and "put on the new man, which is renewed in knowledge after the image of him that created him."

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[Thorwald Siegfried in *The North End News*, Seattle, Wash.]

The difference of belief between the idealism of Christian Science and materialism has never been harmonized and never will be for the reason that one is the opposite of the other. As St. Paul phrased it in Galatians, "These are contrary the one to the other," and dualism is simply the endeavor to reconcile the irreconcilable. To illustrate: in astronomy men once believed the earth to be the center of the solar system; now they believe the sun to be. One is the opposite of the other; one is true, the other false, and he would be on a vain quest indeed who should endeavor to explain solar and stellar phenomena on the theory of a dual system involving a shifting center, sometimes having the earth revolve about the sun and again having the sun revolve about the earth. It may have seemed difficult years ago to believe that the earth was not fixed; it may seem difficult now to believe that matter is not eternal. Both become easy in the degree that the truth is proved to human consciousness.

Answering your question whether the works of Christian Science are not due to the power of suggestion, may I call your attention to the fact that evil is suggested among those who believe in suggestion and its power; and that which can do evil ever, can never do good. The mere fact that a particular case is believed to have been healed by the suggestion of the human mind, aided or unaided by a fetish or drug, proves little until it is known that permanent healing can only come from mental and moral regeneration, due to a better acquaintance with God.

Good things come not by suggestion, but by being understood. Who would try to teach numbers by suggestion? A lie, a mistake in mathematics, a wrong course of action in working out a problem, often is suggested to those open to suggestion, but not to one who knows the truth. It follows that in working out the problem of sin, disease, poverty, and death, only the truth, understood, can solve the problem.

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God does not weigh criminality in our scales. God's measure is the heart of the offender, a balance so delicate that a tear cast in the other side may make the weight of error kick the beam.—Lowell.

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Editorial

"Heal the sick"

NOTWITHSTANDING the belief of many religious persons, and the continued assertions of many religious leaders, that the healing works which Christ Jesus and the disciples and apostles performed at the beginning of the Christian era were intended only for a limited time and for a limited purpose, the question of spiritual healing will not down in the churches. The faith which found expression in the psalmist's words, "God is our refuge and strength, a very present help in trouble," has continually turned mankind to the Father for help in sickness and distress.

That this faith has not always been rewarded, has been a stumbling-block to many deeply religious people and has had much to do with the forming of that great mass of humanity so frequently and almost flippantly described by social and religious reformers as the "unchurched" portion of the world. The fact is that many of these people are "unchurched" simply because the churches have not met their needs, others through force of example, but not a few because of a feeling that without spiritual healing the churches are failing to supply a vital necessity of their members. Occasionally we find an instance where the religious leaders are recognizing these demands and striving to comply with them, and a typical example of this was recently shown in the proceedings reported in the *Wellington* (New Zealand) *Evening Post* of July 10, as follows:—

"The deliberations of the Anglican Synod were continued in St. Paul's Schoolroom, Sydney street, yesterday afternoon. Bishop Sprott presided.

"The Rev. R. H. Hobday moved: 'That this Synod desires to draw the attention of the clergy and laity of the diocese to the importance of the study of the subject of spiritual healing, and recommends that a committee be set up to consider ways and means of furthering such study, and to report to next Synod; such committee to consist of the Revs. H. Watson, G. Y. Woodward, R. Bray, and E. I. Sola, and Messrs. G. G. Bridges and R. L. Button, and the mover.' In the course of the debate that ensued, the opinion was expressed that the church should take means to investigate the subject; otherwise the Christian Scientists would take away many of the present adherents of the church. The motion was carried."

The only strange thing about this is that these earnest religious men should have waited so long before making such an investigation, until they feared that "the Christian Scientists would take away many of the present adherents of the church" unless the church should make this healing work a part of its ministry. The fact that spiritual healing was accomplished by the prophets, by Christ Jesus and his disciples, and by the Christians of the first three centuries, should be sufficient to prove the possibility of this healing. That it assumed such proportions as it did in Jesus' ministry, and that he commanded the twelve and the seventy to practise it, is sufficient proof of the sanctity and Christianity of this work; but these are not the only warrants present-day Christians have for practising healing. In our Master's final words to his disciples he established for all time a test by which his followers might be known. He said: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

The early Christians accepted this responsibility as a test of their understanding, and it is recorded that works of healing, and even the raising of the dead, were not uncommon among them. That similar healing can be done at this time, and is being done, is amply proved by the experiences of Christian Scientists, and it is to be hoped that this New Zealand committee will avail themselves of the opportunity to consult with persons of this denomination on this subject, and obtain from them the reason for the faith that is in them. Unless this is done, these men will have shut themselves off from the best means available at the present time for obtaining authentic and needful information in a matter which is vital to themselves and to their church, and this surely would be a great misfortune.

ARCHIBALD MCLELLAN.

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Efficient Forgetting

THERE are few negative habits, surely, which play a more prominent part in the drama of human experience than that of forgetting, a habit which, as generally understood, stands for weakness, not strength; for loss, not gain. It is not a virtue, and it is in no sense commendable. Nevertheless in his letter to the Philippians St. Paul speaks of a forgetting which evidently has a significant relation to spiritual advance. He says, "Forgetting those things which are behind, . . . I press toward the mark." This "forgetting" renders a distinct service, and it therefore merits thoughtful consideration.

There are few mature people who do not have some "burden of recollection." They have had painful, nerve-trying, or heart-hurting experiences with the memory of which they would gladly part company forever; and yet an anomalous impulse leads most of them to talk much of just these things. They are not only reverted to, but their causal relation to present conditions is assertively traced and enlarged upon, so that in fact they are wrought into a system of law and order and constitute an influential part of present belief and experience. Past weakness, sickness, and sins are thus clung to, if not canvassed, by the conscientious, until every hour of their day, perchance, is embittered by some remembrance, and their growth and effectiveness diminished in the same degree.

The poisoning effects upon the physical body which result when its decaying past is not thrown off, serve to illustrate the inevitable ills attending the retention of effete experience. It not only manacles thought and banishes joy, but it interdicts growth, and this lamentable fact gives special point to St. Paul's statement, and as well to the teaching of Mrs. Eddy on page 165 of Science and Health, that the remedy for human ills is found in forgetting them. The only profit derived from any stumbling in thought or deed is the lesson enforced by its penalties, a wisdom which were better gained, as it certainly may be, in another way; and happily the possession and use of this wisdom does not call for the continuous rehearsal of the experience by which it was acquired. The progressive spirit clings only to good, to the ideal.

Educational advance becomes possible only as the stupidities of ignorance are discarded, and that this is particularly true of spiritual advance is constantly emphasized in Christian Science. This teaching is not indifferent to the claims of error, as is constantly averred by its critics; it simply reduces them to their native nothingness by that scientifically intelligent denial which is the basis of efficient forgetting. We all know that untruth passes, is forgotten, in the degree that truth absorbs our thought, is accepted and acted upon; and here again the common sense of Christian Science becomes impressive. In "The First Church of Christ, Scientist, and Miscellany" (p. 210) our Leader says: "Keep your

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minds so filled with Truth and Love, that sin, disease, and death cannot enter them." This involves that scientific forgetting which has immediately to do with the escape from the rule of sickness and sin to which Christian Scientists are joyfully witnessing in all the world today.

The moment one perceives that all causation is mental, that right ideas, thoughts of Truth and Love, are the only nourishing, upbuilding, and happifying things of life, that moment the wisdom, yea, the absolute necessity, of "forgetting those things which are behind," all that must be parted with in the attainment of the Mind that was in Christ Jesus, begins to dawn, and one's realization of the extent and embrace of this profitless past is immensely enlarged. He sees, too, that the giving up of every phase and manifestation of untruth, all thought of and belief in error, together with every habit springing therefrom, including sickness and sin, is his highest duty and privilege; and to this endeavor every worthy Christian Scientist daily devotes his thought. He grows ever more thankful, too, that he is consciously escaping from the thrall of the falsities and failures of the past, that in coming to his own he is getting rid of, truly forgetting, a long-encumbering and utterly dead self. This is the one sacrifice to which we are called in Christian Science, that we shall live not in the past of error but in the present of truth.

JOHN B. WILLIS.

Finding One's Self

THE wise man says, "Most men will proclaim every one his own goodness: but a faithful man who can find?" Again he asks: "Who can find a virtuous woman? for her price is far above rubies." Here the Christian Scientist may ask, How may one find himself,—a self that is both faithful and virtuous? As we read the wonderful parable of the prodigal we have a picture of one who expressed neither of these qualities until his illumination came. Failing to link his thought to Principle, he failed in everything until he was ready to give up his material and sensual concept of man. When he was ready to do this, "he came to himself;" more than this, he found the true self well worth knowing, one worthy of the father's loving embrace, and fit to wear "the best robe," the ring, and the shoes which betokened sonship. This happy experience is well expressed by Mrs. Eddy's words on page 171 of Science and Health: "Through discernment of the spiritual opposite of materiality, . . . man will reopen with the key of divine Science the gates of Paradise which human beliefs have closed, and will find himself unfallen, upright, pure, and free."

In thinking upon the prodigal's experience it would at first seem that it was a case of instantaneous healing, as a Christian Scientist would term it; but the story shows the working out of spiritual law, which proved first the utter wickedness of mortal belief, and next its entire failure to satisfy man's immortal cravings. It presents a slow and painful process on the human side, up to the point when the whole of the mortal concept was abandoned as worthless and the man found himself. We are not told much about this new-found self, because the greatness and goodness of the father so fills the thought; but richer far than any jewel was the rare and beautiful virtue of humility with which it was adorned, and we are told that "by humility . . . are riches, and honor." We also read that such an ornament is "in the sight of God of great price."

The student of Christian Science will readily see in this parable a hint of the vital fact that the infinite Father never loses sight of His own idea. He never ceases to know this idea, and it is almost startling to human sense to be told that He was apparently unconcerned about the wanderings of the false concept known as the prodigal. The wanderer had evidently started out as a devotee of pleasure in the senses, and on his quest had wasted all his substance, till at length grim want stared him in the face; but it is not necessary to assume that he was merely a sensualist. The prodigal is simply a type of mortal man who strays as far as it is possible to do from the Father who is Spirit, Mind, and the "riotous living" may mean that one believes he can revolve in a self-chosen orbit and compel all others to bow before his sway. Mortals alternately indulge self-conceit and self-condemnation, oblivious of the fact that neither of these mental states has any relation to the true selfhood which delights in doing the Father's will and deserves His commendation.

Many great names in the world's history represent the dire delusion that mortal man can exalt himself, oppose the divine law and order and substitute for it a human concept, a product of the tree of the knowledge of good and evil; but one after another these attempts to dominate mankind have failed, as fail they must. Of old the God of Israel said: "He that ruleth over men must be just, ruling in the fear of God." Each must find himself at any cost, the ruler and the ruled alike, and when spiritual awakening comes the first step is humility, the next service. Yet at this stage every need is met, for even the hired servants in the Father's household "have bread enough and to spare."

When one gives up the false belief that he is both material and spiritual, and that he has a mind separate from God, he is ready to know his own true being with all its divinely bestowed capacities to be and to do. Our Master asked, "What is a man advantaged, if he gain the whole world, and lose himself"? Christian Science shows that when the true self is found it is neither sick, nor sinful, nor sorrowful, but like the Father and known of Him.

ANNIE M. KNOTT.

Among the Churches

Current Notes

HAMBURG, IOWA.—The Christian Science Society has rented the lower floor of the Woodman Building. This will give it a good room on the ground floor.—*The Reporter.*

TOLEDO, OHIO.—Because its membership has increased to more than the church capacity, the congregation of First Church of Christ, Scientist, has been divided. Second Church has leased Collingwood Hall temporarily and will hold services there commencing on Sunday [Aug. 1]. The new church has two hundred and fifty to three hundred members.

Toledo News-Bee.

LAKE COUNTY, IND.—The various Christian Science organizations of the county are contemplating placing a tent at the fair ground during the county fair the latter part of September for the convenience of members and the public in general. Arrangements have been completed to that end by committees from each organization at a meeting in Gary Tuesday evening [Aug. 17].—*Lake County Star.*

NEW ROCHELLE, N. Y.—The trustees of First Church of Christ, Scientist, in this city, decided last night [Aug. 2] to go ahead with the erection of a brick addition at the rear of the present church edifice on Locust avenue. It is said that no time will be lost, once the work is started, so that the addition will be completed by the middle or late fall.

New Rochelle Standard.

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PEORIA, ILL.—The *Journal* presents today [Aug. 1] the first sketch ever printed of the proposed elevation of the new edifice of Second Church of Christ, Scientist. This beautiful building is to stand in the 200 block on Barker avenue, and will cost between thirty-five and forty thousand dollars.

The congregation of Second Church is a part of the original First Church of Christ, Scientist, membership. It was found some time ago that the congregation of First Church was overcrowding the building on Hamilton boulevard, so a plan was devised whereby all members of First Church whose homes were on the West Bluff were to become members of the new congregation. This portion of the old congregation at once withdrew and perfected their own organization as Second Church of Christ, Scientist.

Peoria Journal.

ROCHESTER, N. Y.—The estimated cost of the new building for First Church of Christ, Scientist, is one hundred and fifty thousand dollars. The excavation work for the new church has been completed and the foundation walls are up. The new building will be 108 feet long, 212 feet wide, and 55 feet in height. A simple ceremony marked the laying of the corner-stone of the new edifice Aug. 6. The ground was broken last fall, and it is expected that the building will be enclosed within a few months, so that it may be used before December.—*Rochester Times.*

Admission to Membership in The Mother Church

The next admission of candidates will be Nov. 5, 1915. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, Oct. 13, 1915.

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

Those who have made application for membership prior to June 4, 1915, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

The Lectures

Charleston, W. Va.

Before an audience which completely filled the orchestra floor at the Burlew Theater, Virgil O. Strickler lectured on the subject of Christian Science. Introductory remarks were made by Frank Conklin, first reader of the local church, who said in part:—

Mankind has long been in bondage to the material senses, a slave to the belief that there is life in matter; that the five physical senses testify to the truth when they affirm that the body is discordant, sick, and diseased. Mrs. Eddy reversed this testimony when she wrote, "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468). She set at naught the work of physical science, which had been seeking to find the cause of all action and force in matter, and established the eternal truth through demonstration,—that God is the only cause, the only Life, Truth, and intelligence.

With the understanding of one infinite God, good, who is available at all times, Christian Science offers to unhappy mankind full salvation from all its sickness, sin, and distress. It says through the "still small voice," "Come unto me, all ye that labor and are heavy laden, and I will give you rest." This healing is accomplished not through any occult or hidden power, but by knowing God scientifically, knowing Him as Jesus knew Him; and in "Science and Health with Key to the Scriptures" Mrs. Eddy has made clear to us the Principle and the rule by which this knowledge can be obtained. She labored to give this knowledge to the world. One of her wise provisions was to appoint a board of lectureship, and these lectures are intended to give the public the privilege of hearing the doctrine of Christian Science correctly stated and explained.—*The Charleston Gazette.*

Wellesley, Mass.

William D. McCrackan delivered a lecture on Christian Science in the Town Hall. He was introduced by Carrington Howard, who said:—

"Ye shall know the truth, and the truth shall make you free." Christian Scientists are convinced that they are learning the truth about the nature of God, and therefore about the character of His creation, in proof of which they are experiencing liberation and freedom from all the troubles that flesh and human consciousness are heirs to. So they are anxious to spread the gospel and perhaps to help some of their friends and neighbors to gain that "pearl of great price,"—the spiritual understanding of Truth,—which is setting them free from sin, sickness, and even death, and from the fear of any of them.—*Correspondence.*

Gary, Ind.

The remarks of A. B. Harris in introducing Jacob S. Shield at the lecture on Christian Science were as follows:—

The purpose of Christian Science is not to supplant primitive Christianity but to render our understanding of it more complete and practical, and to teach that the ruling providence of God should find practical expression in all the affairs of men. Its mission is to spread abroad an enlarged spiritual explanation of the infinite personality of God as Spirit and thereby increase human faith and trust in Him. It is a spiritual message, a call to us all to gain a clearer understanding of God and a more exact knowledge of His relation to His creation, man. We know that this scientific relation exists by practical demonstration thereof through the works of Christian Scientists in healing the sick, comforting the sorrowing and reforming the sinner.

Christian Science does away with the idea of an angry and vengeful God and replaces it with a God of love and mercy. Truly it is a message of health, hope, and happiness; of Life, Truth, and Love.—*Correspondence.*

Deadwood, S. Dak.

Clarence C. Eaton gave a lecture on Christian Science at the Deadwood Theater, and it was closely followed by one of the largest and most interested and intelligent audiences ever assembled in Deadwood to listen to the discussion of a religious subject. The speaker was introduced by Senator Robert C. Hayes, who spoke in part as follows:—

The teachings of the Nazarene have exercised over the minds of men for twenty centuries a most profound influence. The hearts of men today respond to these influences as in past ages. In this, a most material age, a devout Christian woman presented to the world the old and simple truths in a new form, under a new name,—Christian Science,—and her followers became legion. Men flocked to her standard as

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formerly they gathered about the leaders of the crusades; for the spiritual nature craves immortality even as the physical nature craves air.

The members of the Christian Science church daily exhibit the faith that blesses them and to which they have consecrated themselves. Any one, whether a Christian Scientist or not, can appreciate this great good. It is said that the day will come when creeds shall be no more, and when all churches will unite in spreading the simple faith of Jesus everywhere on God's earth. God speed that happy day! I speak not as a professed Christian, but as a member of the great human family, conscious of the fact that the birth of the Christian religion was the most wonderful event in the history of the race, and that any manifestation calling anew to the minds of men its beauties and sublime truths, must be fraught with the greatest good; conscious of the fact that that event has worked and ever will work marvelous changes in the thoughts, beliefs, and aspirations of humanity.

The Deadwood Pioneer-Times.

Lectures to be Delivered

CALIFORNIA—Oxnard: Prof. Hermann S. Hering, Oxnard Opera House, 8 p.m., Oct. 4.
Sawtelle: Prof. Hermann S. Hering, Woman's Club House, South Sixth street, 8 p.m., Oct. 7.
CANADA—Ottawa, Ontario: William D. McCrackan, First Church Edifice, corner Metcalfe and Gilmour streets, 8:15 p.m., Oct. 5.
Westmount, Quebec: William D. McCrackan, Victoria Hall, 8:15 p.m., Oct. 4.
COLORADO—Denver (Second Church): Charles I. Ohrenstein, Church Edifice, corner South Grant street and East Bayaud avenue, 8 p.m., Oct. 7 and 8.
ENGLAND—Cambridge: Clarence W. Chadwick, The Guildhall, 5 p.m., Oct. 16.
Richmond, Surrey: Clarence W. Chadwick, The Hippodrome, The Green, 3:30 p.m., Oct. 17.
Sheffield: Clarence W. Chadwick, Montgomery Hall, 8 p.m., Oct. 14.
GEORGIA—Atlanta: Clarence C. Eaton, Church Edifice, Peachtree and Fifteenth streets, 8:30 p.m., Sept. 28.
HAWAII—Honolulu: Virgil O. Strickler, Opera House, 8 p.m., Oct. 29.
ILLINOIS—Chicago (Second Church): Frank Bell, Church Edifice, Wrightwood and Pine Grove avenues, 3:30 p.m., Oct. 2, and 8 p.m., Oct. 4 and 5.
Chicago (Eleventh Church): Dr. Francis J. Fluno, Logan Square Auditorium, Logan and Kedzie boulevards, 3:30 p.m., Oct. 3, and 8 p.m., Oct. 4.
Chicago (Sixteenth Church): Frank Bell, Assembly Hall, Armstrong School, 8 p.m., Oct. 7.
Danville: Frank Bell, Fischer Theater, 3 p.m., Oct. 3.
Peoria (First Church): William D. McCrackan, Mohammed Temple, 207 North Monroe street, 8 p.m., Sept. 30.
Wheaton: Clarence C. Eaton, Library Hall, 8 p.m., Oct. 5.
INDIANA—North Manchester: Hon. Clarence A. Buskirk, Hamilton Opera House, 8 p.m., Oct. 7.
Terre Haute: Hon. Clarence A. Buskirk, Church, corner 6th and Cherry streets, 8:15 p.m., Oct. 8.
Wabash: George Shaw Cook, Yarnell Theater, 3 p.m., Oct. 3.
IOWA—Muscatine: Charles I. Ohrenstein, P. M. Musser Public Library, 8 p. m., Oct. 5.
MASSACHUSETTS—Haverhill (First Church): Jacob S. Shield, High School Hall, 8 p.m., Oct. 5.
New Bedford: Willis F. Gross, Middle Street Church, 8 p.m., Oct. 1.
Pittsfield: Bicknell Young, Colonial Theater, 8 p.m., Oct. 4.
Quincy: Jacob S. Shield, Braintree Town Hall, South Braintree, 3:30 p.m., Oct. 3.
Winchester: Jacob S. Shield, Town Hall, 8 p.m., Oct. 4.
MICHIGAN—Battle Creek: Willis F. Gross, Post Theater, McCamly street, 8 p.m., Oct. 8.
Fennville: Hon. Clarence A. Buskirk, Opera House, 8 p.m., Oct. 5.
Port Huron: George Shaw Cook, Masonic Temple, 8 p.m., Oct. 5.
Saginaw: Clarence C. Eaton, Masonic Temple, 3:30 p.m., Oct. 3.
MINNESOTA—Minneapolis and St. Paul (community lectures), Bliss Knapp:
St. Paul, First Church, Summit avenue and Grotto street, 8 p.m., Oct 1, and 3:30 p.m., Oct 3.
Minneapolis, First Church, 24th street and Nicollet avenue, 8 p.m., Oct. 4; Second Church, Second avenue South and Eleventh street, 8 p.m., Oct. 5; Third Church, Lake street and Holmes avenue, 8 p.m., Oct. 7; Fifth Church, University and Twelfth avenues S. E., 8 p.m., Oct. 8; Sixth Church, Summit and Hennepin avenues South, 3:30 p.m., Oct. 10.
Winona: William R. Rathvon, Masonic Temple, 8 p.m., Oct. 8.
NEW HAMPSHIRE—Lebanon: William D. McCrackan, Town Hall, 8:15 p.m., Oct. 7.
NEW YORK—Cortland: Charles I. Ohrenstein, Temple Theater, 3 p.m., Oct. 3.
Ithaca: William D. McCrackan, Lyceum Theater, 3:30 p.m., Oct. 3.
Johnstown: Jacob S. Shield, Grand Opera House, 8 p.m., Oct. 7.
Mount Vernon: Bicknell Young, Church Edifice, North Ninth avenue and Valentine street, 8:15 p.m., Oct. 7.
Niagara Falls: Jacob S. Shield, Cataract Hotel, 8:15 p.m., Oct. 8.
Olean: George Shaw Cook, Church Edifice, East State and Barry streets, 8 p.m., Oct. 7.
Oneida: Charles I. Ohrenstein, Salvation Army Hall, 8 p.m., Sept. 30.
Schenectady: Bicknell Young, Van Curler Opera House, 3:30 p.m., Oct. 3.
OHIO—Massillon: Dr. Francis J. Fluno, High School Auditorium, 7:45 p.m., Oct. 7.
Port Clinton: Dr. Francis J. Fluno, Colonial Theater, 8 p.m., Oct. 5.
PENNSYLVANIA—Norristown: Willis F. Gross, Grand Opera House, Main street, 3 p.m., Oct. 3.
Philadelphia (First Church): Willis F. Gross, Church Edifice, Walnut street, west of 40th, 8 p.m., Oct. 4 and 5.
RHODE ISLAND—Providence: Willis F. Gross, Church Edifice, Prospect and Meeting streets, 8 p.m., Oct. 2.
WISCONSIN—Antigo: William R. Rathvon, Opera House, 8:15 p.m., Oct. 5.
Grand Rapids: William R. Rathvon, Church Edifice, 1st street, 3 p.m., Oct. 3.
Marshfield: William R. Rathvon, Adler Opera House, 8:15 p.m., Oct. 7.
Oconomowoc: Clarence C. Eaton, Auditorium Building, 8 p.m., Oct. 4.
Racine: Dr. Francis J. Fluno, Strand Theater, 428 Wisconsin street, 8 p.m., Sept. 30.
Sheboygan: Clarence C. Eaton, Opera House, 8 p.m., Oct 7.
Waukesha: William R. Rathvon, Auditorium, 8 p.m., Oct. 4.

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Testimonies of Healing

I have long desired to tell what Christian Science has done for me and mine. Three years ago my son, who was twelve years of age, became suddenly ill. We thought he had sprained his ankle, as there was acute inflammation and swelling, so we did our best in Christian Science for a few days. Then we saw the case was critical and I consented to call a doctor, thinking Christian Science treatment could be taken up afterward. The doctor, however, ordered the boy sent to the hospital, where he was immediately operated on for the removal of diseased bone and an abscess. A poisoned condition of the blood followed, and for several days he lay in a semiconscious state. At length all hope of his recovery was given up and I was sent for. He was then unconscious. At last I called on a Christian Science practitioner for aid. She advised me to sit beside the child and read Science and Health and she would treat him.

When I went to the hospital, to mortal sense my son seemed to be passing away, but I clung to the truth and knew that disease could not stop the manifestation of Life, for God was his life. In a short time, to the surprise of the nurses, he was able to recognize my voice as I read to him. One nurse afterward told me that it was no human aid which restored the lad that day, and she asked permission to read my copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. When the boy was admitted to the hospital he was asked his religion. He said he was a Christian Scientist, and this fact was recorded on a card at the head of his bed, as is the rule with all the patients. He began to show signs of recovery, but in three weeks the trouble appeared on the other leg and another operation promptly took place. These operations were regarded as extremely painful, and directly he began to rally after one, another would be considered necessary on a different part of the body, until about eight were performed in as many months. The doctors when asked not to operate would say, "If you can tell me how to remove diseased bone without cutting and scraping it out, do so," and the operations went on, till the child seemed about to pass away; but even then another operation was expected.

One Sunday the Lesson-Sermon was "Ancient and Modern Necromancy, *alias* Mesmerism and Hypnotism, Denounced," and the first reader's selection from the Bible was from the seventh and eighth chapters of Exodus, where the magicians failed to do all the works of Moses and acknowledged, "This is the finger of God." From that moment I determined to take my child home, and notified the doctor of my intention. He asked me if I realized what I was doing, and spoke of the seriousness of the case, saying that I was going against the advice of the medical staff and must sign a paper to that effect, adding that they might refuse to readmit the patient. The nurses and all were deeply concerned at my act. The doctor had said it would be impossible for inexperienced hands to dress the numerous wounds, as I could easily realize when I saw my son's body. The district nurses therefore came daily to do this until I could do it myself.

I sent for the practitioner as soon as the boy arrived home, and he made rapid progress toward recovery, the wounds healing one by one. For several months we had the same conditions to meet as occurred in the hospital; the pain, swelling, and inflammation would suddenly appear, and sometimes the child would be delirious. I would read Science and Health and declare the truth, and in the daytime, when the nurses came, there would be nothing to indicate what we had passed through during the night. For about six months I wheeled him to the practitioner. For many months pieces of bone continued to work out of different parts of the body without any trouble. It was found that the muscles of one arm and leg were contracted, but this too was overcome by Christian Science, so that he was able to walk about. After six months he went back to school. Some time later another swelling came on the cheek-bone and caused much comment and fear, but the boy went to the practitioner again, and soon was able to go to her carrying two pieces of bone that had worked out without pain, proving that there is another way to remove error than cutting and scraping it out.

My boy has frequently been stopped in the street by those who knew him in the hospital and by whom he was regarded as a dying child, and all are ready to acknowledge that the power of God as taught in Christian Science healed him when everything else failed. He is now well and active, and for ten months has not missed a day at school. He is a living witness to the power of Truth. No words can fully describe the wonder of this great proof of God's power to heal. I am truly thankful to God for His loving help. I also wish to express my deep and heartfelt gratitude to our beloved Leader for her ministry to human need.

CAROLINE HOOD, Christchurch, New Zealand.

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I have been interested in Christian Science about three years, and during that time have overcome many discordant conditions. At the age of nineteen I had reached the climax of suffering, having been a cripple for six years with curvature of the spine. After being treated by our home physician without success, a specialist prescribed a brace, which was worn for two years and a half; but as I was becoming more nervous and weak, Christian Science was resorted to because there was nothing else to try. I had heard it spoken of, but in a very unfriendly manner. My mother, however, who had been healed of a serious chronic ailment, told me of the wonderful revelation which is found in "Science and Health with Key to the Scriptures" by Mrs. Eddy, and of the power of Truth to heal; but I could not grasp the idea.

After graduating from high school I went away from home for the summer, and Science and Health was placed in my suit-case and I was asked to read it. Three months later my glasses and the brace were cast aside, for I was perfectly healed, not only physically, but mentally and morally. In the physical examinations in college and elsewhere, no doctor has found the slightest defect in the spine. I have no desire to study medicine now, as I realize that there is only one way to heal, and that is through the power of Truth. My healing came through the reading of the book, although it came slowly; yet as I understood I demonstrated, and where Christian Science was expected to be difficult and possibly absurd, it was found to be simple and logical. It is a source of great joy to me that I found the truth so early in life.

JOHN B. HOWE, New York, N. Y.

In regard to the testimony given by my son, I wish to vouch for all that he says. His healing came about after he left home a few years ago.

MRS. ROBERT M. HOWE, Independence, N. Y.

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[Translated from the German]

For a period of three years I had to be under medical care almost constantly, on account of a distressing abdominal trouble of long standing. When after that time the pain ceased, I most gladly accepted the physician's assurance that my healing was complete. All the keener was my disappointment and discouragement, therefore, when after a

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few weeks the ailment manifested itself again with great severity. The professor whom I then consulted informed me that a radical cure could not be effected without an operation. During these days spent in fear and worry, I first heard of Christian Science and trustingly applied to a practitioner for help. With two treatments I was entirely freed from the pain and suffering, and have never had a return of the complaint. Great indeed has been the mercy and love of our heavenly Father! We have also experienced the help of Christian Science in many minor instances in our family, for which my heart is filled with gratitude.

I feel impelled to testify to one more healing, in the case of my little boy. During the first weeks after his birth he was healed of four ruptures and the pain occasioned thereby. The suffering would often cause the little fellow to cry for a long while, and as a result the ruptures would protrude considerably. Then I asked the practitioner to take up treatment. All the neighbors who had heard the child crying accused us of carelessness, thereby making it necessary for us to consult our former family physician. His opinion was, that if the babe's vitality permitted, he should be operated on at once, as he would not get well otherwise. In view of the child's condition, however, an operation seemed fraught with danger. Great, therefore, was my joy, when after a few treatments in Christian Science our darling improved perceptibly. We had discarded the trusses, knowing that the wearing of them would not heal him. The child is now fifteen months old, has never had a return of the ruptures, and is well and happy.

We praise God for the blessing which has come to us through the activity of divine law as explained in Christian Science, and our desire is that many fellow beings who are hopeless and afflicted may receive the glad tidings.

Frau E. Riesen, Bern, Switzerland.

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I desire to express my heartfelt thanks for all that Christian Science has done for me. I was very delicate from childhood, and for thirteen years before hearing of Christian Science was confined to my bed every winter with what *materia medica* called nervous prostration and lung trouble. Finally, when acquaintances had given me up and I was, according to my own thought, about to pass on, a friend left some Christian Science literature at my door. I read of the healing work and reached out for help. A practitioner was called and after two treatments I arose from bed and was able to go about. I had worn glasses constantly from childhood, but since then have done so only when reading. After three months of study I gained strength and the coughing entirely stopped.

I then found a little society where the Lesson-Sermon was read every Sunday, and received a healing every time I attended, the ailments passing to their native nothingness. After enjoying good health for about a year, I fell and severely injured my wrist. Acquaintances recommended that a surgeon set and replace the bones, and advised against trusting to Christian Science; but I did not bind up the wrist in any way, and by trusting to Truth and reading persistently, knowing that all things are possible to God, it was perfectly healed within two months.

I want also to tell of a healing from grief following the passing on of a sister. I had gone to church, but became so oppressed with grief that it seemed as if it would be impossible to remain through the singing of the first hymn; yet I felt I could not face the audience, so managed to stay, working for myself. When the second hymn, which was written by our Leader, was sung I was able to join in the verse beginning, "Oh! make me glad for every scalding tear" (Hymnal, p. 240), and there followed a sweet sense of peace, and I was completely healed. My healing has been permanent. I am sixty-eight years old and have walked one and a quarter miles every day to work at the Christian Science reading-room for nearly three years. When error tries to tempt me, I know where my help comes from and am well again. I could not turn back, for there is nothing to turn back to. I cannot express my gratitude for what our beloved Leader, Mrs. Eddy, has done for us.

Arlintha Beam, Mansfield, Ohio.

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With gratitude I give my testimony of healing in Christian Science. In 1902 I began to raise blood, and from December, 1905, until July 18, 1906, I grew steadily worse. The only Christian Scientist I knew treated me for lung, female, bladder, and kidney troubles, and I felt that I was healed in three days, though treatment was continued for three weeks. The doctors had given me no hope, one telling me that if I went to Colorado and lived in the open air I might live six months or a year. Since my healing I have been a well woman and able to do all of my work.

My son, when fifteen years old, had a very disagreeable eruption on his face. He went to a doctor and used medicine about a month, then he called for Christian Science treatment and began to get better after the first day. He was healed in two weeks, and all indications of the trouble were gone in less than three weeks. My husband had had five attacks of rheumatism, each lasting six weeks or longer; but under Christian Science treatment, after a similar attack he went to the store in less than two weeks. Four of my children have accepted Christian Science and my husband attends most of the services.

For all these blessings I am indeed thankful to God, and grateful to our Leader, Mrs. Eddy, for showing us the truth about God. I also wish to express gratitude for the Christian Science literature and to state that since coming into Science I have made several demonstrations.

Rebecca E. Hays, Crowell, Texas.

I herewith testify to my wife's healing as being true. I am very grateful.—J. F. Hays.

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As I was led to take up the study of Christian Science through reading a testimony in the *Sentinel*, mine is sent in the hope that it may be the means of bringing some poor sufferer to health, happiness, and God.

In February, 1910, I was taken ill, and gradually grew worse until July, when our physician advised me to go to Seattle for the summer to escape the hot weather, and also because the change of climate might be beneficial. Upon arriving in that city we decided to try another kind of treatment in which I had great faith at that time. The first two weeks there was considerable improvement, but I suddenly became worse and was confined to my bed. All that doctors and loved ones could do seemed of no avail, and after spending three months there I was taken home, worse than when I went away. That winter I was absolutely helpless, with the exception of being able to move myself a little in bed. I did not suffer much pain but seemed to be completely exhausted, the slightest exertion leaving me weaker.

In March, 1911, a friend sent me a *Sentinel* containing a testimony from a lady whose case was similar to mine, and I at once said that if Christian Science healed her, it would

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me. My husband immediately wrote to a practitioner in Spokane, and I began to improve with the first treatment. At first I was not able to read, so my husband spent all his spare time reading Science and Health to me, and soon was as deeply interested in it as I. The healing came slowly, but I had read enough to know I had found what I had long been looking for,—a God who is Love and an ever present help. The first of June we went to Spokane, where we could talk with the practitioner and attend church. I was then able to sit up only a few minutes each day, but from that time on the gain was rapid, so much so that when I returned home, six weeks later, all who had known my previous condition were surprised.

Many other ills have been overcome since that time, and I know that one by one the remainder will disappear. Glasses which had been worn for sixteen years have been laid aside, although I had been told that I was born with defective sight. I now use my eyes for very fine work at any and all times. For four years I had suffered from an abnormal condition of one kidney. The doctors advised an operation, but to this I would not submit. Within a short time after beginning the study of Christian Science I was healed of this disorder. I am constantly gaining in health and flesh and never miss a day at my work.

Christian Science has proved to be an ever present help, not only in overcoming physical ailments, but in solving the problems of daily life as well. The Bible, which formerly was not found interesting, has been taken from its hiding-place and, together with our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is a constant companion. The physical healing was wonderful, but the demonstrable understanding of God means more than all else. I am indeed thankful to God, and grateful to our dear Leader. My prayer each day is that I may be worthy to be called a Christian Scientist.

Mrs. J. M. Stoddard, Waterville, Wash.

I am pleased to say that the testimony of my wife is not overdrawn in any way; in fact it would be impossible to tell of the many blessings and benefits we have received since taking up the study of Christian Science. It becomes more beautiful and more real each day as we journey from sense to Soul.—Joseph M. Stoddard.

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Some years ago I was at a standstill in my position. For about five years I had enjoyed the services in The Mother Church, but had never thought that I might progress and gain a larger knowledge of God by trying to give more. I felt that regular attendance at the services and daily study of the whole Lesson-Sermon, together with financial support, was doing my all; but I found out that I could also offer my services in a small way, and this has opened the channels for untold blessings. When a new national law was causing confusion to banking and financial interests, I was able to obtain a practical knowledge of this law, and thus be of greater value to my employers through the realization that God is infinite intelligence, and man, as God's idea, reflects all intelligence.

I have been healed of acute lung trouble, stomach disorders, headaches, and fear, all through Christian Science. Through daily study I am proving that God is an ever present help in every business relation or physical need; but greater than all this is the unfolding of man's relation to God. I am truly grateful for Christian Science.

My healing has been permanent, and for over eight years Christian Science has been my only physician. I might also add that while I am grateful for the physical healing, I am more grateful for the purification of sense and self and for the daily unfoldment of the knowledge of God through the study of Christian Science.

Gordon E. Musselman, Brookline, Mass.

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Having received much help from Christian Science during the past five years, I feel it my duty to express my gratitude. I had attended the services now and then, but was not really awakened to the power of Truth until after my mother had received great benefit from Christian Science treatment. Since then we have had many beautiful demonstrations in our family. I have been healed of colds; of severe headache, to which I had been subject from childhood; and also of grief and loneliness after passing through a great sorrow. If it had not been for my knowledge of the sustaining power of divine Love, this sorrow would have been unbearable. Class teaching, so wisely provided by our Leader to aid in this study, has been of inestimable value to me.

My heart is filled with thankfulness to God for these blessings, and with gratitude to our dear Leader for the sacrifices she made to give us an understanding of this wonderful healing religion, and for the uplifting thoughts one receives through the reading of her books and the Bible. I am also grateful to the many friends who so lovingly and patiently helped and guided me to this healing truth that makes men free.—Emma Kohl, Milwaukee, Wis.

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[Translated from the German]

Gratitude prompts me to send in these lines as a testimony to the many blessings which I have received since becoming acquainted with Christian Science. From childhood I had been very delicate and weak, and later years found me with but little strength, so that any kind of work meant an exertion. The physicians held that the trouble with me was general nervous debility, and they treated me accordingly. In 1911 one of my acquaintances gave me a copy of the *Herold* to read, and from then on I also had the assistance of a friend who had studied and practised Christian Science for quite a while. I was greatly benefited thereby, and together with this improvement came a constantly increasing recognition that God is an ever present help in our troubles, and that He delivers us from all evil. Because of the realization of this fact, today I feel stronger than I did ten or twenty years ago. Work is no longer an exertion, I have much greater endurance, and there is no trace of nervousness.

After a few treatments in Christian Science I was able to lay aside glasses which I had worn for over thirty years; moreover, I have experienced a great many blessings in my work within the last few years. For all this I feel that I cannot be too thankful to God, and I am also deeply mindful of our revered Leader's work in behalf of mankind, in showing us the way leading unto salvation.

Hermine Boehmer, Düren (Rheinland), Germany.

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I have experienced so many proofs of the power of Truth that I would indeed be ungrateful not to give thanks for what Christian Science has done for me and mine. I did not come into Christian Science for physical healing; it was brought to me by a dear sister in an hour of need, when there seemed no ray of light and the deepest sorrow and despair would soon have overwhelmed me. I can safely say to those who are in need of help that there is no condition, however

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hopeless it may seem, that cannot be healed through Christian Science. This teaching has brought to me the peace "which passeth all understanding." When a loved brother passed from our sight, the thought of God as the only Life destroyed the sense of separation which otherwise would have been unbearable; and when my husband, who was not a Scientist, passed on last fall, I was wonderfully sustained and comforted. I cannot find words to express my gratitude to our beloved Leader for teaching us to know that divine Love does bind up the broken-hearted and comfort them that mourn.

Since coming into the understanding of Christian Science many ills have been overcome, among them organic bowel trouble of more than twenty years' standing, stomach disorder, and neuralgic headaches. My daughter, now sixteen years of age, has not tasted medicine since she was three years old. She has been healed of infantile paralysis, intermittent fever, and almost all the ills that children are believed to be heir to. She is a regular attendant of the Christian Science Sunday school, and since a small child has been able to work out her own little problems, besides making many beautiful demonstrations for others.

For all these blessings I am deeply grateful, but even more so for the understanding of divine Principle, for the spiritual regeneration, and for a better understanding of the Bible, which has destroyed the sense of fear, worry, and a tendency to criticize, teaching me to love my neighbor as myself, and bringing peace and harmony into my home. Christian Science helps me to know each day that the promises of our dear Master are for us here and now, and that as we put our understanding into practice in our every-day life, they are fulfilled. Thus I have reason to be grateful for all the gates that lead to the city that "lieth foursquare." I am deeply thankful to God, who is our guide, protector, counselor, and friend. I am also very grateful for the privilege of class instruction.—CLARA CANTONWINE, Walla Walla, Wash.

I have known Mrs. Cantonwine for a number of years and can truthfully vouch for her statement. I would like to add that I have been helped onward in my study of Christian Science by her kindly and loving words of truth. I myself have been so wonderfully blessed and have had so many beautiful healings in Christian Science that words fail in giving thanks for this wonderful truth that makes us free.

MRS. R. C. BADE, Walla Walla, Wash.

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I wish to express my gratitude for what Christian Science has done and is doing for me. Three years ago I took up the study of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, for the healing of physical ailments, and was healed in three weeks' time of rheumatism in the feet and ankles, also of a very bad corn. The physical healing was nothing, however, compared with the spiritual uplift that gave me a better understanding of God. I was a member of an orthodox church, but did not get a good understanding of the Bible until I began to study it in connection with Science and Health and the Christian Science Lesson-Sermons; then it became a new book to me, and things I did not understand before were made plain.

I am deeply grateful to our beloved Leader for having given us a priceless treasure in our text-book, and that earnest students of Christian Science can be scientific Christians. Then too I am thankful for the help I get from our periodicals. I am studying to be a workman "approved unto God," and my desire is to be worthy to be known as a Christian Scientist.—SARAH L. BUSBY, Tulare, Cal.

From Our Exchanges

[The Christian Intelligencer]

The religion of the Bible is not only to be studied, but to be practised. Christianity makes its appeal to the reason, to be sure, but also to the conscience, to the affections, and to the will. The knowledge of God is not an exclusively intellectual proceeding. Salvation is not the monopoly of scholars. Many of the deep things of God are matters of intimate experience and come through obedience to the known will of God. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." It is entirely unreasonable to reject Christ because of intellectual difficulties. He has done enough for the world to be entitled to a man's trust and obedience. To bring Christianity to the bar of imperfect individual intellectual standards and then to reject Christ because he will not accommodate himself to man's inferior categories is rank impertinence. It is sin. It is blasphemy against the Son of man. If Christ can break the power of reigning sin and can deliver the soul from the guilt of sin, he has a right to say, "Follow me." Now Christ is able to do all that he claims, and a man has no right to reject him on intellectual grounds without having tested his grace and power in daily life.

[The Christian Work]

Do you remember when you were a child how heavy the burden was upon your little heart if there was anything on your conscience, or if you knew you were in the wrong about a certain thing and yet persisted in the fault, and how dark the world looked while you were bearing it? You might try first one distraction and then another to compensate you or make you forget, but you never really did forget. You could not feel at peace, no matter how much you told yourself you were happy or how much you tried to lay the blame upon some one else. The only thing to do, and you had to do it in the end, was to defy all consequences and get right with those you had wronged, be perfectly straight and true. Any pain you might suffer afterward was heaven compared to what you went through before.

We are still little children, God's wayward little ones, and we are trying to resist Him, trying to find joy in some other way than in the fellowship of His holiness and love. And it cannot be done. "Acquaint now thyself with him, and be at peace." Are we persecuting our Redeemer, crucifying the Son of God afresh, and putting him to open shame? We are engaged in an unequal contest, and he will win. "It is hard for thee to kick against the goad" (Rev. Ver.). Let us yield ourselves to the living God, our soul's best friend, the mighty Master in whose hand is our eternal good, and He will make us His own forevermore and cleanse our souls from every stain.

[The Christian Register]

The old idea of religion was that it led to a spiritual condition in which the convert was safe. He had been delivered both from the spiritual perils of this world and from whatever dangers waited in the world to come. He had reached a turning-point at which his face was set permanently in the right direction, and he had faith to believe that a new power had been added to his soul which would make failure or apostasy impossible and would keep him safe until the temptations of this world had disappeared from his dying eyes and that which is perfect had come. This faith has tended to disappear along with the old scientific idea of catastrophes or sudden changes in the world in which man lives. One con-

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sequence of this change of view has been the decline in the "revival" policy of the churches. There may be yet strata of the religious world in which the sudden change is still the ideal of the preacher and of the church, but they are fast being buried under the deposits of new ideas and policies. It may be said, without intention of any slur upon its value in some circumstances, that the revival has given place to Christian endeavor on the part both of those who work and of those who are worked upon. Religion has come to be considered a matter for growth, not of inoculation, and the aim of the sermon to be that of developing and training a seed according to its inherent capacity rather than of transforming it into something alien or hostile to its nature.

[*Northwestern Christian Advocate*]

To have one who performs a kindness for another rewarded with inappreciation is a moral tragedy. Better imagine an enemy a friend, than a friend an enemy. After all, there is far less hatred in this world than folks imagine, and much that actually exists has in many cases been cultured by suspicion on another's part, for it takes two to grow a hate. Time was when but few blossoms, relatively, were classified as flowers. Today the flower family has been enlarged to include the erstwhile humble roadside weed. Some of the daintiest, most delicate flowers we have are of plebeian stock once termed weed. It is much a matter of classification,—a process involving knowledge of the human heart,—whether our list of friends is comprehensive or meager. To be able properly to classify our friends is an art of the highest order, well worth cultivating—not alone for the friends' sake, but our own.

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

The finite cannot comprehend the infinite; even so we can apprehend but cannot comprehend the love of Christ. Oh, that poverty of ours, and the greatness it misses! And yet how glorious that, however high our aspirations rise, they can never outdistance the unsearchable riches of Christ!

Something has seized upon my heart this morning which I long to communicate to yours. Perhaps some of you—who knows?—are longing to communicate it to me. It is this mystery of mysteries, the fact of the love of Christ. The world does not know of it, does not understand it, does not realize its presence, but it is always near, always mighty, always inexhaustible and free. Everything in the universe tells of it, if we were only able to read the language. It is hidden away in the heart of all existence, ever seeking new manifestation and taking advantage of every opportunity it receives to make itself known.

[*Zion's Herald*]

If we have made some one happy during the hours that have passed since the morning light called us to our tasks, the day has not been a failure. We may say that it has had its measure of success, if there has gone out from us some considerate bit of living that has helped to put the song upon the lips of a tired traveler who was trembling beneath his load. It has been a good day if that has been accomplished, and we have been about a good business; for making people happy is one of the choicest efforts we are privileged to set about.

[*New-Church Messenger*]

No, there is nothing vicarious in Christianity. It is the most virile, practical, real, rational, and actual thing in the world. It is so to abide in the Lord, and he in us, that we think, love, do, and live from the principles that he did, and by power from him conquer our sins as he conquered, and thereby reign with him in his kingdom of spiritual light, love, and eternal power.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

Attention is called to the change in price (see also last cover page) on single copies of the following volumes of Mrs. Eddy's writings when sent by mail postpaid from the office of the publisher, Allison V. Stewart, Falmouth and St. Paul Streets, Boston, Massachusetts:

Science and Health (cloth) from $3.18 to $3.00; Retrospection and Introspection (cloth) from $1.06 to $1.00; Unity of Good (cloth) from 65 cents to 60 cents; Pulpit and Press (cloth) from $1.06 to $1.00; Rudimental Divine Science (cloth) from 55 cents to 50 cents; No and Yes (cloth) from 60 cents to 55 cents; Messages to The Mother Church (cloth) from $1.56 to $1.50; Christian Science vs. Pantheism (pebbled cloth) from 26 cents to 25 cents; Message to The Mother Church, June, 1900 (paper), from 26 cents to 25 cents; Christian Healing and The People's Idea of God (cloth) from 60 cents to 55 cents; Christian Healing (paper) from 21 cents to 20 cents; The People's Idea of God (paper) from 21 cents to 20 cents.

The above changes do not constitute a reduction in the price of Mrs. Eddy's works, but save the purchaser the postage on single copies of the volumes specified.

From the Editor

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

From the Publishing Society

The Publishing Society now has in stock a new Oxford Bible, 01683x, which is designed especially for the use of Second Readers. The Bible is printed from new plates in pica type on Oxford India Bible paper, bound in leather. The size is 10¾ inches long by 8 inches wide, to correspond with the large type edition of "Science and Health with Key to the Scriptures." One to five copies, $9.25 each; six to eleven copies, $8.75 each; twelve or more copies, $8.50 each.

The pamphlet, "Fulfilling the Law," has been translated into Danish and is now published and on sale. This new pamphlet has the English version printed opposite each page of the translation.

The pamphlet entitled "The Father's Business," already printed in English and German, has been translated into Swedish, "I Faderns Tjänst," and is now published with the English and Swedish versions on opposite pages.

From the Clerk of The Mother Church

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

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

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

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The Christian Science Journal

Published Monthly

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

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

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The Christian Science Quarterly

Published January, April, July, and October

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

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

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The Christian Science Monitor

Published Every Day, Except Sunday

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Der Herold der Christian Science

Published Monthly

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

Vol. XVIII No. 5

Boston, October 2, 1915

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1.25	"	0	5	2	5.30	6.57
1.30	"	0	5	5	5.50	6.75
1.52	"	0	6	3	6.43	7.98
1.67	"	0	6	10	7.06	8.76
2.40	"	0	9	11	10.15	12.50
2.65	"	0	10	10	11.20	13.90
2.95	"	0	12	2	12.50	15.50
4.25	"	0	17	5	17.95	21.31
4.50	"	0	18	6	19.00	22.62
8.00	"	1	12	11	33.85	42.00

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Items of Interest

The most radical reconstruction of New York city's school system ever recommended by a city official is contained in a report made to the board of estimate by Comptroller Prendergast, who is also chairman of the board's committee on education. The principal recommendations made are as follows:—

The total elimination of any increase in the budget of the board of education for 1916. The total elimination of part time and overcrowding in the schools. This is to be accomplished by intensive use of school buildings as they now exist. New construction will be limited almost exclusively to new districts, or where present buildings are in bad condition. The extension of the school year of forty weeks to forty-four weeks. The lengthening of the school day from five to six hours. The total elimination of extra pay to teachers for service in vacation schools, and other forms of extra pay for persons employed on annual salaries. A reduction of 10 per cent in the number of positions for teachers. This is made possible by lengthening the school day and the school year. A change in the system of promoting teachers, whereby merit alone shall control. The reduction of the common school course from eight to seven years. Mr. Prendergast commends the application of the "Gary plan," as specially worked out for New York.

The twenty-second annual convention of the International Irrigation Congress began in Stockton, Cal., Sept. 13, and ended in San Francisco Sept. 20. Meetings were also held in the cities of Fresno and Sacramento. This convention gave serious and extended consideration not only to the administrative and technical phases of the subject, but to the pressing humanitarian problems involved in the settlement of the irrigated lands. The subjects discussed included, first, the problems of land settlement, embracing those humanitarian problems growing out of the settlement and development of irrigated lands throughout the West; second, methods and results, within which are included such practical questions as engineering, application of water to land, irrigation law, and irrigation districts; and third, financial problems, including the subject of rural credits, marketing, and means whereby irrigation securities may be strengthened.

One of the important acts of Idaho's legislature at its last session was the passage of the farm markets law. The law was approved in March and the department established May 8. The law empowers the director to promote, in the interest of the public, economical and efficient production and distribution of all farm commodities, to maintain a market news service, and to act as information clearing-house between producer and consumer. He is also to cooperate with the producers and consumers in devising and maintaining economical and efficient systems of distribution and to accomplish the reduction of waste and expense incidental to marketing. The bureau is also expected to help improve country life and to provide greater equality of opportunity for the farmers.

El Mercurio of Valparaiso, Chile, recently published a short description of the Victoria factory of Puente Alto. The establishment was founded in 1898, and incorporated in 1905, with a capital of 1,800,000 pesos. Its buildings of limestone and brick cover two city blocks, and have large, commodious workrooms. The company has built houses for its office force and 400 operatives, all of whom have them rent free, with electric light furnished by the company. The factory produces knit goods of all kinds, such as stockings, socks, underwear, sweaters, and the like, to the extent of 200 different varieties, for which purpose it is equipped with the most modern machinery. It has a capacity of 25,000 dozen pairs of hose per month.

The Pan-American road congress, which is perhaps the largest and most important good roads congress that has even been held, was in session in San Francisco and Oakland Sept. 13-17. The organizations participating in the congress are the American Road Builders Association, the American Highway Association, the Pacific Highway Association, and the Tri-State Good Roads Association, which includes the states of Oregon, Washington, and California. The object of the congress is to bring together in one great convention those from all parts of the United States, Canada, Central America, and South America who are interested in the subject of highway and street improvement.

It has been discovered that the once despised Australian salt-bush, which is found in abundance in Washington, Oregon, Idaho, Montana, and other western states, and which thrives in soil where nothing else will grow, is one of the best forage crops for sheep to be found anywhere in the United States. There are literally millions of acres of the salt-bush in the West, and at a conservative estimate they are now worth millions of dollars a year as feed for sheep. In the past this crop has been allowed to go to waste. A remarkable thing about the salt-bush is that it grows better in hard, firm soil than on loose, well-cultivated land, and after once getting a stand it requires practically no attention. The weed grows so fast than an ordinary flock of sheep cannot keep a field of good size clear of it, and there is considerable left to be harvested.

Already 76 kilometers of the 120 necessary to complete the new Transandine Railway being built from Antina, Chile, toward the Argentine, have been completed. The most difficult part of the construction is over. Later on this line will be carried forward to Chosmalal in the Argentine and link up with one of the government railways in that section. The chief advantage of this new line is that it will not be subject to the winter interruptions that the Uspallata line experiences. Moreover, it does not ascend over 1,600 meters, while the latter line reaches the extreme height of 3,188 meters.

As a part of the canal that will ultimately connect Marseilles with the river Rhône, French engineers are driving a tunnel with a larger cross-section than any heretofore constructed for any purpose, being 72 feet wide and 46 feet high,—large enough to pass two canal-barges of the type plying the Rhône and allow a six and a half foot path on each side. It is called the Rove tunnel, and pierces a headland which separates the bay of Marseilles from the inland sea Etang de Berre. It is driven through rock, using compressed air hand drills and compressed air haulage. The excavation was begun in 1910, and the length completed will be about three and three fourths miles.

Four hundred and sixty-five miles of experimental post-roads of different types, benefiting twenty-eight different counties, are now under construction in thirteen states, which are cooperating with the federal government. The federal government pays one third, and the state or county benefited must defray two thirds, of the cost. The entire sum of $500,000 of federal funds and $1,000,000 of local funds will be expended under the supervision and checking of federal highway engineers. As rapidly as these roads are constructed the department is endeavoring to interest the local authorities in inaugurating systematic maintenance to keep them in condition.

The work of the international boundary commission, which was established in 1903 to supervise a survey of the American-Canadian line and to place the boundary monuments, is now complete, except for a matter of about 450 miles. Since 1903 the commission has directed a survey of 4,164 miles, including the Alaskan boundary. The unsurveyed 450 miles comprise a section in the Rainy lake region of the Minnesota boundary, one in the Megantic region of the mountain chain portion of the Maine-Quebec boundary, and another on the St. John river portion of the Maine-New Brunswick boundary.

Stonehenge, most ancient of British stone monuments, has been sold at auction for $33,000 to C. H. E. Chubb, an Englishman. The remains of this great prehistoric structure is on Salisbury Plain, Wiltshire, England. It consists mainly of a circle of vast stones, nearly half of them now prostrate, which originally supported horizontal stones, and of several pairs of huge stone columns arranged within an inner circle of much smaller stones.

Five members of the Smithsonian Institution expedition which left Seattle, Wash., under Johann Koren, the Norwegian naturalist, in June, 1914, to collect specimens in the Arctic, have returned to Nome, Alaska. They brought with them a large collection of Arctic fossils and birds. Koren and the other members remain in Siberia another winter.

The municipal art commission of Boston has decided to locate the statue of former President Sarmiento of the Argentine Republic near the Museum of Fine Arts in the Fenway. The funds for the statue are being raised by public subscription among Argentinians.

An official report from Vilhjalmar Stefansson, the explorer, confirming earlier reports that he had discovered new land in the northern waters of Canada, has been received in a message from Nome.

Property totaling more than one hundred million dollars is now owned by the Young Men's Christian Association in cities throughout the United States.

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Christian Science Sentinel

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

Vol. XVIII October 2, 1915 No. 5

Righteousness: Its Realm

WILLIAM D. MC CRACKAN, M.A.

CHRISTIAN SCIENCE is conferring upon mankind the inestimable benefit of showing them the way of right thinking. It is pointing out this way with a refreshing certitude that avoids all the wavering hypotheses, the limiting "ifs" and "buts" of conventional religion and philosophy. Mankind has in its aspiring moments agonized over the uncertainty of all things human, and when it has turned to teachers authorized by public opinion for the assurance of stability, it has usually been met with vague promises for the future which are not binding upon the present. This future has been enshrouded in so much mystery that even the most glowing prospects of ultimate relief were not potent to dispel the fears, the sins, and the sufferings of today. The apostle's declaration that "now is the day of salvation" has been a dead letter, and not even a signal of hope to many who sought help from their religious guides, while under these same circumstances the calm, joyous security of Christian Science bathed the feverish temples of doubt and uncertainty with the touch of cooling, cleansing waters.

What is it to think right? Even to think in accordance with Truth. Christian Science teaches that God is Truth. Therefore to think truthfully is to think in a godlike manner. Right thinking places the aspiring Christian in the attitude of unity with God, brings to pass the atonement,—the at-one-ment,—and constitutes the silent communion which fulfils the demand, "Pray without ceasing." The psalmist sang: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

Only through righteous thinking can men experience the spiritual joy of beholding God's face, that is, realizing His character, entering into the enjoyment of knowing Him as He truly is, the ever active source of infinite bounty, of all harmony, beauty, happiness, and heavenly bliss. Then it is clear that all unrighteous thinking must operate to hide God's face from men, must act like a veil to prevent the clear recognition of Truth, must counteract one's prayer, and make the desire for at-one-ment and communion of none avail. Are we certain that such misconceptions are not at this very time trying to cut us off from receiving what we need and legitimately desire of God's infinite good? The belief that God is the author of evil as well as of good would have this effect, because it would color prayer with the dread of receiving evil in answer to our request for good. In our dealings with our fellow men, even a suspicion concerning their honesty has a tendency to mar our joy. How much more would this be the case if we indulged in the misconception that omnipotence was capable of knowing, that is, of harboring or entertaining evil. To think right about God is productive of constant blessings, definite answers, great rewards.

Only by right thinking, by the spiritual understanding which is at once Christian and scientific, can mankind hear the voice of the good shepherd calling to his sheep which have strayed in the mountains. Jesus once explained, "He that is of God heareth God's words," and when he stood before Pilate he made the statement, both comforting and full of warning, "Every one that is of the truth heareth my voice." To be "of the truth" is to be truthful, to think right and so act right. Christian Science is showing mankind how to take advantage of this communion with Truth in order to reflect it to others and thus save the sinner and heal the sick. The great Wayshower defined the suppositious source of evil, generally called devil, as "a liar" and said that the truth abode not in him. Evil and its effects are devoid of truth. Evil is error, and it is to be corrected in human experience first by being recognized as error, and then by being made to give place to truth. To be "of the truth" means to be in that attitude of mind which is constantly uncovering the untrue and proving it to be unreal. This process applied to sin and sickness destroys them. Truth is ever wiping out error, and the realization of this fact operates as the effectual prayer referred to by James as potent not only to save the sinner but to heal the sick as well.

This is the practice of Christian Science, to realize the activity of Truth in overcoming error, of good in destroying evil, of Life in proving everything unreal and untrue that would try to limit man's dominion. These healing works are proofs of spiritual understanding. They come to him "that is of God" and to him that is "of the truth," to the sincere servant of God who seeks to dwell in the understanding of Truth. Right thinking inevitably results in right acting; correct Christian teaching, in works of saving and healing; true preaching, in scientific practice. Thus the Science of Christianity can never be separated from its art or application.

Truth is powerful. One cannot understand it and yet remain passive. Truth is never quiescent. Once it has entered human consciousness, it begins to transform that consciousness into the likeness of the anointed; it is effective in making it conform to Truth's image and likeness. Those who are wholly uninstructed in Christian Science, but who hear the spoken word at a Sunday service or at a Wednesday evening meeting, or who attend a lecture on Christian Science and there catch a glimpse of Truth's infinite power, or who read of it in Mrs. Eddy's writings,—all who through any of these ways come into mental touch with the truth set forth by Christian Science, receive the imprint of an abiding influence. It may not show itself immediately, yet this seed of Spirit will surely push through the soil of materialism, and the harvest of good will follow in due time.

A careful spiritual education is needed to fit one to practise Christian Science. Though in the face of the infinitude of good he may constantly feel like a beginner at school, nevertheless there will be progress in response to conscientious effort. As his understanding of the truth grows, so does the efficacy of his reflection of it. The privilege is great and the task sacred. Those who are engaged in this reformatory and healing work are constantly reminded of the need of faithfulness and whole-souled consecration. On page 40 of her work entitled "No and Yes," Mrs. Eddy writes:

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"I instruct my students to pursue their mental ministrations very sacredly, and never to touch the human thought save to issues of Truth; . . . never to take away the rights, but only the wrongs of mankind." A prayer of unrighteousness would be helpful neither to the one who thought it nor to the one in whose behalf it was given. Such an effort would involve human will-power of some sort, and would bear the mark of mesmerism or hypnotism. Christian Science utterly repudiates such thinking, and shows that it has no connection with the prayer of faith or spiritual understanding, except as an example of a supposititious opposite.

Spiritual certainty and satisfaction await all those who will take up the joyous task of learning to think right. Every question as to man's true origin and genuine potentialities will be answered as the student progresses. No problem of the individual, of the community, or of the nation can baffle the irresistible logic of Christian Science, based on divine reason and revelation. The world conditions of today will find their final solution tomorrow in the vast, all-embracing, Christian, and scientific realm of righteousness.

Church

ROBERT L. SAWYER

ALL who anticipate joining a Christian Science church will find rich profit in a careful study of the definition of church as given on page 583 of "Science and Health with Key to the Scriptures," for it is fitting that we should have a clear conception of what this step means in order that the line of separation from whatever is foreign to the nature of our new alliance may be sharply drawn. Humanly speaking, there is a vast difference between knowing and doing; yet according to the Bible one without the other is incomplete. Jesus told his students that only as they continued in his teaching were they truly his disciples, and that if they fulfilled this condition, they would be able to do the same works which he did. At another time he said, "If ye know these things, happy are ye if ye do them." This is the true motive for joining a Christian Science church, that we may be "doers of the word, and not hearers only."

In this instance church is defined by our Leader as "the structure of Truth and Love," and only that which is constructively true and loving can be a part of this church. We may rest assured that our concept of this structure can never be too high or too pure, nor shall we ever be in danger of guarding its portals too persistently. We read in the first chapter of Job that "when the sons of God came to present themselves before the Lord, . . . Satan came also among them." While it goes without saying that no student of Christian Science has yet attained anything approximating perfection, still each should watch that sympathetic mesmerism does not induce him to allow error entrance to that which symbolizes our highest concept of church.

As the flowers of the field manifest the measure of God's love by their quiet loveliness, so the true Christian Science church seeks to manifest only "whatever rests upon and proceeds from divine Principle," in accordance with Mrs. Eddy's further definition of the true meaning of church. Here again we see that understanding of the letter alone is insufficient as a qualification; we must not only rest upon or know Truth, but we must proceed from or express Principle. Honest seekers for admittance to a Christian Science church have no cause for discouragement if they are asked to wait until further preparation shall make the new step more true to the natural order of progress and growth. If there is real love for the inquiring one, the application committee must in his interest see that he is reasonably free from that which may become a disability both to himself and the church body of which he wishes to become a member.

While every member of a Christian Science church will necessarily receive rich blessing from the united effort of all the members to bring this gospel of Truth and Love to all nations, we should bear in mind that its prime object is not in behalf of its membership, but rather for those who are still wandering in the desert, who have not yet entered the path that leads to Truth. In the definition already quoted, we are told that the church "affords proof of its utility and is found elevating the race." It is not a hospital, as that word is generally used; it is the proving or testing place for seekers after righteousness. Students of Christian Science should not join the church from selfish motives, not even for physical healing, but because of blessings already received. Each should come with the sole desire to be allied with this institution and with the intention of doing his utmost to forward its vital purpose as declared in Science and Health.

It is not the water in the ocean but that which finds its way into the ship that causes it to founder. Constantine thought the church needed affluence, and as he opened wide the door the world came in; then as the tide of ecclesiastical ambition crowded out the atmosphere of Love, spiritual buoyancy with its supporting and healing influence was lost to that age. Mrs. Eddy saw the need of Truth's dynamic quickening influence and its demonstration, and to this end she established The Mother Church and the branch churches, thus giving unity and directness to the united efforts of those brought into a saving knowledge of Truth, God.

A church is more than a temple, more than a body of people. Its support rests not in numbers or personality. Its authority is independent of creed or tradition. No better statement of its status and the quality of thought that should comprise its membership can be found than that given on page 35 of the Christian Science text-book: "Our church is built on the divine Principle, Love. We can unite with this church only as we are new-born of Spirit, as we reach the Life which is Truth and the Truth which is Life by bringing forth the fruits of Love,—casting out error and healing the sick."

Pleasure Seekers

MARIE H. CROCKETT

DURING the summer season there are none more in evidence than those whom we term pleasure seekers. At every steamboat dock, at every railway station, on the trolley and in the motor car, we are wont to see a vast and busy throng intent on one purpose,—that of breaking away from the routine of work or ordinary occupations and finding pleasure in the new activities or relaxations of a summer vacation. These efforts are successful or otherwise according to varying conditions, circumstances, motives, and temperaments. Yet there are pleasures which are dependent upon none of these things, in which there are no mockeries of hope, no uncertain fulfilments; and not only this, but we are told exactly where they may be found without questionings or mistakes.

That all God's children should become preeminently a body of true pleasure seekers is evidenced by the fact that we are told in the Scriptures of abundant pleasures already provided for all; yes, and "fulness of joy," which awaits those who rightly seek it. Is not the fact that the heavenly Father has provided these pleasures, this "fulness of joy," sufficient proof that He intended His children to seek them, to possess them, to rejoice in them?

But, it may be asked, where are these pleasures to be found? For answer we turn to the Bible, where we read, "In

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thy presence is fulness of joy." Now let us pause a moment, let us put our shoes from off our feet, put aside every material sense, for the ground on which we stand is holy, and let us listen to these other words of the psalmist: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Again, "Lord, thou hast been our dwelling place in all generations." Even in this generation, then, we are all dwelling in Him, and it matters not where we may go, we cannot get away from His presence.

Here, then, at this moment and in this place, we are in the midst of that presence in which is "fulness of joy." Yes, we are truly in the very presence of that Mind which "made all and includes all" (Science and Health, p. 206); the Mind in which was "every plant of the field before it was in the earth, and every herb of the field before it grew;" the Mind that "stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in," in whose hand "are the deep places of the earth: the strength of the hills is his also. The sea is his, and he made it: and his hands formed the dry land;" the Mind that "maketh Arcturus, Orion, and Pleiades, and the chambers of the south." In God's presence, in the presence of this Mind which includes all wonder and beauty, "we live, and move, and have our being;" and this is true not only of ourselves, but of all our dear ones, whatever may have been their experiences, and it is true of every one of God's children everywhere. What can be more satisfying than this?

We are wont to feel in a measure content if a fair proportion of our anticipated joys and pleasures find realization, and we do not complain even though they last but for a season; in fact, we consider it quite worth while to spend time and money and strength in the search for pleasures which we know must come to an end, whether they be of shorter or longer duration. In the Scriptures, however, we are told of pleasures that have no ending, of joy, the perfection of which finds expression only in the term "fulness;" in other words, the complete fulfilment of all our desires, without one smallest item forgotten or lacking.

Many are still asleep to this great fact, some are just awakening, and others have pressed on still farther. Through the spiritual interpretation of the Scriptures, our dear Leader has taught us again the meaning of that guide which points to the ultimate of all attainment. "At thy right hand there are pleasures for evermore." Whom and what do we find at God's right hand? The answer is found in Colossians, where we read, "Seek those things which are above, where Christ sitteth on the right hand of God." Here, then, at God's right hand we find the Christ, the perfect Son, the understanding, the consciousness, of God, good, infinite Mind. We also find our true selfhood and joy, infinite Mind's reflection, the perfect unity of God and His idea, the Mind "which was also in Christ Jesus."

In this presence, therefore, is "fulness of joy," and in the awakened consciousness, which understands its unity with the Father, "there are pleasures for evermore." These are indeed the pleasures which have no ending, and this is the joy which "no man taketh from you." As we seek the true joy, the real pleasures, and find them in the right place, in our Father's presence and at His right hand, and as we abide in this consciousness, we shall apprehend the truth of what our Leader says in Science and Health (p. 261), "You will bring these into your experience proportionably to their occupancy of your thoughts."

With this awakened consciousness, this kingdom within, the whir of machinery will become as the singing of brooks; the tree which we see from our window, the meager glimpse of sky, the chirping of sparrows, and even the tiny blade of grass springing between the stones,—all will speak to us of the Father's love and point to the more abundant life. "For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it." "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."

Sunrise

ADELLA M. FISHBACK

Not long ago, I saw for the first time a glorious sunrise on the ocean, and the whole experience seemed typical of the transformation wrought in my life when the dawn of Truth as revealed in Christian Science awakened me to spiritual sense. Before this experience there was gross darkness, physically, mentally, and spiritually. Not one smallest ray of light penetrated the gloom. A dear friend then told me of the brightness that had illumined her life through the study of Christian Science and the subsequent faithful application and practice of its teachings. Faintly, very faintly at first, the gray dawn began to break in my weary thought, and hope like a flitting shadow trembled upon the horizon even as it had that morning when I awoke, while birds were beginning to twitter their notes of melody, reminding us of the giver of every good and every perfect gift. I congratulated myself that at last I was awake in time to realize my hope of seeing the sun come up over the ocean on a clear summer morning.

As the mists cleared I looked out toward the east, across the trackless deep, for the first appearance of the sun's rays. Imagine my disappointment on seeing a great bank of dark clouds spreading itself across the eastern horizon, and I began to lose hope of realizing that which I had so long waited to see. There were only clouds where I expected to see sunlight, but something seemed to whisper, "Let patience have her perfect work." Suddenly, away out where the rolling sea and the clouds seemed to meet, there was a little rift in the blackness, and I saw a gleam of deep red, which widened until a ball of glowing crimson was visible. Just a moment and it was gone, then I saw only clouds and sea again, and to mortal sense there was no sun at all. But waiting and watching, I presently saw, away up on the top of that bank of darkness, a gleam of bright yellow light, changing quickly into a wide band of pure gold. Then I realized that surely the sun was shining, and as in mental experience, that if I doubted not, nor ceased to work, watch, and pray, I would see it face to face.

My expectant faith was soon strengthened, for from the very depths of that cloudy mass there suddenly burst forth such an effulgence of splendor that I could not continue to look upon it. Glancing away, I saw to my great delight that the whole earth was bathed in brightness and beauty. Looking out over the shining water, there appeared before me a glowing pathway, leading direct to the sun, and it seemed a fitting type of the straight and narrow way of Truth over which the weary pilgrim may travel out of sense into Soul. On either side was the surging sea, symbolizing materiality, yawning deep and wide, ready to swallow one up in hopeless oblivion if he were faithless to the trust or ceased to keep his

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feet in the glowing path revealed. As I remembered my blessings, there came such a sweet sense of gratitude to our Father-Mother God in knowing that this brightness and beauty were for all of His children, everywhere. A vision of it will lift up every one who is deep down in the mire of human experiences. It will fling wide open the prison doors of those who today are in bondage to sinful sense. This radiant light of Truth and Love can regenerate and form anew the fallen; it can heal the broken heart, cool the fevered brow, cause the glow of health to return to pallid cheeks, and give strength where only weakness seemed to be.

Had I slept on, dreaming the morning hours away, I could never have seen this beautiful sunrise, and because of my lassitude those whom God had graciously given me to bring to this light might never have known the joy of being born into the kingdom of Love. Thus I would have forfeited my right to the promise, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Love versus Fear

GERTRUDE JUBB

In his first epistle St. John tells us that "there is no fear in love; but perfect love casteth out fear." In fact, he puts before us very plainly that in so far as we hold fear in our consciousness, we are lacking in the realization of God's love to us, and of our debt of love to our fellow man. Nevertheless, this terrible fear, which has been latent in mortal mind ever since the beginning of the Adam-dream, attended by its corresponding lack of love, is generally the antagonist that opposes our first steps in the way of Christian Science.

Fear may manifest itself in many forms,—in sickness, sin, or limitation; in any case, there it is, confronting us with stern and menacing attitude, or else subtly lying in ambush until the moment arrives when it finds us negligent and unguarded, and lets fly its poisonous darts of evil. It is as if one were suddenly left alone on the edge of a vast morass, stretching out gray and somber on every side. The darkness deepens every moment, and each step slowly but surely sinks farther down into the horrible mire. Very soon, as the blackness of darkness covers all things, the lonely and distraught traveler loses all hope. An agonizing cry for help goes up to the great "I AM," and the mandate is issued, "Let there be light." Then the lesser light, which God made to rule the night, shines forth, and is sufficient to guide the weary feet to a place of safety on higher ground.

Even so it must be with all of us who have started on the road that our Master trod before us. We must go forward step by step, ever onward and upward, ever gaining a clearer realization of the Christ, until fear and sin, and even death, are overcome, and we wake to know that all past trials and difficulties are but as a dream which is gone forever, and realize that all things which are pure, harmonious, and at-one with God, remain; such is the full assurance of Love. We who have set out to follow the Master, must go every step of the way he traversed, and drink of the cup from which he drank, before we can find our way out of the valley and reach the mountain tops where fear is unknown, and where we can see the unreality of everything material and know that God is All.

On page 52 of Science and Health Mrs. Eddy says, "The 'man of sorrows' best understood the nothingness of material life and intelligence and the mighty actuality of all-inclusive God, good." And Christ Jesus said, "No man cometh unto the Father, but by me;" meaning that only by following his example and obeying his commands can we attain to what St. Paul designates the Mind "which was also in Christ Jesus," the Mind which is filled with the power and love of God, for through Christ, Truth, it is at-one with God.

We are sure to be fearful if we harbor a sense of sickness, impurity, or hatred in our mentality. In one of Mrs. Eddy's hymns are the following beautiful words: "Wait and love more for every hate, and fear no ill,—since God is good" (Hymnal, p. 240). This is the love which concentrates thought on God, rather than on man; on health, rather than on the material and oftentimes loathsome evidences of disease; on the "unsearchable riches of Christ," rather than on the limitation and poverty of this world; and on harmony, rather than on strife and discord. According to the measure in which we possess this love do we become Christlike; then our thought heals the sick quickly and thoroughly. Instead of lack, the affluence of heaven will manifest itself round about us, and our thoughts of good to our fellow men, whether we have before looked upon them as friends or enemies, will bring us the consciousness of peace.

As mankind rises higher and higher in this consciousness of peace and love, wars will cease, and nations will no more fight each other; for men will have no fear that a brother man can harm them, and each will see his own prosperity in the good of another. This recalls the words of the prophet Micah, "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more."

[Written for the *Sentinel*]

Our Father

SAMUEL JOHNSTONE MACDONALD

YUSSUF BEN OREM went to pray,
And one he met upon the way
Said, Whither goest thou, my friend,
And may I on thy way attend?
I go to pray, and if thou deign
To honor me, mine all the gain;
Together, friend, then let us fare,
Together let us make our prayer.

To whom, then, prayest thou? said he.
To whom but God alone? Can we
Find other god to whom to pray,
Who doth create and who doth slay?
And thinkest then that He who lives,
And life unto His children gives,
Can slay the children of His love?
Is this thy God who reigns above?

Couldst thou, a father, have the will
The offspring of thy love to kill?
And thinkest thou thy God hath less
Than thine own human tenderness?
If God create us, are not we
His offspring then, and must not He
A father's sweet affection know
For all His children here below?

Then, brother, to our Father pray,
Who is our guardian, guide, and stay,
Who loves and ever for us cares
And ere we ask doth heed our prayers.
Yussuf Ben Orem at his feet
Knelt low and cried: O Master sweet,
How hath thy words my heart enticed:
I know thee now, the living Christ!

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Selected Articles

[Judge Clifford P. Smith in *Newburyport* (Mass.) *Herald*]

Your report of a sermon delivered at Newburyport presented an incongruity which is one of the signs of these times. "The sermon was of an evangelistic nature throughout," so your report read, yet it included an attack on Christian Science.

A genuine evangelist is one who proclaims good tidings. Such is the meaning of the title, and such has been the nature of truly evangelistic work since the time of Philip, the original evangelist mentioned in the book of Acts. An evangelist must be willing, and in some degree able, to speak as did the evangel who heralded the beginning of the Christian era: "Behold, I bring you good tidings of great joy, which shall be to all people." It would seem, however, that the adjective "evangelistic" has been taken at Newburyport, and elsewhere, to describe the manner and method of a preacher who is censorious and oracular concerning other religions than his own.

The feature of the sermon which you made most prominent was this: "Intellectually weak enough to be a Christian Scientist." A more thoughtless gibe was never delivered by a minister or headlined by a newspaper. In the very utterance of these words the reverend gentleman furnished evidence of the fact that a Christian Scientist must have the strength of thought and character which will enable one to think for himself and follow his religious convictions, in spite of jeers from the representatives of older churches. In this situation, a Christian Scientist can say, as did Paul, "When I am weak, then am I strong."

It is well to know that the Christian Science movement has made steady progress despite a clamor of opposition. Observant people have also had occasion to notice the lack of good reason for the cavil at Christian Science. A collection of everything which has been said to turn people away from this religion would contain little or nothing that could be justly called evangelical. The whole of it would neither induce nor enable a single person to love God supremely or his neighbor as himself. Nor has the denunciation of Christian Science produced any better effect than to move a considerable number of thoughtful people to study Christian Science for themselves.

The ultimate and evident fact is, that Christian Science is a thoroughly wholesome influence in the lives of its adherents, for it is a way of thinking and living that finds its chief inspiration, its perfect illustration, as well as its complete proof, in the teaching and example of Christ Jesus.

[Avery Coonley in *Oak Leaves*, Oak Park, Ill.]

In a recent issue of *Oak Leaves* the sermon of a local clergyman was reported, most of the space being given to "taking issue" with Christian Science. The reverend gentleman describes himself as taking "loving issue" with another religion, but he is unsuccessful in making his criticism loving or even fair, for while purporting to present his hearers with the truth about Christian Science, he dresses up his misconceptions of its teachings in so unsympathetic and unfriendly a way as to make them nothing less than grotesque and wholly unrecognizable.

A consideration of the quotations he selects throughout the article makes it clear that instead of trying to portray its teachings fairly, he takes only such quotations as would when separated from their context convey an unfavorable impression. Those unacquainted with the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, who may be tempted to credit the caricatures presented, should do the subject under consideration the justice to read for themselves the passages to which he refers, taking the disconnected sentences he selects together with the context essential to convey their meaning and with related statements upon the same subject.

Our critic has seized recklessly upon a demand for literal construction in each passage in the Bible, and has undertaken to make of this requirement a broadaxe with which to annihilate Christian Science, with the result, of course, that it descends upon his own head. He condemns Christian Science for attributing to God "pure-mindedness," the inability to know evil, this being as he assures us "flatly contradictory of the Bible." We will leave him to debate that question with the prophet Habakkuk, whose statement about God, "Thou art of purer eyes than to behold evil," it becomes his problem to explain away.

If our critic's idea of what Christian Science teaches regarding prayer is set forth in his description of it, there is little wonder that it does not commend itself to him, but he certainly did not get it from Science and Health. The text-book opens with the chapter on that subject, which begins with these words: "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love. . . . Prayer, watching, and working, combined with self-immolation, are God's gracious means for accomplishing whatever has been successfully done for the Christianization and health of mankind." A more unjust representation of the attitude of Christian Science toward Jesus than that given by our critic it would be difficult to imagine. Reverence for the Master and for his wonderful life and work pervades and characterizes the text-book from cover to cover.

It would probably be conceded that next to an understanding of life, the human experience which it would be most profitable for humanity to comprehend and which is least understood, is the experience termed death. It would be well to give heed to what Christian Science has to add to the small sum total of knowledge on that subject. This is based upon the premise that life is not material but spiritual; not temporal but eternal. In "Unity of Good" (pp. 41, 42) Mrs. Eddy writes: "Resurrection from the dead (that is, from the belief in death) must come to all sooner or later; and they who have part in this resurrection are they upon whom the second death has no power. The sweet and sacred sense of the permanence of man's unity with his Maker can illumine our present being with a continual presence and power of good, opening wide the portal from death into Life; and when this Life shall appear 'we shall be like Him,' and we shall go to the Father, not through death, but through Life; not through error, but through Truth. . . . That man must be vicious before he can be virtuous, dying before he can be deathless, material before he can be spiritual, is an error of the senses; for the very opposite of this error is the genuine Science of being."

Our critic roundly condemns this teaching regarding death and regarding Jesus' crucifixion and resurrection. He lays great stress on certain words in the Bible, such as "killed," "died," and so on, which in his opinion prove that Jesus was dead beyond question or recall. To show that his citations do not disprove the contention of Christian Science that rightly understood life is uninterrupted, we need only point to two other instances of the same experience upon which Jesus expressed himself in a way not in harmony with our critic's conclusion. In the case of Jairus' daughter, the by-standers

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laughed Jesus to scorn, "knowing that she was dead," when he declared, "She is not dead, but sleepeth." This was manifestly not a difference of evidence but of understanding. The same thing is made even clearer in the account of the resurrection of Lazarus, in the eleventh chapter of John.

Christian Science undertakes to "reinstate primitive Christianity" (Manual, p. 17), and through spiritual means alone to heal the sick. It has done this for over forty years with such success that not only have the sick been healed, including hundreds of cases pronounced hopeless by the most advanced medical science, but multitudes of the sorrowing have been comforted and the sinning reformed throughout the civilized world.

Christian Science does not seek the endorsement of either pulpit or press. All it asks is that when it is discussed its teachings shall be fairly represented. Religionists will do well to give hospitable consideration to a spiritual interpretation of the Bible which is so vital that without external accessories or the pomp of ceremony it fills churches in an age commonly characterized as irreligious, an interpretation which accepts in good faith and puts into daily practice the promises of the psalmist regarding God, "who healeth all thy diseases," and the command of the Founder of Christianity who not only said, "Preach the gospel," but also, "Heal the sick."

[Brigman C. Odom in *Our Country*, Kansas City, Mo.]

A recent issue of the *Baptist Standard*, published at Dallas, Texas, contained an editorial entitled "Christian Scientists and Healing." The *Standard* editorial writer, after having made a careful study of "The Psychology of Orthodoxy," a work on suggestion by Edwin L. House, in reviewing the same endorses that author's recommendation that the churches make use of "this long neglected source of power" as a cure for disease. After referring to a chapter entitled The Forces of Suggestion, the editor affirms that "the author is reverent and orthodox in his teaching." In other words, through the official organ of the Baptist church a leader of that denomination urges that his people make use of mental suggestion (previously known as hypnotism) in the healing of disease. This he offers his church as a Christly method of cure for the sick and as an antidote for Christian Science, which latter he asserts heals by means of mental suggestion. We fail to see how, from his standpoint, the critic proposes to antidote that which he conceives to be suggestion by another form of suggestion.

The first misstatement of facts in the above-mentioned editorial is that "Christian Science does its work, not by its false philosophy nor by prayer, but by suggestion." A demonstrable religion is a stage beyond philosophy, which is a theoretical explanation of cause and effect. Christian Science reasons from the one cause and creator, God; hence its conclusions are wholly Scriptural and scientific. In the second place, Christian Science absolutely discountenances the use of suggestion. On page 106 of "Science and Health with Key to the Scriptures" by Mrs. Eddy one will find: "God has endowed man with inalienable rights, among which are self-government, reason, and conscience."

Thus it is apparent to the unprejudiced mind that Christian Science disapproves any domination of one human mind over another, which domination is the basis of mental suggestion. Christian Science agrees with the editor that "much medicine cures through the power of suggestion rather than through any inherent value of the drug," and that "many people have been cured by taking bread pills and colored water." Many illustrations are given in the Christian Science text-book indicating such action of the human mind. But this is not the method of Christian Science. In the chapter on Animal Magnetism Unmasked, Mrs. Eddy strongly points out the evils that have been wrought and the crimes that are possible through the manipulation of one human mind by another. It is there shown that the human mind is a dangerous remedial agent, and that it must be instructed out of its methods into prayer to God, divine Mind, in order to be saved from itself. On page 102 Mrs. Eddy quotes from the *Boston Herald* as follows: "It [mesmerism, suggestion] implies the exercise of despotic control, and is much more likely to be abused by its possessor, than otherwise employed, for the individual or society."

Thirdly, notwithstanding the editor's misconception to the contrary, Christian Science does its healing work through prayer—prayer to the God who has made man in His image and likeness, prayer to the ever available God with whom "all things are possible." Christian Scientists rely absolutely and confidently upon Jesus' promise that "all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Just as the Pharisees of yore attributed the healing works of Jesus to Beelzebub because they were blinded by prejudice, just so not a few of today attribute the healings of Christian Science to mental suggestion; but in neither case does the manifest misconception alter or impede the beneficent and powerful work accomplished through the recognition of the omnipotence and omnipresence of infinite Love.

"We believe in petitionary prayer," says the writer, "while with Christian Science what is termed prayer is nothing more than an affirmation." Christian Science lays emphasis on the fact that Jesus gave his disciples one brief prayer, thereby establishing a precedent for all Christianity. This prayer is more affirmatory than petitionary. The Master advised, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." "Believe that ye receive them" is the behest which Christian Scientists strive to obey in their praying. Realizing that man's wisdom does not warrant his advising God, the Christian Scientist's prayer is more of faith, praise, and thanksgiving than of petition. Instead of asking God to be God, they strive to bring themselves to remember what God is and what He has done and is constantly doing for His children. This line of a favorite hymn illustrates the profound importance accorded in Christian Science to prayer: "Prayer is the Christian's vital breath." In view of these facts, little credence could possibly be given the following statement in the *Standard:* "Many Christian Scientists have said, 'Since I became a Christian Scientist I can't pray any longer.'" In Science and Health (p. 1) we read, "Prayer, watching, and working, combined with self-immolation, are God's gracious means for accomplishing whatever has been successfully done for the Christianization and health of mankind."

Again, our critic says, "The Christian Scientists put emphasis on the healing of the body, while we put the emphasis upon Christ as an atoning Saviour who saves from sin." Here the writer's superficial knowledge of his subject is apparent when one considers these clear statements from Science and Health (p. 150): "The mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world." Physical healing is dependent on the laying off of the beliefs which would limit God and His power to bless His creation. The

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sin of denying man's sonship and inheritance as God's image and likeness, must be forsaken. There must be regeneration within, if man would receive from his Father his birthright of health and holiness.

Again, the critic upholds a statement by this author on psychology that, in spite of the fact that there is no record of a single meeting of the apostolic church where physical healings were recounted, this is the "staple speech of Science meetings." He seems to forget that about one third of the New Testament is devoted to accounts of the healings by Jesus and his apostles. If this healing work is not an integral part of Christianity, it is strange indeed that the Scriptures should so stress it.

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[F. Elmo Robinson in *The Oregonian*, Portland, Ore.]

The misrepresentation of the teaching of Christian Science concerning evil has been so frequently corrected through the public press that it seems almost anomalous for an intelligent speaker at this time to reiterate the charge contained in a sermon which appeared recently in *The Oregonian*. Christian Science is therein pointed out as one of three delusions offered as remedies for man's unhappiness. In order even to seem to establish his claim that Christian Science is a delusion, the critic has found it necessary to misrepresent its teachings.

Any one who will take the pains to read, with a reasonable degree of fairness, the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, can readily discover that Christian Science does not teach us to ignore sin, pain, or anxiety. On the contrary, Christian Science teaches that these conditions are experiences of the carnal or mortal mind, and that they may be overcome by letting that Mind be in us "which was also in Christ Jesus." Ignorance is not overcome by ignoring it, but by gaining knowledge; nor is evil overcome by ignoring it, but by letting the supremacy of good be made manifest in our thinking and in our conduct. Evil only maintains a semblance of reality by appearing in the guise of good. Just as long as mortals believe in evil as something, as having power to give pleasure or satisfaction, they will love it and indulge it. When evil is recognized as inherently powerless, it will cease to attract; hence as its nothingness becomes apparent, it will disappear from human consciousness. Since the Master said, "None is good, save one, that is, God," and since that one is infinite, the claim of any good apart from God is false. Christian Science teaches God's allness, His infinitude; and it is the analysis of evil in the light of this teaching, and not the ignoring of it, which overcomes it.

No one better understands than the genuine Christian Scientist that a "godly life" is the only road to happiness. More than this, Christian Science is showing him exactly how to live this godly life.

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

To say that the Eskimos of the frozen north developed the out-of-door cultivation of roses could not be more absurd than the statement to the effect that Christian Science is based on the teachings of Plato, as made by a speaker at the Y. M. C. A. meeting.

Platonism teaches no well defined idea about Deity, and whether Plato regarded God as a personal being it is impossible to determine, while on page 587 of the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy defines God as: "The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence." Among many other idealistic claims made about matter, Plato taught that matter is eternal and infinite principle, and the critic's own statement that "matter is divine" seems to parallel the teachings of Plato. The antithesis of Platonism is found in the Christian Science definition of matter as "the opposite of Truth; the opposite of Spirit; the opposite of God; that of which immortal Mind takes no cognizance; that which mortal mind sees, feels, hears, tastes, and smells only in belief" (Science and Health, p. 591).

The speaker's statement that Christian Science is not new, even though not intended as complimentary, is exactly correct, because Mrs. Eddy learned Christian Science from the Word of God, and it explains the works of the prophets, the Master, and the apostles through the spiritualization of the Bible. Christian Science is, in other words, the Science of divine Mind which instructs human consciousness out of its belief in matter, as demonstrated in the life and works of our Wayshower, Christ Jesus. There could be nothing new in the truth about God and man's relation to Him.

Christian Science is bringing the kingdom of heaven to mankind through the healing of every form of sin by stimulating in mortals a longing to be guided by purer thoughts and desires; it is destroying envy, jealousy, strife, and hatred by giving to mankind a practical understanding of Love; it is healing every disease known to humanity, and is destroying poverty, lack, and human misery by a demonstrable understanding of God as omnipresent, omnipotent, divine Principle. Through these "signs following" thousands upon thousands of grateful people in all parts of the world are giving testimony through healthier, holier, nobler lives to the fact that God cares for His children in every way, as set forth in Christian Science.

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[Frank C. Barrett in *Biddeford* (Maine) *Journal*]

My attention has just been called to Doctor ——'s reference to Christian Science as reported in a recent issue. Without questioning his motive for condemning on a wholesale plan very nearly everything in the universe excepting his own particular doctrine of salvation, it might not be impertinent to inquire why he should waste time referring to other religions which he considers false, for in the words of a wise counselor of olden time, one Gamaliel by name, "Now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

Christian Science is today taught and practised in every civilized country in the world, as well as in some of the lands which Doctor —— says refuse to accept Christianity until they are convinced that the Bible is true. Christian Science is proving that the Bible is true by doing the works Jesus said would follow the practice of his teaching. "He that believeth on me, the works that I do shall he do also." Thus spoke the Master, and that Christian Science is accomplishing these works in a satisfying degree is attested by hundreds of thousands from all over the world.

If it is a "waste of time" to heal the sick, reform the sinner, bind up the broken-hearted, and bring health and happiness where sin, sickness, and misery existed, then Christian Scientists must plead guilty. If our reverend critic is endeavoring to spread the gospel, we shall wish him Godspeed in whatever good he may do and trust he will learn to be more sparing in his condemnation of those who may be doing as great a work, even though they may be more humble and less spectacular in their methods than he.

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Editorial

"Preach the gospel"

LETTERS received by the editors of the *Sentinel* from members of newer and smaller branch churches indicate that frequently much perplexity is experienced over the question as to whether or not a Sunday afternoon or evening service should be held by these churches in addition to the regular morning service. Some seem to feel that a second service should be held only when the first has become so overcrowded as to make it imperative that something further be done to accommodate all who wish to attend the services of the church. On the other hand, some believe that a second service would be such a display of hospitality as would attract those who otherwise might not be able to attend church service in the morning, as well as those who might consider themselves under obligation to attend the forenoon service of a church of some other denomination.

Of course the editors are not in a position to decide these questions, and as there is no by-law or rule of The Mother Church which makes it obligatory upon churches of our denomination to hold a second service, it may fairly be assumed that the branch churches should be governed in this matter by local conditions and requirements. It has, however, been the experience of most of the branch churches located in the larger cities, that there are many persons who do not find it convenient to attend the morning service, and yet are glad to avail themselves of an opportunity to attend a later one; also that some considerable portion of those who attend the second service are strangers or persons whose regular church affiliations have taken them elsewhere in the forenoon. This would indicate that as a general rule the afternoon or evening services should not be regarded solely as overflow services, but rather as additional opportunities for presenting the healing gospel of Christian Science to all who wish to hear it. Observation of these conditions has led most of the Christian Science churches in the principal cities to believe that it is profitable to hold a second service, even though the morning service may not be overcrowded; but whether this would hold good in the smaller cities and towns is a question to which the good judgment and experience of those locally interested must furnish the answer.

On page 322 of "Miscellaneous Writings" our revered Leader says, "Your dual and impersonal pastor, the Bible, and 'Science and Health with Key to the Scriptures,' is with you; and the Life these give, the Truth they illustrate, the Love they demonstrate, is the great Shepherd that feedeth my flock, and leadeth them 'beside the still waters.'" The primary object of a religious service is the worship of God in such manner and at such time as will best meet the needs of the greatest number; and since many persons bear testimony to the fact that they have been healed of disease and spiritually elevated by the public services in the Christian Science churches, it would seem wise not to limit the number of services. If a church is founded upon Christ and preaches the full and complete gospel which the Master preached and exemplified, it will do good at every service it holds; and while it may not seem practicable for the smaller churches which meet in rented quarters to hold more than one service each Sunday, there appears to be no reason why churches which occupy their own buildings should not hold two services, unless some local conditions make this inexpedient.

Another and somewhat similar question asked by some of the societies is in regard to the establishment of a reading-room. This too is a matter which must be decided by the local society, since there is no by-law of The Mother Church which obliges a society to maintain a reading-room. It may be said, however, that the establishment of a reading-room at the earliest convenient time is something to be looked forward to by every society; and when it is established it should be made as inviting, attractive, and hospitable as possible. This does not mean that it should be extravagantly or even expensively furnished, but it should be neat, attractive, and well kept. One of the mistakes made, we think, in a few instances in regard to these reading-rooms is, that they are not kept open every week-day and at the most convenient hours. When the reading-room is open only an hour or two on one or two days each week, it is rather difficult for the public to keep track of these days and hours and to adjust other duties and arrangements to them.

ARCHIBALD MCLELLAN.

Impartial Love

On page 13 of Science and Health Mrs. Eddy says, "Love is impartial and universal in its adaptation and bestowals," a statement which accords with St. Peter's declaration, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." The apostle's words nevertheless show that while God is impartial, a distinction is made between those who do that which is right and those who do wrong, a discrimination which is maintained by other Scriptural writers who declare for the divine impartiality.

In spite of the unequivocal declarations found in the Scriptures, there are some who are confused as to the issues involved, and the old belief in predestination seems to hold sway to the extent that material evidence is accepted where one person is apparently protected by divine power and another seems to be cut off from this aid. Even the outpourings of thankfulness on the part of those who have been healed in Christian Science or preserved in time of danger, are sometimes misconstrued, as implying that these persons were special recipients of divine favor, but this is a most incorrect assumption. It goes without saying that the one who consistently follows his highest sense of right is under its protection to the extent of his recognition of divine law. The question is not, however, a negative one; it is positive in its demand that all power be ascribed to God, good, and this of course implies a denial of any power in evil.

The ninety-first psalm illustrates in a remarkable way the Christian Science teaching as to divine protection, and the strange thing is that Christendom should so long have missed its wonderful lessons. Great is our joy, however, in this harvest hour that the veil of material sense has been lifted through Mrs. Eddy's inspired teachings, and that not a word of truth is found wanting. This psalm not only offers complete deliverance from evil but makes known the conditions under which perfect security may be realized. It is "because" one makes God his refuge that the promise is given, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." Neither pestilence nor destruction shall harm the one who abides "under the shadow of the Almighty," even though ten thousand others fall at his side; but this protection no more indicates the bestowal of special favor than does the fact that one who knows how to swim is preserved where one without this knowledge is not.

Let no one, however, think that we are ever independent of the divine Mind in whom we "live, and move, and have our being." Fear may at any moment assail the one who does

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not at all times make God his refuge, and whether on land or sea he needs to know, as we are told on page 306 of Science and Health, that "man cannot be separated for an instant from God, if man reflects God." Paul assures us that neither height nor depth, nor things present, nor things to come "shall be able to separate us from the love of God, which is in Christ Jesus our Lord." We must, however, preserve intact the consciousness of man's spiritual likeness to God, as did our Master, and rise above the clogging belief in materiality which is responsible for all the harm that could ever come to us.

Too long have mortals turned away from the divine protection so freely offered to all who will avail themselves of it. They have bowed before the unreal things of mortal sense, and in thought if not in word have even accused God of partiality when others seemed more favored than themselves. Balaam was blind to the presence of the angel that had come to warn him of the danger of wrong-doing, but the creature on which he rode was in this respect wiser than he. The psalmist says, "He shall give his angels charge over thee, to keep thee in all thy ways;" but to recognize these divine thoughts, and so be delivered, we must set our whole heart upon the reflection of Love, and then we need fear no foe, for we shall have the "long life" that satisfies, and the answer to every prayer inspired by Love.

ANNIE M. KNOTT.

Little Ministers

FOR the most part for all, and altogether for the many, life is made up of a multiplicity of incidentals. Hence for those to whom these have only their superficial significance the bulk of experience is relatively meaningless. The unfathomed inconsiderables of "the daily round" may serve to consume time, but they utterly fail to constitute true living. When, however, little things become symbolic or otherwise suggestive of large things, in our thought, then we may both minister and be ministered to every hour of the day, since little things are always in sight and little events are always happening, even as little words of illumination and little deeds of kindness are always possible. The value of our gains from these lesser experiences is limited only by the depth of our vision, our capacity to interpret. Tennyson put this finely when he wrote of the flower in a "crannied wall,"—

> If I could understand
> What you are, root and all, and all in all,
> I should know what God and man is.

A physicist would probably say that the man who succeeds in making an atom fully intelligible will have mastered all the secrets of the universe, and however extravagant this may seem, it is certainly true that the compass and apprehension of the least divine idea opens the door to the command of all true wisdom. "He is a true teacher," says Professor Curry, "who can direct the attention of others to the deepest truths in the least things;" and in this too Christ Jesus was ever "the greatest." When he counseled men to "consider the lilies of the field," he linked the observation of a wayside flower to the discovery of immeasurable values. In this he disclosed the genius of the teacher and the art of the poet,—yes, and more for us, namely, the art of thinking right and doing good. Pleasure finding and pleasure giving may be well worth while, but to perceive the spiritual truth symbolized or suggested in a trivial thing, and to lead others tactfully to the same discernment, is to be both inspired and inspiring. The perception of the deeper meaning, the heart of little things about us, will minister both to our spiritual exaltation and to our usefulness no less surely than did the starlit firmament to him who, rapturously beholding it, exclaimed, "The heavens declare the glory of God."

We become not only poets but prophets, "a light to lighten" all we meet, in the measure of our spiritual insight; and like every other grace this is to be thoughtfully cultivated, until for us there are no longer any little things, and we cease to barricade our way to the possession of greatness by indifference to its least beginnings. A beam of kindliness may become a lifetime benediction. The writer once looked into Whittier's face when it was compassed by a smile whose radiant wealth has never been forgotten. It was like a burst of morning sunshine after a week of rain.

Men remain unperceptive, hence uninterpretive, because they are unthoughtful and unobserving, and it is this fact which renders the statement on the first page of the Preface of Science and Health, "The time for thinkers has come," such a clarion call. Soul-sensitiveness, better named intuition, is usually thought of as an endowment, but in an important sense it is also an acquisition. The opening of a shutter does not create the light, but it does let it in, and our possibilities of growth and of usefulness are increased a thousandfold the moment we purposely begin to coordinate so-called trifles with infinite Truth. A great man has said that the highest interest of a flower is not its fragrance or beauty, but its concreteness. We may have talked much of law and order and other abstractions, but they have been without real content. Here in a single bloom we have the miracle itself. It ushers us at once into the presence of an inscrutable intelligence, an infinite beauty, and no possible experience can do more.

Every true Christian Scientist is on the *qui vive*. He is made alert by the constant expectation of the discovery of good, and more and more he learns both to gain and to give through the ministry of little things.

JOHN B. WILLIS.

Lecture in The Mother Church

The First Church of Christ, Scientist, Boston, Massachusetts, announces a free public lecture on Christian Science by George Shaw Cook, C.S.B., a member of the Christian Science board of lectureship, in the church edifice, Falmouth, Norway, and St. Paul streets, Back Bay, Monday evening, Oct. 11, 1915, at eight o'clock. The public is cordially invited.

Among the Churches

Current Notes

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

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

SALT LAKE CITY, UTAH.—First Church of Christ, Scientist, in the winter of 1909 had grown to such an extent that the church building was not large enough to accommodate

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all those desiring to attend the services, so it was decided to branch out and form a second church. This was done in December, 1909. Services were thereafter held by Second Church of Christ, Scientist, in various halls, and a building fund was established. During the following year a plot of ground was purchased in a most desirable location. In the mean time the building fund continued to grow, until it reached a point where it was considered wise to commence the erection of a church. A building committee was appointed from the membership, a contract let, and ground was broken on Aug. 23 for a church edifice with a seating capacity of seven hundred and fifty, and with suitable Sunday school rooms, committee rooms, cloak rooms, and so on. The building, which is to be completed by April 30, 1916, with the organ and furnishings, will cost approximately sixty thousand dollars.—*Correspondence.*

Admission to Membership in The Mother Church

The next admission of candidates will be Nov. 5, 1915. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, Oct. 13, 1915.

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

Those who have made application for membership prior to June 4, 1915, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

The Lectures

The Dalles, Ore.

The circuit court chambers of the county court-house were crowded to capacity when Bliss Knapp delivered an eloquent and inspiring lecture on "Christian Science: The Revelation of Divine Power." Francis V. Galloway presided, and in introducing the speaker he said in part:—

I am not a Christian Scientist, and probably there are many in this audience who are not Christian Scientists, so I feel like speaking a word for myself and for them in saying that we all hope and expect to be reasonable persons, broad-minded and tolerant citizens, and when a distinguished visitor comes to us with a message or words of enlightenment concerning some great movement, we owe it to ourselves to give him a thoughtful and attentive hearing. I have noticed that the speaker of this evening has not been heralded to us as an evangelist or propagandist, but as a lecturer,—one who expounds and explains that which to many of us would otherwise be an unopened book.

Now whether or not we believe in Christian Science, we all have profound respect for it. There are several reasons why we should not be hide-bound skeptics on this subject. The first reason I see is that such skepticism is the badge of a shallow mind and reflects discredit only upon itself and those who hold that opinion. The second reason is that Christian Science is too big a thing to be despised. Christian Science today numbers its churches by the hundreds and its devotees by the thousands. Right here in our own community some of our most intelligent and worthy citizens hold to that belief. It is not for me or any one to criticize their creed or to profane the altar at which they worship. If for no other reason than the very practical one of policy, we should respect them in their belief. We get along better when we do.

I shall not attempt to conduct you into the edifice of Christian Science, because I know very little about it; but what I do know is that somewhere among its foundation-stones you will find permanence, truth, and power for good. The mere fact that Christian Science has existed so long and is such a powerful organization, is argument enough for me that it is here to stay, and that the world is immeasurably better for it.—*The Dalles Chronicle.*

Long Beach, Cal.

Indicative of the interest in Christian Science manifested by the citizens of this rapidly growing city, is the fact that an audience of twenty-two hundred people gathered in the Auditorium on the pier and listened with close attention to the lecture on Christian Science by Bliss Knapp. The speaker was introduced by Attorney Herbert M. Haskell of the board of education of this city, who said in part:—

In the twelfth chapter of Romans Paul says: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Christ Jesus, the great Wayshower, made this statement: "Ye shall know the truth, and the truth shall make you free." The Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, states the truth about God and His laws with such scientific accuracy that every honest and unprejudiced seeker for the truth may demonstrate, in part at least, that one need not conform to this world's commonly accepted beliefs as to the necessity for either sickness or sin. It also shows how one's "mind" may by a process of correct thinking be renewed, and thus for himself "prove what is that good, and acceptable, and perfect, will of God."

The effect of a better understanding of God, through a changed mental concept of His laws, restored me to health after all the material means which seemed to be at my command had failed, and has given me a measure of peace and harmony I had not known. And what it has done for me and the members of my family I find it is doing for many of my friends and acquaintances.—*Correspondence.*

Louisville, Ky.

Jacob S. Shield addressed a large audience at Macauley's Theater on the subject of Christian Science. He was introduced by A. R. Cook, who said in part:—

Christian Science has no quarrel with any other religious belief or doctrine, nor does it proselyte among other churches or denominations to add to its members. Its phenomenal growth is the natural result of its work in the cause of humanity. It wages war only on sin, sickness, and death, and in its forward march against these enemies of mankind it blazes the way and illumines the path for all to follow that would give heed to the voice of him who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—*The Courier-Journal.*

Lectures to be Delivered

CALIFORNIA—Berkeley (First Church: Charles I. Ohrenstein, High School Auditorium, 8 p.m., Oct. 14.
Delano: Prof. Hermann S. Hering, New Masonic Temple, 7:45 p.m., Oct. 12.
Napa: Charles I. Ohrenstein, Novelty Theater, Randolph street, 8 p.m., Oct. 15.

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Porterville: Prof. Hermann S. Hering, Holston Pavilion, 8 p.m., Oct. 11.
Riverside (Second Church): Prof. Hermann S. Hering, Mission Inn, 8 p.m., Oct. 5.
San Diego (First Church): Prof. Hermann S. Hering, Church Edifice, 2d and Laurel streets, 8 p.m., Oct. 8.
Ventura: Prof. Hermann S. Hering, Dixon Theater, 3:30 p.m., Oct. 10.
COLORADO—Trinidad: Prof. Hermann S. Hering, West Opera House, 8 p.m., Oct. 15.
CONNECTICUT—Stamford: George Shaw Cook, Church Edifice, Prospect street, 8 p.m., Oct. 8.
ENGLAND—Bradford, Yorkshire: Clarence W. Chadwick, The Mechanics Institute, 7 p.m., Oct. 23.
Bromley, Kent: Clarence W. Chadwick, The Bell Hotel, 8 p.m., Oct. 19.
Eastbourne, Sussex: Clarence W. Chadwick, Town Hall, 8 p.m., Oct. 18.
Leeds: Clarence W. Chadwick, Empire Theater, 3 p.m., Oct. 24.
Manchester (First and Third Churches): Clarence W. Chadwick, Free Trade Hall, 7:30 p.m., Oct. 26.
Portsmouth: Clarence W. Chadwick, Portland Hall, Kent road, Southsea, 8 p.m., Oct. 21.
York: Clarence W. Chadwick, Cooperative Hall, Railway street, 8 p.m., Oct. 25.
HAWAII—Honolulu: Virgil O. Strickler, Opera House, 8 p.m., Nov. 5 (change of date).
ILLINOIS—Chicago (Fourth Church): Willis F. Gross, Church Edifice, Harvard avenue and West Marquette road, 8 p.m., Oct. 11 and 12.
Chicago (Eighth Church): Jacob S. Shield, Church Edifice, Michigan boulevard and 44th street, 8 p.m., Oct. 12 and 14.
Chicago (Twelfth Church): Bliss Knapp, Temple Sholem, Pine Grove avenue and Grace street, 8 p.m., Oct. 11 and 12.
Lincoln: Hon. Clarence A. Buskirk, Court-house, 2:30 p.m., Oct. 10.
Morrison: Willis F. Gross, The Auditorium, 8:15 p.m., Oct. 15.
Park Ridge and Edison Park: Clarence C. Eaton, Church Building, Park avenue, Park Ridge, 7:45 p.m., Oct. 15.
INDIANA—Goshen: William R. Rathvon, Jefferson Theater, 8:15 p.m., Oct. 11.
Kokomo: William R. Rathvon, Sipe Theater, 3 p.m., Oct. 10.
Lafayette: George Shaw Cook, Fowler Hotel Auditorium, 8 p.m., Oct. 4.
Michigan City: Jacob S. Shield, Orpheum Opera House, 8:15 p.m., Oct. 15.
Seymour: Bicknell Young, Majestic Theater, 8:15 p.m., Oct. 15.
Winchester: Jacob S. Shield, Irvin Theater, 3 p.m., Oct. 10.
KANSAS—Kansas City: Frank Bell, Scottish Rite Temple, corner 7th street and Ann avenue, 8 p.m., Oct. 14.
MASSACHUSETTS—Amesbury: William D. McCrackan, Washington Hall, 8 p.m., Oct. 11.
Boston, The Mother Church: George Shaw Cook, Church Edifice, Falmouth, Norway, and St. Paul streets, 8 p.m., Oct. 11.
Cambridge: George Shaw Cook, Scenic Temple, Temple street, 3:30 p.m., Oct. 10.
Chelsea: George Shaw Cook, Church Edifice, Reynolds avenue, 8 p.m., Oct. 14.
Leominster: George Shaw Cook, Municipal Building, 8 p.m., Oct. 12.
MICHIGAN—Adrian: Bliss Knapp, New Croswell Opera House, 8:15 p.m., Oct. 15.
Cadillac: Willis F. Gross, Congregational Church, 8 p.m., Oct. 7.
Decatur: Bliss Knapp, Decatur Town Hall, 8 p.m., Oct. 14.
Marshall: William R. Rathvon, Empire Theater, 8 p.m., Oct. 15.
Niles: William R. Rathvon, Presbyterian Tabernacle, 8 p.m., Oct. 14.
MISSOURI—Springfield: Frank Bell, Lander's Theater, 8 p.m., Oct. 12.
NEW HAMPSHIRE—Plaistow (auspices Second Church, Haverhill, Mass.): William D. McCrackan, Town Hall, 8:15 p.m., Oct. 8.
NEW JERSEY—Asbury Park: Bicknell Young, Armory, Lake avenue, near Main street, 8:15 p.m., Oct. 8.
Montclair: Bicknell Young, Montclair Theater, 4 p.m., Oct. 10.
NEW MEXICO—Albuquerque: Prof. Hermann S. Hering, High School Auditorium, 8:15 p.m., Oct. 14.
NEW YORK—Flushing: William D. McCrackan, League Building, Sanford avenue and Union street, 8:30 p.m., Oct. 14.
New York (Fifth Church): William D. McCrackan, Æolian Concert Hall, 34 West 43d street, 8 p.m., Oct. 12.
OHIO—Cleveland (Fourth Church): Frank Bell, Woodward Masonic Temple, 1945 East 105th street, 8 p.m., Oct. 8 and 9, and 3 p.m., Oct. 10.
Fostoria: Clarence C. Eaton, Masonic Temple, 8 p.m., Oct. 11.
Geneva: Dr. Francis J. Fluno, Armory, 8:15 p.m., Oct. 14.
Kent: Dr. Francis J. Fluno, Kent Opera House, 3 p.m., Oct. 10.
Lancaster: Bicknell Young, City Hall Auditorium, 8 p.m., Oct. 14.
Lima: Clarence C. Eaton, Faurot Opera House, 8 p.m., Oct. 14.
Mt. Gilead: Bicknell Young, Levering Hall, 7:30 p.m., Oct. 12.
New Philadelphia: Bicknell Young, Union Opera House, 8:15 p.m., Oct. 11.
Norwood: Clarence C. Eaton, Auditorium Norwood High School, 8:15 p.m., Oct. 12.
Sandusky: Clarence C. Eaton, Carnegie Hall, 8 p.m., Oct. 10.
OKLAHOMA—Enid: Frank Bell, American Theater, 8 p.m., Oct. 15.
SWITZERLAND—Geneva: John W. Doorly, Casino St. Pierre, rue de l'Evêché, 8:15 p.m., Oct. 25.
UTAH—Ogden: Charles I. Ohrenstein, Church Edifice, corner 24th street and Monroe avenue, 8 p.m., Oct. 11.
Provo: Charles I. Ohrenstein, Columbia Theater, 8 p.m., Oct. 12.
Salt Lake City (Second Church): Charles I. Ohrenstein, Salt Lake Theater, 3 p.m., Oct. 10.
WISCONSIN—Delavan: Clarence C. Eaton, Delavan Opera House, 8:15 p.m., Oct. 8.
Neilsville: Hon. Clarence A. Buskirk, Opera House, 8 p.m., Oct. 15.
Plymouth: Hon. Clarence A. Buskirk, Lyceum Hall, 8:15 p.m., Oct. 12.
Waupaca: Hon. Clarence A. Buskirk, Danes Home Opera House, 8:15 p.m., Oct. 14.

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Testimonies of Healing

In January, 1913, my throat began to trouble me, but because of other cares I tried to forget about it. One morning, however, I was to all appearances much worse. The trained nurse engaged to attend my husband, who was ill, pronounced the ailment serious. She called a physician, and his verdict coincided with her own. Accordingly he injected a serum into the left shoulder, and the pain in the throat disappeared; but the trouble then seemed to lodge in the head, so that it ached terribly and I became entirely deaf. My ears also began to trouble me and the pain increased. As the doctor's medicine did not cure me, I consulted another physician, who said he could not help me, for the disease must take its course.

The physician attending me allowed the use of a drug sparingly, this being my earnest wish, and as a result the pain would disappear; but when it returned I used the drug more freely. Being previously warned against this course, also knowing the after effects on the system, and fearful of what might happen, I became so alarmed that I stopped using it. Then I turned to Christian Science, with the thought that if through its teachings others could be permanently cured, I could be also. I had heard a little about Science and knew of some wonderful healings, so I wrote to a practitioner and she gave me absent treatment, starting Jan. 22. From that date the severe pain in the ears ceased entirely, although my head and ears were still in a critical condition, being much swollen and sore.

My husband and friends became greatly alarmed at this condition, and I again consulted a physician, who informed me that there was but one source of relief,—a surgical operation; otherwise spinal meningitis might set in. My faith in Science was sufficiently strong to cause me again to consult the practitioner, and after explaining to her over the telephone the physician's report, she assured me no operation would be necessary. "Hold on a little longer and you will be well," was her reply, and I resolved to do so. A copy of "Science and Health with Key to the Scriptures" was sent to me, and I became an ardent student of Mrs. Eddy's wonderful work, although it was hard to gain or retain what I read, as everything seemed to dance before my eyes. The cheering letters from the practitioner were a great help, so that instead of becoming impatient and discouraged I took on more courage, simply trusting implicitly in God's great love.

At times, however, I almost doubted my recovery, when the healing seemed to tarry so, and when the weakness increased until I had to remain in bed. I was urged to return to medicine, but refused. The pain had disappeared, and I felt sure all would be well in the end, as I had read in Science and Health (p. 410) that "the more difficult seems the material condition to be overcome by Spirit, the stronger should be our faith and the purer our love." One day, while reading the text-book, I happened to note one of the testimonies in the chapter on Fruitage. As I read it, I seemed to be filled with the divine Spirit, and everything became sweet and restful. I had been healed, but was awaiting some sign. I declared I was healed, got up, dressed, called my husband, and went down-stairs. My husband immediately informed the practitioner, and her reply was, "Keep fear out," and that helped me. From that day I gradually grew stronger, and within a short time my hearing was fully restored.

Gradually the operation was performed without the aid of a surgeon's knife. A gathering similar to a boil formed at the back of my head and the matter which had gathered inside forced its way out. Never for one moment since my healing has any symptom returned. I have never been so healthy in my life, and I attribute it to Christian Science. Since this healing there have been numerous demonstrations in the family, and in nearly every instance the treatments have been absent. We can never be grateful enough for the help we have received mentally, physically, financially, and above all spiritually.

My husband has been entirely cured of deafness. In a great many ways and instances I have been of assistance to the children by applying the truth in my small way, and my understanding is growing constantly. Recently I was almost tempted to seek the aid of a practitioner, but I felt that God had given me a talent which could and should be used to the best of my understanding. The Bible, at one time seemingly a jumble of words, is becoming to me a great help and comfort.

Christian Science has brought much happiness and love into our lives. We enjoy the literature, and will be ever grateful to Mrs. Eddy for her beautiful, inspiring thoughts. We are more than thankful for the understanding of God as Love, an ever present help, the only source and supply, the one Mind and one power.

ELIZABETH A. CARAH, Detroit, Mich.

My heart is full of gratitude for what Christian Science has done for me. For about two years I was under medical treatment for bronchial asthma, at one time taking several different kinds of medicine each day. Then for six months I was unable to do any work, and during this time my wife passed on after a long illness and I was left with a little girl. I began to work again, though continuing to have attacks of this trouble as before.

For a long time friends had told me about Christian Science, but like many others I refused to accept it. Finally, when I first attended a Christian Science service I was living in the country sixteen miles away. At that service I ordered a copy of Science and Health, and received it in two days. Then I began to read it, and immediately saw that I had found something for which I had been looking thirty years in an orthodox church. Accordingly I moved nearer to the church and attended the services regularly, then looked up a practitioner and began to take treatment. For a long time I had been unable to sleep at night unless there were two or three pillows under my head, but the practitioner told me I need not use them, and now for over four years I have been using only one. I was completely healed in two weeks' treatment, only having one slight attack afterward, and have been able to follow up my work regularly as well as to work many extra hours.

Two years ago I married again, and it was through my wife that I first knew of Christian Science. We are trying to live daily as true Christian Scientists and to show others the way. I am thankful to God for health, strength, and happiness, and grateful to Mrs. Eddy for giving us "Science and Health with Key to the Scriptures," which teaches us to know the right way. Indeed, all I have I owe to Christian Science.—JAMES LEACH, New Bedford, Mass.

I wish to confirm all that my husband has written concerning his healing. My heart is filled with gratitude for Christian Science, since it has been my only physician for nine years. It has brought a great deal of harmony and happiness into our home, and we have proved daily that God is "a very present help." My earnest prayer is to reflect continually God's love.—ALICE LEACH.

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I did not come to Christian Science for the healing, but because I was interested in it after witnessing the healing of a disease pronounced incurable owing to the advanced age of the patient. We are told that "by their fruits ye shall know them," and so I was convinced that in Christian Science there must be an answer to the query of mortal existence as to where to find that which is true and worth while. Our family had searched for an answer in isms and ologies, but Christian Science found us eager to grasp at a teaching that could show such proof of something better than we had discovered. That search has indeed been rewarded, for the farther we searched and the more we applied, the more of Truth we found in it.

My physical health had always been good, but I found, as Mrs. Eddy says in "Miscellaneous Writings" (p. 298), that "the true consciousness is the true health," and in finding this true consciousness I became aware of conditions mental, moral, and spiritual that needed to be eradicated; conditions that had caused much inconvenience and unhappiness but for which I had never supposed there was a cure. These are disappearing as right thinking takes place. I am very grateful for the definite purpose Christian Science gives me, and for the sweet assurance that there is an answer to every problem in life.

No one but myself knows the comfort this truth has been to me in the birth and care of twins. At the age of eighteen months one of them developed what two specialists diagnosed as an ulceration of the gland under the tongue with a malignant tendency. A strong drug was prescribed with the hope that it might dissolve the formation, but the specialists were told that I was a Christian Scientist and desired Christian Science treatment. One specialist said: "Christian Science is all right, but it will not be quick enough. The child is in a very serious condition and must have immediate relief." Christian Science treatment was begun immediately, and within three days the changed appearance of the enlargement under the chin was acknowledged by those who were not in favor of my choice of treatment. Within a week all outward manifestation had disappeared, and contrary to the prediction of *materia medica*, it has not returned.

I am very grateful for every proof of the power of Truth; for constructive criticism that has helped me to detect wrong thoughts and substitute the right; for every added glimpse of the eternal unfolding of Life, which the Bible says is to know God. There is nothing for which I would exchange my understanding of Truth, and I find no higher joy than in reading and studying the literature which leads to its greater unfoldment. I wish to express my gratitude also for Mrs. Eddy's consecrated life, the results of which are our daily supply in seeking to know more of God through the text-book, "Science and Health with Key to the Scriptures," and the publications from The Christian Science Publishing Society, which bring us ever renewing activity and interest through our periodicals.

SARAH E. BRITTINGHAM, Richmond Hill, N. Y.

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I would like to express my gratitude for Christian Science. It has always been my desire to work for God, and I have tried to do what was right. When I heard of Christian Science, I had been wandering about from one religion to another, always feeling dissatisfied, and when told I could prove that Christian Science is the truth, I immediately wanted to try. During the years devoted to the study of this religion, I have become stronger and stronger all the time. I was healed of bronchitis, from which I suffered every winter, in three days; of neuralgia, of the effects of a bicycle accident, and of many other discordant conditions, in much shorter time than I would have thought possible before hearing of Christian Science. What I am most grateful for, however, is the better understanding I am gaining of God and man. It is enabling me not only to help myself, but also to help others.

I am in the English civil service, where a strict record of all sick leave is kept, chiefly for pension reasons. Before I heard of Christian Science, I had to be away from business each winter for three weeks or a month at a time; but for about six years I have not had to be away at all on account of sickness, and Christian Science has been my only remedy. I can also say that I am a better, more intelligent, and more honest worker than I ever was before or ever hoped to be. My chief desire is to gain more and more understanding, so that some day I may be able to devote all my time to the work I love so well. I am doing my best to live the truth as far as I understand it.

DOROTHY M. LANSLEY, Warrington, England.

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From early childhood I suffered almost constantly from one disease or another and lived in fear. I was afraid to eat, even afraid to talk for fear of saying something I should not. While quite young I was obliged to earn my own living. I would work for a while and then have to stop for days, sometimes weeks, on account of ill health.

In January, 1906, I went to work in a small town and was directed to a Christian Science family, where I found board and room. This was the first time I had ever heard of Christian Science, and I learned while there what it would do for those who faithfully studied and practised its teachings. The mother had been an invalid and was healed. I watched very closely this mother and her three daughters, and every attack of disease and discord was overcome through their understanding of God and man as given in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

I was married in October, and when I went to my new home I took with me an old copy of Science and Health. I found my husband to be what is called a periodic drinker, and he started drinking the day we were married. He told me he had tried in every way to stop and would be thankful if he could, and I believed him and promised to help him. Then I started to read Science and Health and the Bible, and for three months sought to find in them, if possible, a way to help my husband. Discouragement crept in, however, though I still clung to the thought that some day he would be free through God's help.

The next two years were terrible. Financially we were always embarrassed, for my husband was not able to work half the time. On Thanksgiving day, 1908, after a few weeks of soberness, he again started to drink, and came home that evening in a terrible condition. Usually these spells lasted two or three weeks. The next day, however, he was a different man, firm and confident in his declaration that he would never drink again. Something told me that this time he meant it and that he was healed. This proved to be so, and I am sure the healing would have come sooner if I had continued to study the Bible and Science and Health.

This experience taught me a wonderful lesson in patience, but even after this demonstration of what the power of Truth would do, I failed to see the necessity of studying the Christian Science text-book. I felt satisfied that the storm was over and thought I had nothing more to worry me, so returned the borrowed copy of Science and Health, thinking I could get along without it. I soon began to realize that my physical condition was anything but harmonious; in

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fact, I was a nervous wreck. More to please a friend than through any desire of my own, I consented to see a physician, who gave me a thorough examination and stated that there was not a sound organ in my body. I had lost faith in *materia medica* and would not listen to his offer to treat me, as physicians had never permanently relieved me. I continued in this condition till March, 1910, when I purchased a copy of Science and Health and started to study in earnest. In a short time I began to improve and in a year was in perfect health. My husband then took up the study, and together we have continued to work, growing better physically, mentally, and morally.

I am thankful for all these blessings,—thankful to God for giving us His perfect expression, Christ Jesus, and grateful to Mrs. Eddy for the discovery of Christian Science.

LENORE CLARK, San Diego, Cal.

I wish to testify to the truth of the testimony given by my wife. It has been five years since I tasted liquor or had any desire for it. I have also been healed of the tobacco habit, which had bound me for thirty years. It would be impossible to tell of the harmony, peace, and joy we have experienced in our home since we began the study of Christian Science. I am indeed thankful that I have learned, as Mrs. Eddy says in Science and Health (p. 196), that "sin makes its own hell, and goodness its own heaven."—STEPHEN CLARK.

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Knowing that every testimony of healing is sure to benefit some one who is in need of help, I feel that, having received so many blessings, I can best show my gratitude by telling about some of them. It is six years since I became acquainted with Christian Science, and during that time I have been healed of acute lung trouble, a severe stomach disorder, biliousness, blood-poisoning, an ulcerated tooth, and a bowel difficulty. My daughter was healed of rheumatism, nervous exhaustion, and a throat affection. Five years ago my son was healed of a malignant growth of the throat, and has been perfectly well ever since.

For all of these blessings I am indeed thankful. I am also grateful for the knowledge of God as taught by Mrs. Eddy in Christian Science.

EMMA C. MCPHETRIDGE, Indianapolis, Ind.

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In January, 1911, I became ill with influenza, and according to medical diagnosis just escaped acute lung trouble. After apparent recovery I pursued my customary vocation until the following spring, but did not regain the flesh I had lost or my normal strength. I was then stricken with a nervous breakdown, suffering all the physical and mental distress which accompanies this condition, including sleeplessness, loss of appetite, and a derangement of every function of the body. All that will-power, the kindly doctor, medicine, loving friends, and change of scene could do to relieve me was done, but with only temporary relief. After remaining in the mountains for about four months and a half, I returned home somewhat improved, but soon relapsed into a condition fully as bad as before.

I realized that material means did not bring a permanent cure, and so, knowing that God as understood and revealed by Christian Science had healed those who had accepted it, and being advised and encouraged to try it by one who had experienced its healing power, I did so, after some hesitancy. I had been for a number of years a churchman, a student as well as a teacher of the Bible, loving its teachings and meeting with some success. God, however, overruled my hesitancy and led me to a practitioner, who gladly responded to my needs. In seven days, to the joy of myself and family, I was able to attend to my duties with health and comfort.

Friends who did not understand Christian Science, advised me not to take up my past vocation, predicting that I would soon have to give it up; but the practitioner told me to take up any work that I desired to do, and to go back to the former position if it was still open to me. This I did, and during the busiest season. Nevertheless I steadily gained flesh, so that in a short time my weight exceeded that previous to my sickness.

Several years ago I was very fond of tobacco, but without any effort on my part to give up its use, the desire to indulge in it left me, and I did not again resort to it until in the sickness of 1911 the belief that smoking would be a comfort took a strong hold upon me. I smoked six to eight cigars a day, but when I received healing in Christian Science for the nervous breakdown, the desire for tobacco entirely disappeared and has never returned.

I am in excellent health, and friends say they never saw me looking so well. During the past few years we have had many proofs of the ever present help mentioned in the ninety-first psalm. Christian Science has brought relief for myself and family from all sickness and discord, blessing us with a deeper and fuller knowledge of God, for which I most heartily thank Him and His Christ. I am deeply grateful for the pure and loving thought that inspired Mrs. Eddy to give to the world the wonderful and practical book, "Science and Health with Key to the Scriptures," which has enabled so many to find the truth that makes free. I am also thankful for the Christian Science literature, which is a daily help, furnishing that spiritual food which we are ever seeking.

SAMUEL H. MILLER, Hyde Park, N. Y.

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I turned to Christian Science for physical healing. I had what is called paralysis of the bowels, and the doctor pronounced an operation necessary, although he said that he could not promise a permanent healing. It was expected that I would make my decision and go to the hospital the next day. During this period of doubt and indecision a Christian Science friend came in. When I informed her of my problem, she asked why I did not try Christian Science, saying that she had been healed of a similar condition, and it was God's work and permanent. I said, "If it is God's work, He is 'no respecter of persons,' and He will do as much for me."

I engaged a practitioner, and the healing was complete in five days. My happiness was unbounded at this freedom from bondage, as I had been afflicted since childhood, and had tried all the medicines recommended, but they would gradually cease to give relief. I had no Bible, but I never purchased anything so willingly as the Bible, also Science and Health. It seemed to me the nights were not long enough to read all I wanted. I cannot express my joy in knowing God as divine Mind, for I had believed in a personal God, and this seemed so impossible that I had grown to dislike to attend church. Jesus said, "Ye shall know the truth, and the truth shall make you free."

The first few years of my study of Christian Science seemed to be a test of my loyalty, and I surely had to prove each assertion I made. I felt so grateful for the change it had brought into my life that I wanted to tell all in whom I was interested, although I had been told not to talk too much. During one of these conversations the lady with whom I was talking asked me what I would do if I were suddenly attacked with appendicitis. I said I would depend on God. This seemed to make a great impression, but I resented her

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attitude. A few months later I had to prove my statement, as not only did I have a severe attack of appendicitis, but other complications were manifested. The Christian Science practitioner worked faithfully, and though the case yielded rather slowly, the healing was perfect. I am grateful for this experience, as through it I gained an invaluable lesson. On page 392 of Science and Health Mrs. Eddy says: "Stand porter at the door of thought. Admitting only such conclusions as you wish realized in bodily results, you will control yourself harmoniously."

I am exceedingly grateful for the advantages I have had in gaining a better understanding of God. Christian Science is used daily in our home to meet all problems that present themselves, and we find it not only a curative but a preventive in overcoming and mastering all forms of error. I thank God for this Christ-teaching, and am grateful to Mrs. Eddy for bringing it to this age in such form that we can understand and demonstrate our oneness with God. My desire is to use the understanding I have, assimilate more of this truth, eliminate from my consciousness all that is unlike God, and love my neighbor as myself.—Rose Ellen Todd, Chicago, Ill.

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[Translated from the German]

I gladly avail myself of the opportunity to express my thankfulness for the benefits derived from the study of Christian Science. In October, 1914, my daughter, then thirteen years old, became afflicted with an abnormal condition of the toe-nail, and as she had been obliged to submit to an operation twice before on account of the same trouble, I seemed at first to be overcome by fear. The child, however, clung to the truth and asked to be treated in Christian Science, so we went to a practitioner, who lovingly took the case. We had severe struggles to go through, much of the difficulty being caused by my own fear, but the practitioner worked on with unflinching faith and love and kept leading us into the right way. The healing took place in the beginning of December, and great indeed was our gratitude.

Some time ago the same trouble manifested itself in my own case. This time, however, I remained firm in the consciousness of Truth, knowing that the blessings of which my daughter had been the recipient were also for me. I wrote to the practitioner and endeavored to maintain a childlike attitude of thought in order that I might quickly respond to the touch of Truth. The healing was accomplished with a single treatment,—I sensed a decidedly beneficial effect, and knew that my letter must have reached the practitioner. It would be impossible to recount all the blessings which we have received through Christian Science. Our desire is that many others may be led to accept this glorious teaching which makes us happy and contented. We are deeply thankful to God, and grateful to the Discoverer of Christian Science.

Frau Clara Ergo, Neukölln bei Berlin, Germany.

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Whatever in love's name is truly done
To free the bound and lift the fallen one,
Is done to Christ. Whoso in deed and word
Is not against him, labors for our Lord.
When he who, sad and weary, longing sore
For love's sweet service, sought the sisters' door,
One saw the heavenly, one the human guest,
But who shall say which loved the Master best?

"By Their Works," *Whittier.*

From Our Exchanges

[The Christian Register]

The shallow optimist has said, "I don't care what happens so long as it doesn't happen to me." He is shallow because nothing happens that does not happen to him. No man can separate himself from his fellows or wholly escape the evil results of any act committed by any other. In the unity of life we are so closely bound together that no man can be hurt without injury to all. There is no event that occurs anywhere that has not its universal influence for good or ill. Sane selfishness demands that a man should care not only for what happens directly to him, but for that which indirectly just as surely affects his life and happiness. A realization of this closer interrelation of humanity will do much to create that broader sympathy and interest which is so essential in the betterment of social conditions today. The wise optimist declares, "I must care what happens, for it happens to me."

[The Christian Intelligencer]

Written large on the page of history and looming big on the horizon of current events is the truth that the word of the Lord shall stand forever. God's word of wrath at all sin and ungodliness is having abundant expression. God's word concerning the wages of sin and the value of righteousness to a nation is being declared like a writing on the wall. We are finding out that a nation's sin will find her out, that pride cometh before a fall, and that the only thing which emerges triumphant out of the drama of human life and history is the word of the Lord, the will of God, the commanding purpose of the Almighty in all His ways and works.

Must we then all go down into inevitable doom? Not at all. But the duty of the present is to hearken to the word of the Lord, to acquaint ourselves with what God has spoken concerning sin and salvation, to accept the word of God in all its claims and promises, its warnings and pleas, to accept it, believe it, appropriate it, and obey it, and to fashion life and ideals according to the enduring word of God. Our duty is repentance and faith, surrender and obedience, consecration and loyalty; for if we return unto the Lord, so great is His mercy toward us that He will take our lives up into His commanding purposes and deliver us from the bondage of corruption. "The word of the Lord abideth for ever;" and that eternal word contains this unalterable dictum: "He that doeth the will of God abideth for ever."

[Zion's Herald]

Our best is our best. Our best is far removed from what we are. We never come to our best until we have reached our final bit of staying power; until we have been ready to spend the last remnant of love and patience and generous living. Our best is to be found at the end of all that is good and pure and wise and brave and holy. A man never reaches his best until he has traversed a way that cries out for every ounce of manly stuff that he has in him. That is what our best is; and there are few who have it in them to give of their best. We may strive with what we like to think is heroic effort and give—our second best; but our best—ah, we are not ready to give that—it means so much, and the effort draws so upon our time and strength and intellect and resources. And so God and our fellows get that which is not our best.

We could give our best if we were willing. We possess all the faculties that are needed. We are intelligently informed as to the process. We have strong, steady, and sturdy qualities well within our grasp, which once we have laid hold of

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them would put us in fine fettle for doing our best; and what is more, there are few hours in the day when there are not some things which touch our lives that suggest the attractiveness of such a course. The best could be made to fit in a normal way into the every-day affairs of most of us. And yet there are too few of us who are ready to undertake the task of doing our best.

[*Western Christian Advocate*]

Elijah's victory over the prophets of Baal was a victory of the spirit, . . . It is not probable that the people wholly understood the spiritual nature of that victory. It is certain that Elijah did not comprehend the real character of his inward strength. To him Jehovah was too much the power made manifest in thunder and fire and torrent. He forgot to seek his God as an inward presence. Hence his mad panic when the fire had burned out on Carmel and the rain and the wind had ceased. He did well to go from Mount Carmel to Mount Horeb. There were certain inner mysteries that the former had failed to teach him. He assumed that he was in the counsels of the Almighty and that divine power had been remiss in its action. Therefore Jehovah led him out on the mount. A "strong wind rent the mountains, . . . and after the wind an earthquake; . . . and after the earthquake a fire." These were Jehovah's ministers, but Jehovah was not in wind or earthquake or fire. Then there spoke a "still small voice." When Elijah heard this voice he put his mantle before his face and went out. He had received his lesson.

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

Be not deceived; today Christ is moving on to fresh conquests and you are called to be on his side. In all the tumult and upheaval of the hour, behold the outcry of the powers of evil as they recognize him who alone has power to cast them out. Christ needs a voice: do you be his voice. He needs a soul through which to shed his light upon dark places of the earth: do you be that soul. He needs courageous and faithful hearts whereby to manifest his love and compassion: give him yours. As his instrument you will be invincible, though all the powers of hell compass you about and threaten the destruction of the good you hold in trust. The strongest man on earth today is the man, whoever he may be, through whom Christ casts out devils. The world may not know it, but the devils do.

[*Northwestern Christian Advocate*]

The question comes, Why not cultivate a spirit that looks upon none as stranger and all as friends? Such a broad and generous spirit is no vagrant thing. The art of recognizing earthly friends is worthy of fondest cultivation. How useful such an accomplishment would be in effectually guarding against enmities that so often a too meager knowledge of each other engenders. If we should apply ourselves in the spirit of the Master, who always gave forth a kindly and winning word, even unto the Samaritan, we think there would be a happy discovery of a host of hitherto unfound friends whom we would learn to know and esteem.

[*New-Church Messenger*]

God has provided the Bible as the rule of life and as the instrument through which He reveals Himself. Unbounded is the gratitude for the divine opening of His Word, that we do not have to pursue an endless search into doubtful historical conclusions to find God. The true idea of Him is found only in the Word, and now the Word is divinely opened to the rational mind, showing the way to a true and satisfactory idea of God, the Father in heaven.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

Attention is called to the change in price (see also last cover page) on single copies of the following volumes of Mrs. Eddy's writings when sent by mail postpaid from the office of the publisher, Allison V. Stewart, Falmouth and St. Paul Streets, Boston, Massachusetts:

Science and Health (cloth) from $3.18 to $3.00; Retrospection and Introspection (cloth) from $1.06 to $1.00; Unity of Good (cloth) from 65 cents to 60 cents; Pulpit and Press (cloth) from $1.06 to $1.00; Rudimental Divine Science (cloth) from 55 cents to 50 cents; No and Yes (cloth) from 60 cents to 55 cents; Messages to The Mother Church (cloth) from $1.56 to $1.50; Christian Science vs. Pantheism (pebbled cloth) from 26 cents to 25 cents; Message to The Mother Church, June, 1900 (paper), from 26 cents to 25 cents; Christian Healing and The People's Idea of God (cloth) from 60 cents to 55 cents; Christian Healing (paper) from 21 cents to 20 cents; The People's Idea of God (paper) from 21 cents to 20 cents.

The above changes do not constitute a reduction in the price of Mrs. Eddy's works, but save the purchaser the postage on single copies of the volumes specified.

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From the Editor

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

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From the Publishing Society

Inasmuch as postal regulations require that monthly and quarterly periodicals intended for the middle and western states must be carried by freight from Boston to central distributing points, five to twelve days more time should be allowed for their delivery than is necessary for the *Monitor* or *Sentinel*. Librarians will please remember this in placing orders which must reach the reading-rooms at a given date.

The pamphlet, "Fulfilling the Law," has been translated into Danish, "Lovens Fylde," and is now published and on sale. This new pamphlet has the English version printed opposite each page of the translation.

The pamphlet entitled "The Father's Business," already printed in English and German, has been translated into Swedish, "I Faderns Tjänst," and is now published with the English and Swedish versions on opposite pages.

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From the Clerk of The Mother Church

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

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

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From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

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

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The Christian Science Journal

Published Monthly

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

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

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

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The Christian Science Quarterly

Published January, April, July, and October

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

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

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The Christian Science Monitor

Published Every Day, Except Sunday

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

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Der Herold der Christian Science

Published Monthly

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

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

Vol. XVIII No. 6

Boston, October 9, 1915

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Christian Science Sentinel

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Items of Interest

Connecticut College for Women, at New London, the first institution of its kind in the state, opened this fall with an entering class of more than one hundred students. The buildings stand on a wooded eminence overlooking the Thames river, with a panorama of hill and valley, sea and shore. More than three hundred acres of woodland and field are included in this property, which stretches from one of the highest points in the city down to the bank of the river. The curriculum includes not only the usual academic subjects, but also departments in music, fine and applied arts, and vocational training. Three Hartford women, now members of the board of trustees, started five years ago the movement which has resulted in the opening of this college. Various places in the state offered sites for the institution. A campaign for the raising of $100,000 in New London was conducted with such enthusiasm that $35,000 more than the required amount was secured. Later Morton L. Plant gave $1,000,000 as an endowment fund, the income to be used in defraying the running expenses of the institution. The college plant as thus far constructed consists of a large natural science hall, two dormitories erected with an additional $120,000 given by Mr. Plant and to be known as Plant and Blackstone houses, and a refectory, which is to be called Thames Hall.

Five hundred and sixty-nine acres of land have been added to the state experiment farm operated under the supervision of the University of Tennessee, Knoxville. It was through the efforts of the Knoxville board of commerce that the movement for the purchase of this additional land was launched and carried through. The purchase price was $140,000. It is the plan of the dean of the college of agriculture to make of Knox county a model in rural school organization and agricultural development. He estimated that from ten thousand to fifteen thousand farmers will visit the experiment station annually from all parts of the state. It is thought that this expansion of the farm plant will enable the college of agriculture to attract, through the future growth of the institution, national live-stock and agricultural meetings that are quite impossible at the present time. A bill is now before the state legislative body which, when passed, will give the university $200,000 additional to spend in the improvement of its buildings during 1915 and 1916.

American and Honduran planters are constructing a railroad through the Mosquitia district of Honduras. This district, extending from Iriona to the boundary of Nicaragua with over eighty miles of seacoast, and extending back into the interior an equal distance, is one of the richest in natural resources of any district in the republic. Mahogany and other hard and cabinet woods are found in the forest, and the virgin land, when cleared only by the axe and the machete and planted to bananas, yields bountifully. The lower lands produce rice in abundance, while rubber grows wild in the forest and under cultivation. There are also thousands of acres of land suitable to cattle raising on a large scale. Many of the creek beds have yielded placer gold. The lack of men is a serious labor problem.

The United States forest service has standardized trail construction in the western states, and settlers, miners, and range users realize that the construction of these trails through the mountains will contribute to the prosperity of both individuals and communities. Mere ways through the forest, constructed by unskilled builders, are not matters of permanent forest improvement. A forest service trail today is a narrow highway over which a pack animal can travel with safety during the usual period when the need for a highway exists. Such trails are constructed under the immediate supervision of forest rangers educated and trained in the skill of highway construction and have all the essential features of a substantial wagon road.

The state of Mississippi has recently completed its title to the ground on which its Capitol is built, the department of the interior having within a short time issued a patent establishing once and for all the right to this property. The act of Congress creating the state of Mississippi made provision also for ceding to that state all public lands within its boundaries held by the United States. But in order to make the transfer of land complete, it was necessary for Mississippi subsequently to secure from the public land office a patent on the federal lands thus included. This formality was only recently complied with.

The western water-power conference at Portland, Ore., discussed the Ferris bill. The report of the minority of the resolutions committee opposing anything that savors of federal control of the water-power within the several states was adopted by the conference. It declared that the leasing clause of the Ferris bill is objectionable. The resolutions adopted contain a preamble in which it is declared that the public lands have been disposed of by the government at bare cost, and any departure from this policy in the matter of disposing of water-power would be un-American.

The good roads congress will meet in Worcester, Mass., in December, and it is expected that more than one thousand delegates from various sections of the United States will be present. The governors of the six New England states, also the mayors, city engineers, and street and county commissioners of New England, are to be invited to attend.

If the United States Coast and Geodetic Survey can obtain enough money from Congress it will carry out its present plan of "wire-dragging" Boston harbor. During the year just drawing to a close the survey has covered some two hundred square miles of the bottom of the sea in the approaches to Boston. This method of charting the floor of the harbor is much more thorough than is possible with soundings.

Bird-houses are being placed by boy scouts in the trees of the Alameda, Santiago, Chile, and it is promised that the police will assist them in protecting the birds. A number of secondary schools are trying to interest their pupils in similar work in the parks and on San Lucia hill.

The government executives of Argentina have just authorized the payment of $444,436 m/n (paper dollars) to the management of the new port works of Buenos Aires for further construction. This is one of a series of payments being made to construct an elaborate harbor system for the city.

Movements of the slides on the east and west banks of the canal at Culebra, Panama Canal, caused a suspension of traffic through the cut from Aug. 7 to 10, and again from Sept. 4 to 9 inclusive. The section of channel affected by the two Culebra slides extends a distance of 2,800 feet.

The National Retail Clothiers Association, at its recent convention in Chicago, instructed its resolutions committee to draw up a resolution favoring the establishment of the dye industry in the United States so as permanently to take care of all American needs.

The capital invested in the mineral water industry in the southwestern portion of the Cape province, South Africa, amounts to £180,000. Four hundred employees are engaged, and the annual output is in the region of twenty million bottles of a value of about £125,000.

The receiver of the Chicago, Rock Island & Pacific Railroad Company has brought suit in the supreme court at New York to recover $7,500,000 from the directors of the Chicago, Rock Island & Pacific Railroad Company.

The Union Pacific Railway carried 8,951,364 passengers in the fiscal year ended June 30, 1915, without the loss of a single life. This includes not only passengers on trains but passengers getting off and on trains.

The Wheeling & Lake Erie Railroad has ordered 750 gondola cars from the Standard Steel Company and 200 automobile cars from the Western Steel & Foundry Company.

For the twelve months ending with Aug. 31, 1915, exports from the United States aggregated $3,035,033,280. Twelve months' imports of merchandise totaled $1,669,698,934.

Denver boy scouts during a two weeks' encampment at Glenisle constructed a trail two and a half miles long in the United States forest reserve on the Caribou trail.

The yield in the "grape belt" of New York is estimated at seventy-two thousand tons. Six thousand cars will be required to transport the product to the markets.

The government expert of Argentina who has charge of the distribution of seed, has just finished distributing 2,550,000 kilos of wheat seed and 600,000 kilos of flax.

Since 1811, when the first contribution to the "conscience fund" in the treasury department of the United States was made, it has grown to the sum of $453,000.

The number of state employees in Massachusetts is 25,065, and the annual payroll amounts to $7,281,339.24.

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Christian Science Sentinel

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

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Fruitful Testimony

ROBERT NALL

If as loyal Christian Scientists we were called upon to take our place on the witness-stand of a court of justice or inquiry, and testify on behalf of our faith, what would be the character of our testimony? Would we be ready to declare boldly and without reservation the truth as far as we know it, and to affirm our abiding conviction in the fundamental doctrines of the Science of Christianity? Would we be prepared to say that we rely wholly upon God as infinite Mind and divine Love to heal sickness as well as to destroy sin? It is for each one to answer for himself. But there is this to be remembered: that we cannot evade witnessing in our daily lives, and that the quality of our testimony may indicate our progress in Science and our courage and capacity to refute material sense, to extirpate false beliefs, and to grow in the consciousness of Life and immortality.

One can never forget the experiences of Peter as related in the gospel narratives. Carried away by emotion, there was a day when he vociferously proclaimed his willingness to die rather than be recreant to the Master; yet not long after he "followed afar off," doubting, timorous, unhappy, until when put to the test of public avowal he plunged headlong into a reversal of his previous protestations of fidelity. Fortunately the graphic story does not end there. How could it? Next to John, one thinks that Jesus must have had a special love for Peter, for in him he recognized mental qualities that would make him valiant and true.

Is this not why the angelic messenger singled out Peter by name in the message given to the women at the sacred sepulcher, "Tell his disciples and Peter"? What a gentle, gracious, loving reminder that denial had not shut the door of hope, a reminder which was confirmed in the memorable assemblage of the Master and his followers at the sea of Tiberias after his resurrection! And the sequel? Read it in the early chapters of the Acts; and behold the transformation! Was there ever a more inspiring illustration of the power of Truth to be victorious over mortal sense? In substituting for the "old man" that "new man, which after God is created in righteousness and true holiness," Peter was one of the first to be endued with power, and to become a witness for Christ in a world buried in materialism and the worst forms of idolatry. And of the fruits of his witnessing there can be no end.

It is always refreshing and stimulating to think how much we owe to the faithful testimony and labors of others, but more than that, how much we owe to divine Love; for "the Spirit itself beareth witness with our spirit, that we are the children of God." Does not this mean that we are coming to know the spiritual man, to gain some glimpse of the spiritual sense of harmony, to discern our birthright in God, "heirs of God, and joint-heirs with Christ," and to be assured that there is no human power which can deprive us of this possessory title to all good? Moreover, there is divine and human testimony for our edification and encouragement. Jesus said that the "works" which the Father had given him to do bore witness of him; and then he added, "The Father himself . . . hath borne witness of me."

Who can avow that the "works" are not an integral part of the gospel of eternal salvation? And are we not "compassed about" with a great "cloud of witnesses"? Because of their faith, their loyalty, their perfect trust, their continuance in well-doing, we are emboldened to pursue the path of truth, recognizing that in the activity of good we find our most fruitful environment. On this road spiritual poverty or decadence will find no lodgment in our experience. If we have even in a measure demonstrated the truth and touched even the hem of vital Christianity, it is our privilege to thank God for the sweet and sacred presence of Love and of Love's redemptive work, and to be so lifted up in spiritual understanding that we shall be continuously bringing tithes into the divine storehouse, to be followed by proof that God is ever faithful and pours out His blessings beyond our capacity to receive. To this end, see how the nature of our testimony is guarded when we are true to the Bible and to our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. A theologian has just written that "the one certainty, the one true orthodoxy, is love, and the one heresy its lack," and he appositely quotes John, "He that loveth not knoweth not God; for God is love."

Here then is the very quintessence of all that our Leader taught as she followed Christ. In an address at one of the annual meetings of The Mother Church she affirmed that "the fulfilment of divine Love in our lives is the demand of this hour—the special demand" (The First Church of Christ, Scientist, and Miscellany, p. 131). This is the only gospel of the kingdom. And while it is perfectly true that Christianity is not a creed but a life, Christian Scientists are specially favored in expounding and witnessing to this life. They are not tempted to wander into theological by-paths in search for truth. Theirs is not academical or theoretical testimony; nor is it qualified by those hypothetical elements whose nature is so distracting and disturbing as to make it impossible for the student to arrive at anything like certitude. Conviction, if it is to be an auxiliary in redemptive efficacy, can only be based upon sound reasoning, and there can be no such reasoning except that which acknowledges spiritual causation for all that is real and eternal. Hence it is that mankind has now a positive, rational, and logical exposition of truth in the writings of our Leader and in the Lesson-Sermons. These are accomplishing a beneficent work beyond conception in clarifying and unifying human consciousness, and leading to that happy time when the consensus of thought will be that the "signs" which "follow them that believe" are those only which testify truly to God's presence and power in the operation of spiritual law.

All true testimony is work for others, the highest spiritual altruism. We love because we are loved. We give because we have received. Christian Science and selfishness are at opposite poles; the two cannot exist side by side. If we would be victorious, necessity will impel the cultivation of every spiritual quality. "The advancing stages of Christian Science," Mrs. Eddy says, "are gained through growth, not accretion" (Miscellaneous Writings, p. 206); that is, there can be no extraneous addition to that unfoldment of truth which is our surest passport to fruitful consecration. Our

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spiritual lives are like a well watered garden when we are about our Father's business. What that is, we can each one learn. The spiritual aroma which comes from daily communion with our divine source is a reflection of Love that will penetrate into the darkest mentality and sweep away the musty cobwebs of educated fallacies and exploded beliefs, arousing the sick and weary ones to a sense of human failure to give relief. We are sponsors for a wealth of blessing that has come to us; and our charter, the messages in the books we daily study, emphasizes our obligation to distribute this wisely and well. Thus we shall fulfil our Leader's admonition when she said (Miscellaneous Writings, p. 207), that her "life-purpose" was "to impress humanity with the genuine recognition of practical, operative Christian Science."

Spiritual Discernment

MILDRED SPRING CASE, A.B.

MAETERLINCK once said, in substance, that if our eyes were made differently, we could see through leather just as readily as we can through glass. If, for instance, our human vision were as penetrating as an X-ray, the objects beyond the leather would be as discernible as the objects beyond the glass. The difficulty is evidently with our discernment, for obviously the things beyond the leather are no farther away than the things beyond the glass. So it is with the belief of death. God's children, who dwell forever as ideas in the eternal Mind, can really never pass away or leave us, but by wrongly thinking of them as material, we put the belief in death and separation, or a belief in a material life which has been lost, between ourselves and others of God's children. In reality they are spiritually just as near us now as before we believed them dead. It behooves us, therefore, to clear our perception of all that pertains to the material, to see through the opaqueness of material beliefs with the eyes of spiritual discernment which are really ours.

Some time ago I had a quarrel with a very dear friend. For days I saw that friend as the embodiment of all that was unkind, unjust, and disloyal. Now in reality this friend was unusually radiant with kindness, justice, and loyalty, but I was putting between us the barrier of material, erroneous belief, so I could not see her as she really was, and consequently the sense of separation was very strong. Even when in the same room, we might as well have been a hundred miles apart, so far as any sense of nearness existed between us. Eventually, however, the truth cleared away that mist, the misconception, and I saw the real child of God, loving, kind, a perfect reflection. Immediately the sense of separation was dispelled, and the oneness of all God's children in infinite Mind was established.

Similarly, so long as we think of our friends as made up of inanimate bones, brains, flesh,—in other words, as material beings who have died,—we are putting an opaque, erroneous belief between ourselves and them. When they were with us, it was the spirit of love, kindness, unselfishness, happy humor, the expression of God's ideas, which we loved in them, not the material body, which is but dust. Then why should we so suddenly change and think of a friend as a lifeless corpse? Are not our dear ones still the eternal manifestation of God's eternal qualities? Until we see them as God's spiritual children, forever existing in divine Mind, there is a sense of separation between ourselves and them. To realize again our spiritual oneness with them, we must clear away the mist of material beliefs from before our eyes, our inward vision, then the unity of all God's children will no longer be thought of as transient, a dream soon shattered, a myth without actuality in our own experience; but with the realizing sense of God's ever-presence will come the corresponding nearness of all God's children.

Obviously, so long as our own consciousness is full of unloveliness, we cannot see the reflection of Love in those around us, for we cannot put new wine into old bottles and expect it to be pure and clear. We must first clear our own consciousness of all that is unlike God, good, then our perception is no longer blurred, and we can see God's children as near and dear, existing with us in the one infinite divine Mind, for God is All-in-all.

Jesus, who said of the supposedly dead maiden, "She is not dead, but sleepeth," also said that we cannot serve both God and mammon. We cannot expect to discern spiritually those who seem to be dead, so long as we see them as material. In Science and Health Mrs. Eddy tells us: "Perfection is not expressed through imperfection. Spirit is not made manifest through matter, the antipode of Spirit." Again, "Spirit is not materially tangible" (pp. 72, 78). Jesus could not have raised Jairus' daughter from the dream of death had he admitted that matter ever had power to separate Life from its manifestation and to darken human experience with sorrow and death. On page 386 of the text-book we are told of the grief and sorrow that was experienced because of "a blundering despatch, mistakenly announcing the death of a friend." Mrs. Eddy says that we think our anguish is occasioned by our loss, but when another message comes stating that the first one was false, that the friend still lives, this heals our grief, proving that it was our own sense of loss, our belief in death, that caused the grief.

Christian Science has come to reinstate the knowledge of God as the only Life. It is correcting the old message of death by the higher realization that in God "we live, and move, and have our being," now and forever. It is declaring the forever fact that life is now and always has been purely spiritual, assuring us that if there ever was a time when God's reflection could die, God Himself would cease to be a living entity. We are awakening, consequently, to our responsibility as children of the eternal Father-Mother God, for to believe in death would be to dishonor God, who is Life. Christian Science enjoins us to clear away the mists which blur our spiritual discernment, the discernment which alone can see through the solidified material beliefs, and to know constantly and actively that our life is "hid with Christ in God."



"No variableness"

FRANCES S. WEAVER

PERHAPS no aspect of Christian Science appeals more strongly to mortals than the teaching that God is divine Principle. The writer recalls the shifting scenes of her girlhood, the constantly changing conditions and environment, the lack of tenacity in friendships, the discords, and the ceaseless unrest amounting to agony. Contrasted with all this is the great peace and contentment which came with the dawning consciousness of God as Spirit, Principle,—fixed, immovable,—Love unchanging, Truth invariable, and Life harmonious. Here we may remember that the ten commandments were written on tablets of stone, significant of their unyielding basis or Principle.

In the so-called material universe nothing is permanent, nothing is stable. With the ever changing theories as to cause and effect, the material wisdom of yesterday is the foolishness of today; the firm friends of today are the avowed enemies of tomorrow. Happiness dependent upon the senses, material circumstances, or human associations, or

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resting upon the false teaching of the schools, is not enduring happiness, since at any moment one may be plunged into intense misery. Health which is the result of the mesmeric influence of belief in drugs, soothing and quieting the human mind, or upon any material condition whatsoever, is not permanent health, since at any instant the condition may change to belief in extreme suffering. In fact, as Mrs. Eddy has said (Science and Health, p. 374), "it is like walking in darkness on the edge of a precipice."

How different are the happiness and health attained through the understanding of God and of man's relation to Him, states as unchanging as God Himself. The consciousness that the real universe is spiritual and perfect, that man is God's child, spiritual and good (not material and evil), the object of His tender care, a part of His plan, created for a purpose and forever sustained, directed, and protected by divine Love,—this gives a happiness that no experience of mortal existence can ever dim, since the material universe, with its injustice and misery, is seen to be illusory and unreal and not the fact of being. There is but one universe,—the spiritual; and man is God's spiritual child. Likewise, health which is the result of the understanding of God's law of harmony is permanent, irreversible, forever above and beyond the illusion of matter and its supposed laws.

So, to the discontented mortal, without anchor, seeking happiness, health, and peace in the material, and never finding them, the consciousness of the unchangeableness of God, good, and His laws, brings buoyancy and tranquillity. When we learn that "outside the material sense of things, all is harmony" (Science and Health, p. 489), the beliefs of materiality lose their power to terrify, and the whims and caprices of mortals no longer disturb. Mortal man (the counterfeit man) alone is variable, unstable, vacillating. God's child, the spiritual real man, is as constant and tenacious in good as is God, divine Principle.

Testimony Meetings

GENEVIEVE THOMAS PIERSON

THE Wednesday evening testimony meetings were not appreciated by the writer when she first began the study of Christian Science. They were thought to be good only when all of the testimonies were strong, clear, and concise, and when given by experienced Scientists. This state of consciousness was, however, regarded as anxiety for the Christian Science movement, so it was not recognized as egotism and criticism. There was an insistent desire to stay away from these meetings, and a suggestion presented itself that the Sunday morning service was enough for spiritual growth,—an argument which, if heeded, would lead to the elimination of these mid-week meetings of manifest fruitage.

Thanks be to the impulsion of the one "only wise," that a religion which declares the word of God and brings forth fruit is revealed in Science and Health and all our other Christian Science literature, and that the testimony of healing has now a metaphysical significance. The Sunday service is enriched by the word declared, and the Wednesday evening service is its fruitage. Soon after the temptation to stay away from these meetings, the first reader of the church which the writer attended, was heard to say that he had greatly enjoyed the preparation of the Wednesday evening readings. He was asked more about this work, and an explanation was cheerfully given which showed something of the time and care bestowed upon this branch of the Christian Science movement that heretofore had not been properly valued by the writer.

Interest was aroused to trace for one's self the symmetrical unfoldment of the subject presented, and the hymns held a higher place in consciousness than ever before. As appreciation of the endeavor of the reader grew, thought was purified and made ready to perceive beauties heretofore hidden in the simplest testimony. There also came the realization that this was a most wonderful school in which to learn to affiliate with our fellow men, an opportunity to accept gratefully the good and to pass over that which seemed to be of less value. Many lessons were learned after the meetings were over, in listening to expressions of gratitude to the different speakers, and what held little value to one was seen to be of great importance to another. This too was a blow to egotism, personal judgment, and the mistake of comparing one with another.

With growing wonderment at the greatness of the Christian Science movement, as seen from spiritual and educational standpoints, came the desire to add one's own testimony. An effort was put forth to find what was considered an ideal testimony, so two or three hours were spent in the reading-room for research on this subject. The Church Manual, as well as the testimonies in the *Sentinels*, was read and found most helpful. Recently another afternoon was spent in the reading-room, and the librarian placed before the inquirer the early and late *Sentinels* which were bound and indexed. In these were found articles which contained a few "don'ts" regarding the giving of testimonies which would be helpful to all earnest workers, and especially to those who delight in expressing thanks for the Christian Science literature and all that has come to them through the loving efforts of our beloved Leader, Mrs. Eddy, who tells us that "gratitude is much more than a verbal expression of thanks" (Science and Health, p. 3). To give a testimony including gratitude for our periodicals and not to observe some of the simplest and most explicit directions contained therein, would be barren thanks indeed. The following are some of the direct and implied helps gleaned from the research.

In giving testimonies, descriptions of symptoms and disease are discountenanced, as are also preaching and exhorting, with the rehearsal of conversations and unnecessary details, as well as technical terms and overemphasis of speech and manner, all of which tend to turn thought to personality instead of to God. A sense of levity in testimonies is entirely out of line with the dignity and solemnity of our meetings. The wayfarer does not come to be amused, but to learn of the works of Christian Science. It is also made clear that while a spiritualized thought which accompanies an experience of healing may be given, yet the explanation of texts either from the Bible or from Science and Health or any other of Mrs. Eddy's works is to be avoided.

We are reminded that the Bible and Science and Health are "our only preachers," as stated in the Explanatory Note of *The Christian Science Quarterly*, and the admonition that readers "shall make no remarks explanatory of the Lesson-Sermon at any time" (Church Manual, Art. III, Sect. 6), is significant of the attitude expected of a church-member at the Wednesday evening service. A Christian Scientist may find lessons everywhere; for instance, an article that appeared in a popular farm journal was found helpful. It contained these words: "The farmer does not want to be talked at; he does not want to be told what to do; he simply wants to know what has been successfully done." Is not this the attitude of the "stranger that is within thy gate"?

Very early the opportunity came to the writer to help in establishing a Christian Science church in her home city, and the sense of responsibility which persisted in presenting itself to her as a new board member was oppressive. This was most

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noticeable during pauses which occurred occasionally during the time given for testimonies on some Wednesday evenings. At a board meeting which followed such a service, the members reported that they had endeavored to spiritualize their own thought in trying to realize the completeness of the divine presence during such periods. Anxiety over these seemingly long periods of silence was erased when it was found that healing occurred during those moments and that subsequent meetings manifested an unusual sense of freedom. It was learned that no apology by any individual was needed for the seeming lack of gratitude evidenced by silence, and that reference to the error only enlarged the sense of lack; whereas, by holding to the fact that gratitude is present, we help the willing ones in the congregation to tell of blessings received through the application of Christian Science. Often one who had never before given a testimony would be led to speak at this time, and so "filling in" testimonies would be found unnecessary. There is no occasion for anxiety in the unfoldment of church work in Christian Science, since Truth heals the sick and we should rejoice that we are given the privilege of telling about it to those who need its aid.

Fear Proved Baseless

JAMES PEDDLE

It was between times, neither light nor dark, and the sun that had slowly passed behind the distant hills a while ago, seemed loath to yield, even for a few short hours, his sovereign rights to those lesser luminaries that one by one glimmered in the somber sky. It was the time when details soften, when all conditions make for thought and meditation, and when, besides, imagination may if uncontrolled carry us on its visionary pinions into the realm of dream things. The writer was quietly strolling through the streets of his home suburb that lies on one of the hills rising from the waters of Sydney's beautiful harbor. Few people seemed to appreciate the charm of time and place, or few perhaps had leisure to enjoy it, for scarcely a human being had appeared to disturb the solitude, until at the end of half an hour's walk, upon turning a corner, a child was seen a few yards away leaning against a garden fence, his face buried in folded arms, his tiny frame shaken with sobs.

The touch of a warm hand and a few minutes' friendly talk by one who, being a man, would seem to the baby thought too big for trouble to reach, brought some relief, and the little one began to tell in broken words the cause of so much woe. "I'm afraid of them things on the ground," he said. After finding out what the child meant, I saw that the "things on the ground," a few feet away, were a handful of dead leaves which had fallen from a near-by tree and were moving gently in the evening breeze. I took the boy by the hand and we walked along together; we looked at the dead leaves, handled them, saw them for exactly what they were, saw how foolish it was to believe that they could possibly hurt anybody, then directed our steps toward his destination half a block away. As we walked along we talked, and when I left him at the door of his parents' home we could both laugh at his trouble, and he promised that he would never again be afraid of dead leaves.

I continued my stroll, thinking of the incident and of the little fellow's distress when there was nothing to fear. It was almost impossible to think of anything with less innate power either to help or to harm than those few dried relics of the summer. As there was nothing in them that could by any means arouse fear, its cause was not in them; it was in the pictures of the child's imagination which he associated with the rustling foliage but which had no foundation in fact. Then I thought of the foolishness of grown-up folk, too, for I was myself even then afraid of some troubles which had loomed large and threatening for many weeks, and memories brought to mind the fact that most of the friends we know, most of the people we meet, are as full of fear as the little chap I had just left. Fear dominates mortal thought. Men are afraid of one another, afraid of sickness, afraid of poverty, afraid of calamity, afraid of death; with faces averted and eyes covered, they crouch trembling and terrified at a thousand things they think they foresee, things they believe are there to do them harm. Yet the great Teacher whom we profess to believe and love was constantly saying to those he was helping to know the Father, "Be not afraid."

Sad to tell, for long years even the Master's professed followers forgot this, until Mrs. Eddy discovered the truth about the things that make men afraid; discovered that they are only pictures of mortal sense, dream-shadows that no strength of conviction, no weight of sense-testimony, can make real, for they have neither entity nor Principle. Finding mankind full of woe, like the child of my story, and prompted and sustained by unselfed love, she devoted her life to the purpose of making known the truth she had discovered. This truth, set forth in the Christian Science textbook, "Science and Health with Key to the Scriptures," is an antidote for every distorted picture, every false dream. On page 469 Mrs. Eddy writes, "With one Father, even God, the whole family of man would be brethren;" and when this truth about man, the real spiritual man, comes into human consciousness, trust and confidence and mutual help are manifested in human relationships, instead of fear, suspicion, and doubt. Then on page 494 we read, "Divine Love always has met and always will meet every human need." As this truth about supply and the protecting care of our heavenly Father comes into our consciousness, poverty and calamity, and the fear of them, pass out of our experience.

When we begin to recognize the one supreme Mind, God, sin and sickness begin to disappear, and as understanding grows, these errors, and finally the experience of death itself, will be seen for what they really are, false beliefs of mortal mind, and they will vanish away, be completely destroyed. Seen in the light of eternal verities, in which all is harmony,—God's children living in an atmosphere of divine Love,—the woes "that flesh is heir to" will have no more power to frighten or to harm us than the dead leaves had power to harm the child as they rustled in the wind on that autumn evening.

[Written for the *Sentinel*]

Fantasy—Reality

ADA JANE MILLER

Imprisoned? No! There are no bars between
Us and our good. What seems to hold us fast
Is but illusion's fancied bond, dream-woven:
The warp, the woof, the weaver,—all are but
A fantasy, imagination's child,
Fear born, fear nurtured, and by fear enthralled.

Imprisoned? No! This fearsome, earth-born child
Is not of God or of His image, man.
Man knows no fear: he knows no Mind but God;
And man does aye express the wisdom, strength,
The beauty and the power of Life and Love,—
The Christ, who ever comes to heal and save!

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Selected Articles

[Judge Clifford P. Smith in *The Republican*, Springfield, Mass.]

Now and then a minister tries to dispose of Christian Science by identifying it with the Gnosticism of the second century. Your correspondent at East Northfield has just registered the latest effort of this kind. It does not appear that any particulars were given which would indicate a similarity between Gnosticism and Christian Science, and it would seem that the speaker offered his opinion that the latter is "the direct descendant" of the former as sufficient for his hearers. Since you have regarded this opinion as worth reporting, I trust that you will also publish a brief reference to certain pertinent facts.

It is to be observed, in the first place, that practically all the information regarding Gnosticism which has survived until now is contained in the polemical writings of its opponents. For this reason our information concerning Gnosticism may be somewhat like the information about Christian Science which a man might get by listening to ten or a dozen sermons against it. This is to say that we may have but little authentic information regarding the Gnostics. Such information as we have, however, does not disclose so much agreement between Gnosticism and Christian Science as it does between the Gnostics and the present majority of Christians. In the new International Encyclopedia we are told that the aim of Gnosticism was "to describe how the cosmic order was originally projected, then lost, and finally restored." This observation reminds one of creeds which are as yet more popular than Christian Science, particularly the doctrine of fallen man. In contrast with such theories and with Gnosticism, Christian Science, as Mrs. Eddy has said in Science and Health (p. 471), "holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history."

In several reference books we read that the Gnostics accepted Jesus as the Saviour of the world and revered Paul above other apostles, but rejected the Old Testament with its teaching of only one God. Such a position may be somewhat akin to the more personal forms of modern Christianity, but it could not be reconciled with Christian Science. In the same reference works we also learn that the Gnostics attributed the presence of evil in the world to the same cause to which it ascribed the presence of good. This view may correspond to a certain extent with the common belief that God permits or makes use of evil for good purposes, but it is utterly contrary to Christian Science.

We are told by several authors that the Gnostics were divided by practice into those who insisted on the necessity for an extremely ascetic manner of living and those who went to the other extreme and defended licentiousness. In practice, therefore, Gnosticism differed from Christian Science as much as it did from other branches of Christianity, which inculcate neither asceticism nor licentiousness. The goal which Christian Science sets before its adherents is to be attained gently, naturally, lawfully, "through better health and morals and as the result of spiritual growth" (Science and Health, p. 485).

As for the word "gnosis," or knowledge, which may hint a relation between Gnosticism and Christian Science because knowledge is related to science, the following quotation from the Encyclopedia Britannica is pertinent: "If we wish to grasp the peculiar character of the great Gnostic movement, we must take care not to be led astray by the catchword 'gnosis.'" The gnosis of the Gnostics was not what is commonly called knowledge or science, but was a peculiar esoteric concept depending on their classification of men into different orders with different capabilities. The gnosis or epignosis of Christian Science is simply spiritual understanding, which is regarded as the divine heritage of all men.

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[G. S. Paine in *Clark County Review*, Las Vegas, Nev.]

In connection with the good editorial mentioning Christian Science in a recent issue, let me say that the teaching of Christian Science is indeed that the mortal mind produces, as the editorial declares, a belief in the reality of the diseases which it self-consciously looks for. Christian Science, however, does not maintain that this same mortal mind—a person's mortal thought—can cure anything. On page 251 of "Science and Health with Key to the Scriptures" Mrs. Eddy shows how the Christian Scientist should govern the body "from the higher understanding that the divine Mind makes perfect, acts upon the so-called human mind through truth, leads the human mind to relinquish all error, to find the divine Mind to be the only Mind, and the healer of sin, disease, death." An understanding of Christian Science enables one to turn thought persistently in the right direction, toward God and His perfect creation, which is all there really is, and thus to reduce even a latent fear of disease to its native nothingness.

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[Brigman C. Odom in *The Noonday Sentinel*, Marshall, Texas]

"Christian Science Dissected" was the sermon-subject at the Christian Church in Marshall not long since, and as it was reported an effort was made to show that Christian Science is "a philosophy without wisdom; a science without facts; a religion without rational worship; a theology without God, and a Christianity without Christ." The mildest and most modest thing that can be said of these assertions is that they are wholly untrue. The test of wisdom is the practical results that follow the application of basic laws understood. Applying this rule, one can find no evidence for the conclusion that Christian Science is devoid of wisdom. Rather would an unprejudiced mind be forced to see, on account of the manifold good works of Christian Science, that it is applied wisdom. The wisdom of Christian Science is based on the understanding of God and His creation; hence, it is the most profound wisdom, the knowledge of which is life eternal.

One correctly informed could hardly make the statement that Christian Science is "a theology without God, and a Christianity without Christ." God and Jesus the Christ form the center and the circumference of Christian Science, which accepts one God, even the "true God, and Jesus Christ, whom thou hast sent." Christian Science is Christian because it admits of no deviation from the commands of Jesus the Christ, even including his injunction to heal the sick. It makes no concessions to evil and stands for justice and right. It is science because it is demonstrable knowledge—in this case knowledge about God and man, available in the improvement of every distressing human condition. Christian Science teaches absolute truth, even the truth of which Jesus spake when he said, "Ye shall know the truth, and the truth shall make you free." The admonition of Jesus, "If thou wilt enter into life, keep the commandments," is regarded seriously and practically by Christian Scientists. In the authorized Christian Science literature scarcely a paragraph can be found in which the thought of God and Christ Jesus is not emphasized. For example, on page 497 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes, "We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ."

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By rational worship is surely meant reasonable, intelligent, sane thinking and acting in matters pertaining to religion. Rational worship is plainly the application of the Master's teaching to preach the gospel and to heal the sick. Christian Science does not understand that this work should be left to a few ordained workers, but emphasizes the importance and necessity of daily deeds of love and good will by all its members. Christian Science is a most reasonable form of Christianity, appealing to reason more than to emotion. It explains logically and Biblically many points of Christianity over which scholastic theology has quibbled for centuries. It does away with inherited dogmas which do not stand the test of the commands of Jesus.

From the foregoing it will be seen that Christian Science is not only the Science or philosophy of life, but it is also the Science of redemption. It regenerates the human self; it awakens mortals to the truth about God and man, and so overcomes for them sin and disease, and gives a solution to every other human problem. Christian Science therefore appeals to suffering humanity. It not only tells them that they should escape from the prison-house of evil, but it tells them how to do it. It brings again to hopeless humanity the vision of Isaiah when he said, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

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[F. Elmo Robinson in *Tillamook* (Ore.) *Herald*]

An understanding of Christian Science is not attainable by a "two weeks" study of the subject; neither can so vast a theme be elucidated in a single article. The only possible way to obtain an understanding of Christian Science is through the study of its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which may be had at any Christian Science reading-room and at most public libraries. The book should be thoroughly studied with an honest and open mind, and its teachings faithfully applied. In this way alone can Christian Science be understood.

The writer of this article, himself a minister for about eight years in the same denomination as our critic, pursued just such an investigation of Christian Science. After four years of earnest but fruitless efforts to gain health through *materia medica*, physical culture, the practice of autosuggestion, and prayer as he then understood it, he began the investigation of Christian Science. This investigation was thorough and critical. Everything available on the subject of Christian Science was thoughtfully read. Having made a careful study of suggestive therapeutics prior to his investigation of Christian Science, he felt quite certain, until he had become familiar with the teachings of Christian Science, that the healing was accomplished by means of mental suggestion, but that Christian Scientists themselves were unaware of it.

After three or four years of earnest investigation, the writer became thoroughly convinced that Christian Science is in perfect accord with the Scriptures and is indeed the religion of the Bible, and that the healings in Christian Science are the result of prayer. Of this healing prayer Mrs. Eddy says, "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love" (Science and Health, p. 1). In view of this fact it is quite apparent that a right understanding of God can no more be considered mental suggestion than a right understanding of the principle of mathematics could be so considered.

In attempting to state the basis of Christian Science our critic quotes the opinion of a writer on psychology as follows: "This system is based upon the assumption that matter has no real existence." I wish to state emphatically that Christian Science is not based upon the assumption of a series of negations or denials, but on the contrary is based upon the positive Scriptural teaching that "the Lord he is God; there is none else beside him." The Master taught that this God is Spirit, and the acceptance of these basic truths demands that we refuse to accede to matter, the suppositional opposite of Spirit, any power or reality. The denial of the existence of matter is therefore the logical result of the acknowledgment of the infinitude of Spirit.

Referring to Mrs. Eddy, our brother says, "It is not known whether the worthy lady, founder of the school, ever stopped to reduce her foundation principles to the form of a syllogism." Those who have really become familiar with Mrs. Eddy's teachings well know that they are the outgrowth of a long and prayerful study of the Bible, and that before giving her discovery to the world she thoroughly tested it by reason and demonstration. This is the way her basic teachings look in the form of syllogism: God is Spirit. Man is God's image and likeness; therefore man is spiritual. Our Master said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." From this we can only conclude that creation is spiritual and not material.

A great stumbling-block for many critics seems to be their failure to understand the sense in which the words "reality" and "unreality" are employed in Christian Science. Because of this they fail to understand the sense in which Christian Scientists deny sin, disease, and death. The Scriptures declare that "all things were made by him; and without him was not any thing made that was made." From this statement of Holy Writ it may be reasonably concluded that all that has real existence God made, and it is said that "God saw every thing that he had made, and, behold, it was very good," and further, that "whatsoever God doeth, it shall be forever." The term "reality," as used in Christian Science, is applied to that which is God-created and eternal, and the term "unreality" to that which is not God-created and hence is temporary, an appearance, an experience of the carnal or mortal mind. For example, from the standpoint of the science of mathematics the statement "Five and five are ten," is real and true; but from the same standpoint the statement "Five and five are thirteen," is not real or true. Indeed, it is inconsistent, and may be said to be only an appearance to the mentality which believes it.

Our critic would have us believe that Christian Science treatment consists solely in telling patients there is nothing the matter with them; again insisting that Christian Science is based upon a negation. As a matter of fact, Christian Science teaches the allness of God and man's unity with Him. It teaches with the psalmist that "he that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty," and that "a thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. . . . There shall no evil befall thee, neither shall any plague come nigh thy dwelling." Numerous well authenticated cases of healing of children through Christian Science treatment are on record. In not a few instances these cases had been abandoned as incurable by *materia medica*. It is a notable fact that the simple trust of children in God has made them specially responsive to Christian Science treatment.

This critic has made the very great mistake of confounding Christian Science with mesmerism and mental suggestion. Now he may be quite familiar with mesmerism and mental suggestion, but it is evident that he knows very little about Christian Science, or he would not attempt to confound it with its polar opposites. So important is this distinction

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regarded by Christian Scientists that twice in each year there is carefully prepared for use in Christian Science services a sermon entitled "Ancient and Modern Necromancy, *alias* Mesmerism and Hypnotism, Denounced."

Not remembering the necessity of "comparing spiritual things with spiritual," some fail to comprehend Mrs. Eddy's teachings and declare that they contradict the Scriptures. Those, however, who have endeavored with an honest purpose to get Mrs. Eddy's view-point, have found Science and Health to be indeed a "Key to the Scriptures," inasmuch as it makes available and practical the teachings of the Bible which scholastic theology long ago relegated to the dim and distant past. Hundreds of thousands of earnest, intelligent people are studying Science and Health in conjunction with the Bible and find no contradictions there, but through this study they are being helped to a better understanding of God and His Christ, are being healed of their sins and diseases, and are enjoying in larger measure "the peace of God, which passeth all understanding."

Christian Scientists accept all that Jesus said about himself. They accept the entire New Testament narrative of the earthly career of Christ Jesus, including the virgin birth, his wondrous healing works, his crucifixion, resurrection, and ascension.

It is quite true that Christian Scientists do not claim to have demonstrated all of the vast possibilities of Christian Science. In fact they are grateful to have made even a small beginning. Christian Science practitioners, like ministers of the gospel, get compensation for their services from those whom they serve, and not from "fishes' mouths."

One of our critics says that Christian Science ignores God-given facts, and that hence Mrs. Eddy's use of the word "Science" is improper. This Science does not, however, ignore "God-given facts," but rather teaches that all truths are God given. Since God is Spirit, God-given facts must be spiritual. It is upon the basis of an understanding of these facts that Christian Scientists are enabled to destroy material beliefs,—sin and disease,—and thereby prove their nothingness.

Far from presenting the Christ "as a phantom Saviour who disappeared more than eighteen centuries ago," Christian Science is presenting a living Christ, able to heal here and now both sin and disease. In subscribing to the religious tenets of Christian Science, its students accept the inspiration and sufficiency of the Bible; they acknowledge one God, and the one divine Christ; they acknowledge God's forgiveness of sin, Jesus' atonement, and man's salvation through Christ.

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[Robert S. Ross in *The Recorder*, Amsterdam, N. Y.]

Not long ago *The Recorder* published in full a learned paper entitled "The Definition of Insanity," which was read before the Albany County Medical Society by Doctor ——. The implication of this paper was that for one to attempt to get well in any but the way approved by the allopathic or so-called regular school of medicine was little short of insanity.

Perhaps the critic did not realize where his line of reasoning would lead him, for if to depart from material medicine for the treatment of disease is an indication of mental deficiency, then Jesus of Nazareth, his followers for at least two hundred years, and finally the thousands upon thousands of intelligent people who are today living witnesses of the healing power of Christian Science, would have to be included among the mentally deficient. Despite the fact that our civilization is based upon the teachings of the one who without the aid of drugs or material remedies of any kind proved himself to be the most successful healer the world has ever known, so-called medical scientists have in their search for light consciously or unconsciously overlooked the all-important method by which Jesus performed his wonderful works. History does not record that he failed in a single case.

Being willing to depart from customary grooves in her efforts to find a more reliable healing system, Mrs. Eddy was led step by step to the Bible for her answer, and there after three years of study, during which time she did little else than search the Scriptures, she finally discovered the Principle underlying the Master's demonstrations and named her discovery Christian Science. In 1875 she published the Christian Science text-book, "Science and Health with Key to the Scriptures," and since then by reading this book vast numbers, among them some of the world's most intelligent people, have been healed by Christian Science after *materia medica* had failed.

If the critic will take the time conscientiously to investigate Christian Science, he will find, even as many another critic has found, that its representatives are uniformly well and happy, and that Christian Science, instead of being the hobby of queer people, is today, even as in the early Christian era, proving itself to be the world's most efficacious healing system.

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[Charles W. J. Tennant in *Cambria Leader*, Swansea, Wales]

In an article by Mr. —— appearing in a recent issue the writer makes the statement that "self-suggestion seems to be the principle that forms the foundation of Christian Science, or, at least, of what I understand by Christian Science." Now Christian Science, as expounded in the works of Mrs. Eddy, is a very different thing from what this gentleman imagines it to be. Autosuggestion, or self-suggestion, is nothing more or less than the exercise of the human will in endeavoring to displace one false belief with another equally false. Christian Science, on the other hand, is the application of the spiritual understanding of the words of Jesus, "Ye shall know the truth, and the truth shall make you free." Referring to the means by which he healed the sick and the sinning, Jesus said, "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you." The outstanding distinction between Christian Science healing and that of other methods is the moral change for the better and the spiritual uplift which the patient receives through its study and assimilation.

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Let justice hold her scale, and truth divide
Between the right and wrong; but give the heart
The freedom of its fair inheritance;
Let the poor prisoner, cramped and starved so long,
At nature's table feast his ear and eye
With joy and wonder; let all harmonies
Of sound, form, color, motion, wait upon
The princely guest, whether in soft attire
Of leisure clad, or the coarse frock of toil.
And, lending life to the dead form of faith,
Give human nature reverence for the sake
Of One who bore it, making it divine
With the ineffable tenderness of God;
Let common need, the brotherhood of prayer,
The heirship of an unknown destiny,
The unsolved mystery round about us, make
A man more precious than the gold of Ophir.
Sacred, inviolate, unto whom all things
Should minister, as outward types and signs
Of the eternal beauty which fulfils
The one great purpose of creation, Love,
The sole necessity of earth and heaven!

WHITTIER.

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Editorial

"Let your light so shine"

SOMETIMES, as we try to take in the vast proportions which the Christian Science movement has assumed, we are almost overwhelmed at the magnitude of our indebtedness to its Discoverer and Founder, our revered and beloved Leader. Mrs. Eddy's task was that of the pioneer, he who ventures upon an unknown and perchance perilous way. Hers was the vision of the seer, the calm and unflinching faith and courage of those early Christians who counted not the cost to themselves if so be they might serve God. She had heard the command of the Master, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," and her every endeavor was directed to its fulfilment.

We cannot think of those early years and what it meant then to let one's light shine, without an inspiration to be yet more consecrated to the work of preaching the whole gospel of Jesus to all mankind. We can scarcely conceive of what it meant to labor in the vineyard when implements for breaking up the soil of indifference and prejudice were few and the laborers however willing must be patiently trained ere they could wield them. Why should we not do great things in this and coming generations with all that the wise foresight of our Leader has provided for our assistance! In her writings, in the church services, the literature, the lectures, and the work of the publication committees, we have all that is needed to direct attention to Christian Science.

There is perhaps no one of these many aids to the spreading abroad of the gospel of healing that does its work so quietly and yet so efficaciously as our publications. In one way and another they reach those to whom the church services and the lectures, even if they knew of them, would make no appeal. One has only to read the testimonies of healing given in these periodicals to appreciate how often a copy of some one of the publications established by our Leader has been the instrument under God for the moral and physical regeneration of one who otherwise would have yielded to despair. The white-winged messenger of peace to mind and body has opened the way to a wider acquaintance with the teachings of Christian Science, for the study of Science and Health and attendance at the church services seem to be natural consequents when one has grasped however feebly the possibilities of this new-old truth of the Christ-healing. Did we prize as we should the wealth of literature at our command, we could never have too many copies to scatter abroad their message of hope and healing.

It is always well, however, to temper our zeal with discretion, both in the public and private distribution of our literature, that like the seed which fell upon good ground it may bring forth much fruit. Quite aside from the usual avenues of distribution is the placing of a supply where the public can have free access. There are so many places where the literature is welcomed and will give no offense, that it is surely wiser to withhold it where the dominant thought is a hostile one or where any feeling of an attempt to proselyte is held. It should never be thrust upon any one, but always given judiciously, lest its precious substance be trampled under foot. A few words of loving inquiry will often open the way to an eager acceptance, for there are so pitifully many who even now, though longing for deliverance, have never heard of this life-giving truth.

The same thoughtfulness should be exercised when sending copies by mail or in offering a subscription. We know that our periodicals, and particularly our daily newspaper, make their own place in a household when once they become known, but it is unnecessary and unwise to provoke hostility in our haste to win acceptance for them. It is also a needed courtesy, especially when sending a marked copy, to let the recipient know to whom he is indebted. This is easily accomplished, when a large number are to be sent out, by means of a rubber stamp. In any event we shall have proved that we have the courage of our convictions.

On page 570 of Science and Health Mrs. Eddy writes: "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink." May we be so eagerly alert to our opportunities, so earnestly desirous of letting our light shine, that not one of these needy millions shall fail of that cup of living water which "shall be in him a well of water springing up into everlasting life."

ARCHIBALD MCLELLAN.

Bases of Unity

THE lack of unity of belief and of efficient cooperation among professed followers of Christ Jesus which has characterized Christian history in all the long years, is equally unfortunate, unbecoming, and unnecessary. That its occasions are all relatively unimportant is now universally conceded, and though it still abides, it is rebuked by the prayers and the common sense of the great body of Christian people. As one thinks of it, how amazing it seems that with the dawn of the modern scientific spirit Christian teachers and preachers should not have been reminded of the Master's conformity to its rule and order and his commendation of it. This spirit always addresses itself to the work of convincingly proving the truth or error of every proposition, and had it been duly honored, the church would long since have been impelled to undertake the establishment of Christian faith on that scientific basis which would manifestly effect the same at-one-ment among religionists that obtains among chemists and mathematicians.

The recognition of this one right way to remove all separating differences of belief, together with the successful endeavor to demonstrate it which the Christian Science movement has inaugurated, is its most distinctive feature. Mrs. Eddy splendidly epitomized all her teaching respecting this matter when she wrote: "There is but one way to heaven, harmony, and Christ in divine Science shows us this way. It is to know no other reality—to have no other consciousness of life—than good, God and His reflection, and to rise superior to the so-called pain and pleasure of the senses" (Science and Health, p. 242). This expresses the scientific attitude toward God and toward every possible circumstance and event of human experience. It supplies the formula for the solution of all problems, the rule for all right living, and it surely voices that wisdom whose price is above rubies.

This is the totality of Christian Science teaching and requirement: that we have right thought of being, of God and His universe, including man, and that this right thought shall be established and maintained by the daily demonstration of its authority over sickness and sin. If this were honestly undertaken by Christian believers, it would speedily end every creedal conflict. As one reads the story of the Master's life and works, it is impossible to escape the conviction that the spiritual law he enforced, the truths he taught, were to be subject to this test of demonstration and thus to constitute a provable science. The healing work he instituted was always to supply a satisfying basis of unity respecting the essentials of faith, and the absence of these convincing proofs of the verity of accepted interpretations fully explains the dissensions which have marred the annals of the Christian church.

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Despite all existing creedal differences, however, there remains yet another ground of Christian unity, namely, brotherly love. Though Christian people conscientiously differ in their interpretation of the Scriptures, they all have a common interest and a common goal, a common guide in the Bible, and a common ideal in the life of Christ Jesus; and with mutual consideration and respect for each other's opinions, they can minimize their disagreements in the exhibition of that charity which all covet and all need. This would lead to the emphasis of agreements while working together to bring to all men the Master's own words, leaving each to work out his salvation under the guidance of that light "which lighteth every man that cometh into the world."

If for the present men cannot agree in their interpretation of the Master's teaching, they can and ought to maintain the bonds of unity in love, not condemning or judging one another, but rather leaving each one perfectly free to work out his own problems in loyalty to his highest sense of Truth. This is fair to all, and its reasonableness and wisdom must appeal to all who are not hopelessly dominated by prejudice. We must be true to our highest concept of Truth, else we are unworthy of either affection or respect; and Christian Scientists ask but this privilege at the hands of other Christian believers. They grant all they ask, and they seek only to help humanity by obedience to Jesus' command to "preach the gospel" and "heal the sick."

JOHN B. WILLIS.

Reverence and Brotherhood

IN his eloquent discourse at Athens Paul said that God had "made of one blood all nations of men." From this basis he argued for the brotherhood of all men, and one fatherhood, spiritual and perfect, implying of necessity a spiritual offspring, unrecognized by the physical senses. In passing along the streets of a modern city we see representatives of many nations, differing from one another not only in appearance, manner, and speech, but also in mental and moral characteristics. In thinking upon this recently the query arose, What are we doing in modern times to establish the brotherhood which is such a vital thing in spite of all mortal blindness to it? It goes without saying that a true Christian Scientist would at once reach out in thought for the man of God's creating, the only real brother, and though no word might be spoken, the one thus recognized would feel a touch of that true nature which makes all men kin, and also "kind," as some one has added.

This line of thought presented itself as several representatives of different races passed the writer on the street, and with it came as a sort of challenge the query, How are we as a people accustomed to think and speak of them? It was recalled, and with a deep sense of regret, that many foreigners are designated by opprobrious nicknames which would be bitterly resented if addressed direct to the individual. It was also seen that this is no merely superficial distinction, but indicates an utter disregard of the command, "Thou shalt love thy neighbor as thyself," and with the parable of the good Samaritan there can be no quibble as to the meaning of "neighbor." It was further seen that there can be no love without reverence, and this granted, it must be apparent that our love for our fellow men should broaden and deepen until it reaches the poet's ideal of the one

> whose love is passionate and grand
> For all the stricken human race.

On page 18 of "Miscellaneous Writings" Mrs. Eddy urges her students to forward their own new birth in Science by closer obedience to the commandments "Thou shalt have no other gods before me," and "Love thy neighbor as thyself." She explains the spiritual significance of these laws in saying, "Thou shalt love Spirit only, not its opposite, in every God-quality, even in substance; thou shalt recognize thyself as God's spiritual child only, and the true man and true woman . . . as of spiritual origin." She adds that with the recognition of this truth one "would necessarily entertain habitual love for his fellow man." Emerson says: "What we commonly call man . . . does not, as we know him, represent himself, but misrepresents himself. Him we do not respect, but the soul, whose organ he is, would he let it appear through his action, would make our knees bend."

Christian Science comes as a wonderful revealer of the reality of man's being, and healing is a discovery of this very thing. When one begins to think of himself and others in the clear light of spiritual being, the kingdom of God has come nigh to him and for him all things have become new. As in St. John's vision spiritual beauty and sublimity begin to replace the things of sense, man and the universe are glorified, for both reflect and express infinite Mind, our Father-Mother God. The gates of pearl are found wherever a pure thought shuts out an impure one, and as the Christian virtues unfold to awakening sense we understand what is meant by "all manner of precious stones" in the symbolism of the Apocalypse. We all have an innate love of beauty, and this is well, but we need to relate it so closely to spiritual reality that the sight of anything beautiful will at once make demand upon us for the reflection of the spiritual qualities which outward things but poorly typify. Then we shall seek for the "beauty of holiness" with unquenchable ardor, and as we find even faint intimations of it in our fellow men, we shall not quench the smoking flax but fan the sacred flame with gentle reverence and the brotherly love so often enjoined in Holy Writ.

ANNIE M. KNOTT.

Notice to Branch Churches and Societies

Branch churches and societies which have commenced building church edifices since Jan. 1, 1914, and those which contemplate building within the next year will please communicate by mail with the Trustees under the Will of Mary Baker Eddy, Room 102, 107 Falmouth Street, Boston, Mass.

Among the Churches

Current Notes

SPRINGFIELD, MASS.—In 1912 the increase in attendance at Christian Science church services in Springfield necessitated either the removal of the organization of First Church of Christ, Scientist, from its present edifice at the corner of State and Orleans streets to larger quarters, or the formation of a new organization. After examining the situation carefully it was decided that it would not be advisable to form a second church in Springfield until growth of interest in Christian Science would permit the erection of a larger and more permanent type of building for the present church. Accordingly it was decided temporarily to provide for the overflow of First Church by forming a Christian Science Society. In October, 1912, a Christian Science Society was formed and began to hold public services in Touraine Hall, 182 State street.

The steady growth of both organizations during the past three years encourages the belief on the part of Scientists that the time is not far distant when building operations on the new church edifice may be begun, though as yet no definite plans have been adopted. To facilitate cooperation to this end First Church of Christ, Scientist, recently invited the Christian Science Society to reunite with the church,

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which invitation it was announced last evening [Aug. 25] had been unanimously accepted by the society. Beginning Sunday the twenty-ninth, and for the time being, the united organizations will hold services as First Church of Christ, Scientist, in Touraine Hall, as this hall is the larger of the two auditoriums recently used by the two bodies.

The Republican.

PATERSON, N. J.—The first services in the new twenty thousand dollar chapel of First Church of Christ, Scientist, at Fair and Auburn streets, were held yesterday [May 2]. The building was only recently completed. The ground was broken last fall and workmen have been kept constantly busy since that time. One half the cost, or ten thousand dollars, has already been raised among the members. No outside aid was asked or accepted. The dedication will not be held until all indebtedness is paid.—*Paterson Press.*

SALEM (ORE.) STATE PENITENTIARY.—On May 30 the inmates of this institution again enjoyed the regular fifth Sunday service held here by members of the local and Portland Christian Science churches combined. Through the Christian Science publication committee for Oregon, we receive four copies of *The Christian Science Monitor*, four *Sentinels*, and two *Journals;* also through some unknown friend two copies of the *Herold* are sent to us each month. Almost all the works of Mrs. Eddy have been placed in the library, including six copies of "Science and Health with Key to the Scriptures."—*Lend A Hand.*

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Admission to Membership in The Mother Church

The next admission of candidates will be Nov. 5, 1915. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, Oct. 13, 1915.

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

Those who have made application for membership prior to June 4, 1915, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

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The Lectures

New London, Conn.

Bicknell Young delivered a lecture expounding the Principle of Christian Science and describing the inspired work of Mrs. Eddy, at the Crown Theater. He was introduced by Mrs. Rosemary O. Anderson, who said:—

Although Christian Science is in large measure conceded to be demonstrable, scientific Christianity, and there is scarcely a community in this great country that is not the better for its beneficent influence, it still seems necessary to provide channels for public dissemination of its teachings.

Mrs. Eddy, the Discoverer and Leader of Christian Science, the Founder and teacher of its spiritually scientific method of mental therapeutics, wisely foresaw the necessity for maintaining under the auspices of The Mother Church, The First Church of Christ, Scientist, in Boston, dependable sources for the teaching and promulgation of authentic Christian Science. Chief among these authorized channels is the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and her lesser writings, together with the many periodicals issued by The Christian Science Publishing Society; then there are the Sunday services and Wednesday evening meetings maintained by all Christian Science churches and societies, free reading-rooms, duly qualified teachers and practitioners, and the Christian Science board of lectureship.

This board of lectureship is composed of men whose demonstrable knowledge of the Principle and teaching of Christian Science has eminently fitted them to present the truth of divine healing and worship as taught and practised by Christ Jesus, our great Wayshower, and it is this truth which is the foundation of all Christian Science practice. Our Master said, "I am come that they might have life, and that they might have it more abundantly," and it is of this life in all its abundance that the speaker will tell you.—*The Day.*

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Bayonne, N. J.

A lecture on Christian Science was given by Virgil O. Strickler at the Lyceum Theater. Elmer W. Demarest, former city attorney, in introducing the lecturer, said:—

When invited a few weeks ago to introduce the speaker of today, I demurred, because I am not a Christian Scientist and so am not familiar with the teachings of Christian Science. Being informed, however, that these requirements were unnecessary, I consented, and am here, as are most of you, an interested listener. In these days of advanced intellectuality and reason, creed is no longer an inheritance. Time was when a man's creed was that of his ancestors, and to violate tradition was to merit ostracism. But in these days of advanced enlightenment, education breeds a desire for further knowledge, and men now select the particular creed or religious belief that appeals to their conscience and reason. The religion of man has therefore passed from a veneer to a conviction, and this can only be accomplished by an understanding of those things of which the business man must be enlightened. This is the foundation of a better world. A broad and receptive mind is therefore necessary to an unbiased understanding of this subject.—*Correspondence.*

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Birmingham, Ala.

At a lecture by Willis F. Gross given at the Lyric Theater under the auspices of the Christian Science Society, the introduction was made by Israel Pickens, second reader:—

In this period of rapid transition from one stage of progress to another, and the consequent disintegration of once accepted theories, millions today are pondering as of old the question of the ages,—"What is truth?" Despite the various quests for knowledge and the helpful discoveries in all departments of human life, mankind, still under the yoke of bondage to sin, sickness, and sorrow, are groping about in darkness and despair for relief,—as yet unable to lay hold upon a solution to this all-inclusive query. The life and works of Jesus constituted a profound exemplification of the great fact that he understood Truth in its fulness. When confronted with doubt and skepticism the Master on one occasion said, "Believe me for the very works' sake." On this same basis Christian Science asks to be heard.

The world today is witnessing the growth of this mighty movement, which is of unbounded scope and magnitude. Christian Science has aroused the attention of earnest thinkers from all walks of life. That it is of far greater import than a mere philosophy of the human mind whereby man may expect to live and die, is attested by its remarkable results. It has proven to be a reinstatement of the healing works as taught and practised by Jesus, awakening man-

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kind again to a demonstrable knowledge of Truth. Around us may be seen multiplied evidences of health supplanting disease, and of exultant joy of sin forgiven because forsaken. The universal application of this truth brings with it complete liberation from every ill of the flesh.

Correspondence.



Lectures to be Delivered

CALIFORNIA—Merced: Charles I. Ohrenstein, Merced Union High School Auditorium, 8 p.m., Oct. 21.

San Francisco (Third Church): Charles I. Ohrenstein, Dreamland Rink, Steiner street, near Sutter street, 3 p.m., Oct. 17, and 8 p.m., Oct. 18.

San Jose: Charles I. Ohrenstein, Victory Theater, 8 p.m., Oct. 19.

San Rafael: Charles I. Ohrenstein, Red Men's Hall, 803 Fourth street, 8 p.m., Oct. 16.

CANADA—Halifax, Nova Scotia: George Shaw Cook, Y. M. C. A. Hall, 8 p.m., Oct. 19.

Montreal, Quebec: George Shaw Cook, Windsor Hall, 8:15 p.m., Oct. 22.

St. John, New Brunswick: George Shaw Cook, Imperial Theater, 3 p.m., Oct. 17.

Truro, Nova Scotia: George Shaw Cook, Academy Hall, Prince street, 8:15 p.m., Oct. 18.

COLORADO—Colorado Springs: Willis F. Gross, Burns Theater, 8 p.m., Oct. 21.

Las Animas: Clarence C. Eaton, Opera House, 7:45 p.m., Oct. 21.

CONNECTICUT—Norwalk: William D. McCrackan, The Regent Theater, 8 p.m., Oct. 15.

ENGLAND—Birmingham: Clarence W. Chadwick, Town Hall, 8 p.m., Oct. 29.

London (Fourth Church): Clarence W. Chadwick, Municipal Hall, Tottenham, N., 8 p.m., Oct. 28.

London (Sixth Church): Clarence W. Chadwick, Putney Hippodrome, Felsham road, Putney, S.W., 3:30 p.m., Oct. 31.

ILLINOIS—Chicago (Fifth Church): Prof. Hermann S. Hering, Church Edifice, 4840 Dorchester avenue, 3:30 p.m., Oct. 17, and 8 p.m., Oct. 18 and 19.

Chicago (Sixth Church): Jacob S. Shield, Church Edifice, 11321 Prairie avenue, 8 p.m., Oct. 22.

Chicago (Tenth Church): Frank Bell, Rosalie Hall, Harper avenue and 57th street, 8 p.m., Oct. 21 and 22.

Chicago (Thirteenth Church): Willis F. Gross, Valentine's Hall, 1451 West 103d street, 8 p.m., Oct. 14.

Harvey: Jacob S. Shield, Soenksen Hall, 154th street, 8 p.m., Oct. 16.

Hinsdale (auspices La Grange): Bicknell Young, Hinsdale Club House, 8 p.m., Oct. 21.

Princeton: Bicknell Young, City Hall, 8 p.m., Oct. 22.

Salem: Clarence C. Eaton, Lyric Theater, 2 p.m., Oct. 17.

INDIANA—Columbia City: Prof. Hermann S. Hering, Tuttle's Opera House, 8 p.m., Oct. 21.

Evansville: Jacob S. Shield, Evans Hall, 8 p.m., Oct. 18.

Franklin: William R. Rathvon, High School Auditorium, 8:15 p.m., Oct. 12.

Goshen: William R. Rathvon, Irwin Theater, 8:15 p.m., Oct. 11.

Indianapolis (First and Second Churches): Jacob S. Shield, Tomlinson's Hall, 3:30 p.m., Oct. 17.

New Albany: William R. Rathvon, Maennerchor Halle, 8 p.m., Oct. 19.

IOWA—Maquoketa: Prof. Hermann S. Hering, Olympic Theater, 8 p.m., Oct. 22.

KANSAS—Council Grove: Willis F. Gross, Commercial Club Rooms, 8 p.m., Oct. 19.

Junction City: Willis F. Gross, Junction City Opera House, 8 p.m., Oct. 18.

KENTUCKY—Ashland: William D. McCrackan, Church Edifice, 17th street, 8 p.m., Oct. 21.

Bowling Green: William D. McCrackan, Bowling Green Opera House, 8 p.m., Oct. 22.

Lexington (Second Church): Jacob S. Shield, Auditorium, 8 p.m., Oct. 19.

MAINE—Auburn and Lewiston: George Shaw Cook, Church Edifice, College street, Lewiston, 8 p.m., Oct. 15.

MASSACHUSETTS—Northampton: William D. McCrackan, Academy of Music, 8 p.m., Oct. 10.

Somerville, Dr. Francis J. Fluno, High School Auditorium, Highland avenue, 3:30 p.m., Oct. 17.

MICHIGAN—Charlotte: Bicknell Young, Masonic Temple, 8 p.m., Oct. 19.

MISSOURI—Independence: Frank Bell, Armory Building, Battery Block, 8 p.m., Oct. 19.

Webb City: Frank Bell, High School Auditorium, 8 p.m., Oct. 18.

NEW HAMPSHIRE—Milford: Dr. Francis J. Fluno, Town Hall, 8 p.m., Oct. 19.

NEW JERSEY—Elizabeth: William D. McCrackan, Proctor's (East Jersey street) Theater, 3:30 p.m., Oct. 17.

Maplewood: Bicknell Young, Masonic Hall, 8:30 p.m., Oct. 9.

NEW YORK—Brooklyn (First Church): William D. McCrackan, Church Edifice, New York avenue and Dean street, 8 p.m., Oct. 19.

Geneva: Bliss Knapp, Smith Opera House, 3:30 p.m., Oct. 17.

Hempstead: Bliss Knapp, Village Hall, opposite station, 7:50 p.m., Oct. 21.

New York (First Church): Bliss Knapp, Church Edifice, Central Park West and 96th street, 8 p.m., Oct. 19.

New York (Second Church): William D. McCrackan, Church Edifice, Central Park West and 68th street, 8 p.m., Oct. 16.

New York (Third Church): William D. McCrackan, Church Edifice, 125th street, near Madison avenue, 8 p.m., Oct. 18.

Nyack: Bliss Knapp, Church Edifice, 8:15 p.m., Oct. 18.

Salamanca: Willis F. Gross, Andrews Opera House, 3:15 p.m., Oct. 10.

OHIO—Newark: William R. Rathvon, High School Auditorium, 8:15 p.m., Oct. 18.

Piqua: William R. Rathvon, High School Auditorium, 3 p.m., Oct. 17.

Urbana: Bicknell Young, Clifford Theater, 3 p.m., Oct. 17.

OKLAHOMA—Oklahoma City: Frank Bell, Musical Art Institute, 8 p.m., Oct. 16, and 3 p.m., Oct. 17.

Wainwright: Clarence C. Eaton, High School Auditorium, 8:15 p.m., Oct. 19.

PENNSYLVANIA—Altoona: William R. Rathvon, Commerce Building, corner 11th avenue and 15th street, 8 p.m., Oct. 22.

Pottsville: Bliss Knapp, Merchants' National Bank Building, 212 South Centre street, 8 p.m., Oct. 22.

VERMONT—St. Johnsbury: George Shaw Cook, Pythian Hall, 8 p.m., Oct. 21.

WEST VIRGINIA—Wheeling: William R. Rathvon, 8:15 p.m., Oct. 21.

WISCONSIN—Appleton: Hon. Clarence A. Buskirk, Congregational Church, 8:15 p.m., Oct. 18.

Green Bay: Hon. Clarence A. Buskirk, Church Edifice, corner Monroe and Cherry streets, 8:15 p.m., Oct. 19.

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Testimonies of Healing

Within the past two years I, as well as several of my friends and acquaintances, have been led to look upon Christian Science from an entirely different standpoint. Upon having access to some of the Christian Science literature, I began to read the articles and testimonies, soon becoming interested to such an extent that I attended services in the Christian Science churches in Los Angeles and was much impressed with the peaceful, happy contentment pervading these meetings.

I had been engaged in educational work for a number of years, and in the spring of 1913, feeling the need of a change, started north on a business trip. It was during this period that I began to read and study with increasing interest more of the Christian Science literature which was sent me from time to time by relatives and friends. For several months I had not been feeling strong either mentally or physically, but I soon noticed that a decided improvement was manifested as the light of Truth came into my consciousness. Especially was this true shortly after my arrival in Santa Cruz, where I was visiting prior to my return home. In this beautiful seaside city, where for upward of thirty years I had resided with my family and taught as principal of grammar schools, I received from God the help and healing I had so much desired. It came through the unfolding of the truth manifested in the study and understanding of Christian Science literature, and especially through the spiritual uplift gained from Science and Health. Here also I met a number of Christian Scientists, who by their understanding of Life, Truth, and Love were enabled to effect a change in my mentality from a lower material plane to the higher plane of spiritual consciousness.

In addition to general depression, I had for years suffered much from attacks of stomach disorder, severe pain at times in the left side, hemorrhoids, hernia of many years' standing, and kidney trouble, but now I am indeed happy in the realization that all these, with their attending annoyances, have vanished. I had but one treatment in Christian Science, and that while I was in Santa Cruz. Immediately after the treatment and before I left the room I knew, as I still know, that I was healed. Formerly when starting on a trip I carried in my valise a miniature drug-store, but I am glad to say that it was not long before I consigned the drugs to oblivion and filled in the space with the Bible and Christian Science literature.

For more than twenty years, until within the last year, I have continuously worn long-distance glasses. I have no more use for them, and only use my reading-glasses at certain times. Through the careful reading and study of Science and Health and attending and taking part in the Christian Science services, the understanding of various seemingly conflicting statements in the Bible has been so unfolded to me that I am thus enabled to grasp the truth more clearly. I certainly have good and sufficient reasons for feeling thankful to God, and I am also grateful to Mrs. Eddy for the great benefits I have received in Christian Science.

ALBERT WARREN SUTPHEN, Los Angeles, Cal.

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When I was thirteen years old I suffered from what is called spinal curvature. One night the pain in my back was so severe that my parents called in our family physician, who said that I must not again stand on my feet, as he feared there was an abscess. I stayed in bed at home for a month, suffering intensely, and was then taken to the hospital. After many doctors and specialists had seen me, they finally agreed to encase my body in a cast, in order, as they thought, to straighten and strengthen the spine. I had worn this jacket four months when Christian Science was presented to me by an earnest and loving Scientist. After a diligent study of Science and Health, and under the careful guidance of this Scientist and a few helpful friends, I was completely healed in three months.

My healing was not instantaneous, but I learned many beautiful statements of the truth during the time it consumed, and they fell like balm on my troubled sense. The most wonderful part of my demonstration was the removing of the cast. Before coming into Science it took two physicians and three nurses with implements to remove it when it had to be changed, which was supposed to be every two months; but by constantly knowing that God is the source of strength, I removed it without any trouble. And how beautifully dawned the consciousness that God was with me! I stood free, unsupported by any material means whatever, and have done so ever since, though the doctors told my parents that I would have to wear the cast indefinitely.

While deeply grateful for this healing, I think I am more grateful for what this beautiful new-old truth teaches me, for the awakening which enables us to see man and the universe spiritually. In my school work I find that Christian Science meets every need, whatever it may be. These words of Mrs. Eddy's are forever true: "Every trial of our faith in God makes us stronger. The more difficult seems the material condition to be overcome by Spirit, the stronger should be our faith and the purer our love" (Science and Health, p. 410).

To mention all that Christian Science has done and is doing for me would take a great deal of time and space, but I am truly thankful for these proofs of God's allness, and also grateful to our beloved Leader, Mrs. Eddy, as well as to the one who brought this teaching to my notice.

LILLIAN WHEELER, Methuen, Mass.

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With deepest gratitude I testify to my experience in Christian Science during the past six years. I was ignorantly prejudiced against it, but was finally attracted to it by the spiritual interpretation of the first line of the Lord's Prayer as found on page 16 of Science and Health,—"Our Father-Mother God, all-harmonious." From my earliest recollection I had thought very much about "Our Father which art in heaven;" and when I realized through Mrs. Eddy's phrasing what this really meant, I was greatly comforted.

Early in life I joined a church and tried to be a Christian, but God seemed far away. To mortal sense for years, even from childhood, I had been deceived and wronged by those of my own family, and as time passed on I was filled with resentment and worry, fear and unkind thoughts. I had prayed until it seemed as though the heavens must be brass, yet I clung to the thought that God is just, and so I came to Christian Science gladly, as a tired child goes to its mother's arms. I shall never forget the kind and loving look on the practitioner's face the first time she came to see me. She radiated peace and cheer, and patiently guided my footsteps along the path of truth. I came to Science only for comfort, as the teachings of my church did not satisfy me, and in this Science problems almost without number have been solved. My family have been greatly helped physically, along financial lines, and in spiritual ways.

One night at dinner, soon after I came into Christian Science, a fish-bone lodged in my throat, so far down that a physician who was our next-door neighbor could not even

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see it. He said that I would have to go to a specialist in the morning and have it removed, but it was so painful that I sent word to a Christian Science practitioner, who treated me for two hours and a half. At the end of that time the bone was dislodged without any effort on my part, although it proved to be barbed. Christian Science has cured my children of discharges from the ears, coughs and colds, measles, whooping-cough, and mumps, very severe bowel trouble, and an annoying skin disease.

A few years ago we lived in a small town near Flint. One hot morning in the summer the children, who were barefooted, went up-town. While playing behind a drug-store, they found a bottle, and spilled its contents over their feet and hands. The flesh was burned severely, so that large blisters appeared. They ran home crying from fright and pain, but I treated them as best I could. Then because I had so much fear I started to ask for help, but my little son said, "Why don't you help us yourself, mama?" I felt rebuked, and so sat down on the couch with a child on each side of me. After reading aloud to them for a few minutes from the Bible and Science and Health, they said they were all right and went out to play. That was the last I heard about the burns, although the children still bear the scars.

One day in the summer of 1912, as my little boy was coasting down-hill in his wagon, he fell out and struck the back of his head on the cement sidewalk. He was brought home unconscious and with every symptom of what is called concussion of the brain. Several of the neighbors came in, but I assured them that I could take care of him, and as soon as possible I telephoned to a Christian Science practitioner. The child was very sick all the afternoon, but he passed a good night and the next day was out of doors.

It may be a help to others to know that since I have been interested in Science, the treatment has been absent with two exceptions. The most wonderful demonstration of all occurred Oct. 27, 1913. My boy was suddenly taken with an acute illness and had great difficulty in breathing. I called up a Christian Science practitioner and gave his symptoms; but as my husband is not a Scientist, he called a physician, who said he feared a serious throat condition, and if the child was no better in the morning he would be obliged to administer antitoxin. Though the practitioner worked all night, the child was so ill that he did not open his eyes, and we had to speak very loud to attract his attention, while about sunrise the next morning a grayish pallor spread over his face. I communicated all this to the practitioner, and at my husband's request also informed the doctor that there had been no change for the better. The physician then decided the trouble was what he had predicted and ordered that the little girl be sent home from school. I again called up the practitioner and told her what the doctor said, for I was filled with fear, but she told me to be brave.

I soon went to the boy's side and was astonished at the change in his condition. He was decidedly better and opened his eyes and smiled at me. The doctor came soon after and was amazed; he could scarcely believe there could be such an improvement. After a thorough examination he said that all evidence of the disease had disappeared. The next day the boy was up, and in three days was down-town, and none of the rest of the family were affected. Have I not good reason to say: "Bless the Lord, O my soul: and all that is within me, bless his holy name . . . who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies."

The Bible and Science and Health are my most precious possessions, and I feel that the rest of Mrs. Eddy's writings and the Christian Science literature are of great value in working out my problems. No one but an ingrate would withhold praise and gratitude from Mrs. Eddy for the discovery of the greatest boon that has ever blessed mankind since the days when Christ Jesus was here on earth, and for so presenting her spiritual apprehension that even a little child can understand and demonstrate the truth that makes us free.—Mabel Thorpe Smith, Flint, Mich.

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A deep sense of gratitude prompts me to give my testimony for the *Sentinel*, a copy of which, some fifteen years ago, was the means of bringing me into this practical and provable religion. I did not take up the study of Christian Science because of any great physical need, but because its teachings appealed to me purely from a spiritual standpoint; yet Christian Science has done much for me in every way. It has freed me from the bondage of glasses after having worn them for several years. It has also freed me from much fear and anxiety, and has enabled me to overcome a lot of foolish pride and the habit of critical and sarcastic speech; in fact it has helped me greatly in the daily problems that come to all.

The sustaining and uplifting power of divine Truth in time of sorrow has been proved to me. On Thanksgiving day, 1913, my father was taken ill with acute lung trouble and in a few days passed away. When he first became ill I was filled with fear, having gone through a like experience with him some years before, and so I asked help from a Scientist for myself. My father was not a Christian Scientist and of course was attended by a physician. Divine Love most wonderfully strengthened and sustained me, and gave me great patience all through this experience. On the last night of my father's illness, when the testimony before the material senses was particularly sad and trying, my sister, a Scientist, brought me the Christian Science Hymnal opened at a familiar hymn, and told me to read it, as it would help me. I read it over many times, making it a prayer, and it was answered in that very hour beyond anything I could have hoped or dreamed. When tempted to give way to a sense of grief, I would at once remind myself of what God is, of what man is, of what Life is; and this would speedily soothe and comfort me. Since then I have indeed found God "a very present help." In another testing time in Christian Science I found this religion to be indeed the promised "Comforter," and I have been most wonderfully cared for. Christian Science has been teaching me many valuable lessons,—how to adapt myself more and more to changed conditions, how to take this truth into all the little every-day affairs of life, and best of all how to depend on and trust God as I never have before.

A few years ago I had the great privilege of class instruction in Christian Science, and in two weeks I learned more about God than in all my previous study. I do feel deeply thankful to God for this present-day revelation of Truth, and very grateful that Mrs. Eddy was good enough, pure enough, and ready enough to receive it. I am likewise most grateful for much wise and loving counsel, for many little acts of love from dear Scientist friends, all of whom have done so much to help me on my way.

Grace C. Williams, Syracuse, N. Y.

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I have received so much benefit from Christian Science that my great desire is to let others who may be in need of help know where it can be found. I suffered for many years from stomach disorder, female weakness, and nervousness. Many physicians were tried, the last one a professor, but I did not get well. The stomach trouble was thought by some

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to be inherited, as my father had passed away from the same ailment. At last I could eat only certain kinds of food and was afraid to drink even a glass of water, as it always brought suffering. I became very sick and feverish, an abscess having formed, and had to be in bed for a time. All this made me very weak, as the abscess was supposed to have poisoned the system. Then another difficulty set in for which I was treated for a while, and which the doctor thought a slight operation would relieve. Accordingly I was operated on, but was unable to walk even the two blocks to the nearest street-car for over a year afterward, or until I had been healed in Christian Science. During that year I could not do my housework, and most of the time was spent in lying on a couch.

At last, not knowing what else to do, and knowing no medicine could help me, I went to the country for complete rest. While there a friend told me of Christian Science, and after all I had gone through I was willing to try anything. I wrote to a practitioner for treatment and had her help for about three months. In that time I had learned that God is my strength, and this truth has never failed me. Now I can eat my meals without fear and am doing all my work, including washing, and feel better than I have for years. I first found Christian Science in June, 1912, and no medicine has been used for myself or our little boy since then.

I am thankful to God for the understanding I have gained of this saving truth. It has helped me to overcome the fear I held over our boy, who seemed to have a weak stomach. Formerly I was always very careful what I gave him to eat, but since I learned that God is able to care for all His children, the boy can eat what he likes and it does not harm him. I have indeed found that God is "a very present help in trouble," for through my own understanding the slight difficulties that have come up have been overcome. Words can never tell how thankful I am to God for His benefits, and how grateful to Mrs. Eddy for showing us the way to overcome sin and disease and all inharmony.

Mrs. Carl Almquist, Chicago, Ill.

It is with a heart full of gratitude that I wish to tell what Christian Science has done for me. About ten years ago I received help for chronic bowel difficulty. Since that time I have passed through many hard trials, depending entirely on God for guidance. I am learning more and more what it means to watch our thoughts. If we allow wrong thoughts to gain admittance, ere long our body will manifest what these thoughts lead to. Then our work is, or should be, constantly to have and entertain only good thoughts. Mrs. Eddy tells us on page 211 of "The First Church of Christ, Scientist, and Miscellany," what this evil is, and on the opposite page, in "What Our Leader Says," she teaches us how to overcome it. My healing has been wonderful, and I am beginning to know the peace, joy, harmony, and health that come from the understanding we get of the Bible through studying "Science and Health with Key to the Scriptures" by Mrs. Eddy, for which I am more grateful every day.

Mae D. Neal, Marine City, Mich.

I send this testimony in the hope that it may benefit some one who is in need of immediate help. An acquaintance gave me a bottle of liniment, saying it would relieve me of severe bowel disorder, to which I had been subject for a long time. She did not, however, tell me how to use it. I was seized with one of the usual spells and ran at once for the remedy; but instead of applying it externally I took it internally, in all about a tablespoonful. I began to feel dizzy, and more alarming symptoms manifested themselves, until finally I could not move a limb. My mother was called, and being a Christian Scientist, she at once went to a practitioner to ask for treatment. I was in agony when she left the house, but was sleeping peacefully when she returned. Upon awaking shortly afterward I was seized with nausea, but went right to sleep again and slept for an hour or so. When I awoke my limbs were free and I walked around the room feeling perfectly well. I slept peacefully the rest of the night, and arose quite early the next morning none the worse for my condition the night before. The bottle was taken to a local drug-store and the druggist said the contents were poisonous. He inquired whether any one had taken any of the liniment, and on being told I had taken a tablespoonful, he said it was impossible, for a much smaller quantity would have killed me.

I thank God that relief came to me instantaneously, for I am sure if my mother had not asked for Christian Science treatment I would not be here today. This was my first experience in Christian Science, and I have never had any return of the bowel trouble since.

Mrs. Lyndon Gibson, Guelph, Ontario, Canada.

It is with a deep sense of gratitude to Mrs. Eddy that I tell of my physical healing and spiritual regeneration through the study and apprehension of divine Truth. By unceasing labor throughout her long life at the vast undertaking of founding and establishing the religion of Christian Science, our revered Leader has rendered a service to the world of incomparable value, and the beneficent influence of her teachings is proving the greatest boon that mankind has enjoyed since the days of the master Christian.

Christian Science has wrought a tremendous change in my life. Where before was often discouragement and always trouble and worry of some kind, I am now coming somewhat into the comprehension of that mental poise which constitutes the kingdom of heaven. I am learning what a great influence my old concepts of God and man and right and wrong had upon my health. Step by step, and with gratitude for each bit of knowledge and freedom gained, I am enabled to break away from old thoughts and beliefs into understanding and peace, health and happiness. I feel that I am gradually coming into a better knowledge of "the living, palpitating presence of Christ" (Science and Health, p. 351), the "way" by which the goal of spiritual existence is finally reached and proportionately attained in this world.

In attempting to enumerate the blessings received from the study of Christian Science I always think first of the gaining, though in a small degree, of that "peace of God, which passeth all understanding," and which students of this Science learn is of very practical and inestimable value in their daily lives. The feeling of security that comes from the apprehension, even in a small way, of this divine repose has proven to me most comforting and helpful; but the physical healings I myself have enjoyed, as well as those my wife has experienced, are indeed numerous and to sense truly wonderful.

About a year before beginning the study of this healing truth I had been obliged to consult an eye specialist and be fitted with glasses. I was advised that it would be necessary to wear them permanently, and perhaps a stronger lens for one eye a little later on. When I found Christian Science, about a year after having been forced to the constant use of glasses, I was living in the little city of Beaumont, Texas, where we made the acquaintance of a Christian Science practitioner. Her untiring and loving efforts to direct us to

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Life were of great help in grasping the rudiments of this religion. One afternoon while we were enjoying an automobile drive with this lady, as we passed a rough place in the road my glasses dropped from my eyes. Picking them up I said I would not wear them again, meaning during the drive, but when the practitioner said, "That is right, you do not need them," I suddenly seemed to realize that in truth I did not. I am thankful to say that they have not been used from that hour, nearly four years ago. My wife gave me several treatments, and there have been no ill effects or need for resuming the use of glasses, although my eyes have since been put to every test that a demonstration of the healing would require, and the same has proven permanent and complete. I was healed of hay-fever, from which I had suffered two years, also of a case of chronic liver complaint, by the study of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I have also found relief from periodical attacks of stomach and bowel trouble through the study and practice of our beloved Leader's message of peace, health, purity, and happiness.

Knowledge of the truth has been and is of invaluable assistance to me in overcoming many other manifestations of minor physical ailments in my own case and in the case of my wife and child, and is an ever present and never failing help in the solution of the problems of daily life. All that I have I owe to the beneficent efficacy of the teachings of divine Science. No subject is of so great interest to me; no service is too great or too insignificant for me to render to the advancement of this sublime truth. I feel quite unable to express in words my gratitude for the privilege of working under divine guidance and government for the attainment of purity and the ultimate gain of Life eternal.

F. E. Heafer, Amarillo, Texas.

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I am deeply grateful to God for the healing of my son in Christian Science. When nineteen years old he was very ill with every symptom of lung trouble, together with kidney trouble and catarrh, for which he had medical treatment. He was thoroughly examined by a doctor and treated by him for some time. After that he got worse and was urged by the manager in the office where he was employed to have further advice. I was, however, sure he could be healed in Christian Science, so asked him to try it. This he consented to do, and after having absent treatment for a week, the night sweats, kidney trouble, and catarrh had disappeared, and the cough was much better. With treatment for three weeks he went up in weight and was entirely healed.

Eliza Gill, Nottingham, England.

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[Written for the *Sentinel*]

When Shadows Fled

MANDIUS J. MUNSON

Into a deepened gloom
A burst of sunlight gleamed,
And beckoned forth to bloom
A faith where darkness dreamed.

A faith where darkness dreamed
Shone forth in heaven's hue,
And changed what only seemed,
As sun dispels the dew.

This faith to wisdom grew,
Sweet scented, golden bright,
And lo, all things were new
When shadows took their flight.

From Our Exchanges

[*Zion's Herald*]

There is something in most of us that sets the goal well in advance of our faltering steps. We see it far ahead,—gleaming, beckoning, almost extinguished sometimes, so far are we behind; but, thank God, it is always there, stirring us to fresh endeavor, arousing our flagging spirits, putting zest and courage and zeal into our weak strivings. That goal is always there, and however ingloriously we may fall, and however torn and trailing in the dust our colors may seem to be, there is something in us that bids us to stand upon our feet and to try again.

And we do, and we look far ahead and see the gleam there of the high mark that is ever drawing us on, and we listen, and almost—almost we think we can hear the words: "Lo, I am with you alway, even unto the end." And when there has been for us an experience like that, we are ready to push on and to overcome obstacles.

[*The Outlook*]

The tragedy of the coming and going of Christ was that "he was in the world, . . . and the world knew him not." Prophets and poets had predicted his advent, a people had rested their hopes again and again on his presence with them; they had waited for him at times with bated breath. Then he came and lived among them, healed their sick, raised their dead, spoke to them as men had never spoken before, lived the ideal life before their eyes—and they killed him. They killed him because they never saw him; they expected him to be born in one condition, and he was born in another; they looked for the evidence of his divine mission in one form, and it was given again and again in another form. The trouble with them was that they were not really looking for him; they were looking for the confirmation of their own ideas of him. They were not really waiting for him; they were waiting for the fulfilment of their own expectations.

And to this day men have made the same blunder. God has been always present, and they have not seen Him. They have prayed earnestly for His coming, and He has been beside them; they have cried out in agony for His presence, and He has stood beside them. Carlyle once passionately cried out that God should speak again as He had spoken through great souls and in great events in the earlier days, and God was speaking as clearly as He had ever spoken since time began. "He was in the world, . . . and the world knew him not;" He was speaking, and the world did not know His voice. It had its preconceptions of the ways in which His presence would be shown, and it was looking, not for Him, but for the fulfilment of its own expectations.

[William Elliot Griffis, D.D., L.H.D., in *The Christian Intelligencer*]

Many men and many nations have tried to do without religion. Sincere in their experiment, they would abolish God, revelation, altars, priests, Scriptures, and traditions, as well as abuses and parasites, and begin anew. With record blank they aspire to face only the future, with no ligament binding them to the past. Yet all history spells failure, and experience blue-pencils the whole program.

It is acknowledged that the great works of art, the things of lasting beauty, are religion's own children. Whatever inspires, exalts, or quickens imagination, springs from faith. Agnosticism means paralysis. Devotion to ideals is a spring of life. "For glory and for beauty" is a religious watchword, penned ages ago. Faith dead or in exile turns temples into ruins and cities into lairs for wild beasts. Shatter a

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creed before it is replaced by another and a better one, and you bury civilization under sand or deep in the ooze of oblivion. Fanes become museums and once precious doctrines but dried specimens. Then a late generation, living on the same ground and wondering at triumphs of art and skill no longer possible, point to "giants . . . in those days" or invent myths or fairy tales to account for the wonders gone.

Religion fertilizes, makes oases and gardens. Unfaith, refusal to look at the unseen, means death and deserts. As long as man sees the invisible he will press on. Resisting decadence, he will endure and win. No bounds of sea, air, or earth—all visible frontiers—can hinder him. Faith is the motor of humanity's car named "Excelsior."

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

Think kindly of any one, and you tend to call out his better and higher self; you give opportunity to the good in him. I do not say that it always will manifest accordingly, but the chances are in that direction, and they undoubtedly would not be if you hated him. Further, as the writer in Proverbs says, love has a wonderful way of covering up evil things out of sight altogether. If you can only love enough you can forgive anything,—nay, you do not think of forgiving; where love is in fulness there are no grudges, no reservations, no wrongs to be atoned. It is not that love does not know what it is doing; it knows perfectly well. It does not ignore the evil; it simply pours itself over it and suffers to destroy it. Hate desires to make its object suffer, and thereby increases the evil upon which it has arisen; love, on the contrary, by its very willingness to suffer for its object, counting not the cost, is to evil a consuming fire.

[*The Christian Work*]

The need of these times is to face the fact that the church is divided, and sadly divided. It has been divided so long that we are not so sensitive to the scandal as if the divisions had been the result of yesterday's transactions. The farther we get from any sin the less sinful it appears. We will never arise for a united church until the divided church sees the scandal of division. We must have a conscience on this sin as we are beginning to have on the sin of drunkenness in demanding the abolition of the liquor traffic. We need to see the weakness of a divided testimony in bringing people to Christ, the loss of spiritual power by division, and the waste of men and money by overlapping and wicked rivalry. Consequently the greatest issue of modern times is the union of the church of Christ.

[*The Congregationalist and Christian World*]

The mystery and beauty of the sea, lingering in our memory, should have some power to open our gaze to the depths of the human heart and the heights of God's loving thought for man. The breadth of the clear horizon should keep us free from petty limitations and narrow, hampering views. If we have sailed on dangerous waters and recognized in some hour of storm how much our lives depended on the knowledge and good will of captain and pilot, it should lead us to a simpler and more grateful faith in the Lord our God.

[The Venerable Archdeacon Wilberforce in *The Christian Commonwealth*]

It is only by individuals giving full expression in their daily lives to the divinity within them that humanity can be reinvigorated and moral corruption be arrested. If you have found your true relation to God, "creation groans" for you to distribute your knowledge and live your faith.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

Attention is called to the change in price (see also last cover page) on single copies of the following volumes of Mrs. Eddy's writings when sent by mail postpaid from the office of the publisher, Allison V. Stewart, Falmouth and St. Paul Streets, Boston, Massachusetts:

Science and Health (cloth) from $3.18 to $3.00; Retrospection and Introspection (cloth) from $1.06 to $1.00; Unity of Good (cloth) from 65 cents to 60 cents; Pulpit and Press (cloth) from $1.06 to $1.00; Rudimental Divine Science (cloth) from 55 cents to 50 cents; No and Yes (cloth) from 60 cents to 55 cents; Messages to The Mother Church (cloth) from $1.56 to $1.50; Christian Science vs. Pantheism (pebbled cloth) from 26 cents to 25 cents; Message to The Mother Church, June, 1900 (paper), from 26 cents to 25 cents; Christian Healing and The People's Idea of God (cloth) from 60 cents to 55 cents; Christian Healing (paper) from 21 cents to 20 cents; The People's Idea of God (paper) from 21 cents to 20 cents.

The above changes do not constitute a reduction in the price of Mrs. Eddy's works, but save the purchaser the postage on single copies of the volumes specified.

From the Editor

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

From the Publishing Society

The pamphlet, "Causation," by Frederick Dixon, has been translated into Norwegian "Skapende Kraft," and is now published with the English and Norwegian versions on opposite pages.

The pamphlet, "Fulfilling the Law," has been translated into Danish, "Lovens Fylde," and is now published and on sale. This new pamphlet has the English version printed opposite each page of the translation.

The pamphlet entitled "The Father's Business," already printed in English and German, has been translated into Swedish, "I Faderns Tjänst," and is now published with the English and Swedish versions on opposite pages.

"Christian Science: 'The Resurrection and the Life,'" a lecture by Clarence W. Chadwick, C.S.B., is now published in pamphlet form.

From the Clerk of The Mother Church

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

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

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

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

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The Christian Science Journal

Published Monthly

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

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

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

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

The Christian Science Quarterly

Published January, April, July, and October

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

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

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

The Christian Science Monitor

Published Every Day, Except Sunday

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, one year $5; six months $2.50. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, one year $1; six months 50 cents; three months 25 cents. In all other countries, one year $1.25; six months 63 cents; three months 32 cents.

SALE PRICE, DOMESTIC TERRITORY AND CANADA, POSTPAID: Single copy 10 cents; four or more copies to one address, each eight cents. Foreign rate, single copy 12 cents; four or more copies to one address, each 10 cents.

Pamphlets

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

CHRISTIAN SCIENCE: "THE RESURRECTION AND THE LIFE." By Clarence W. Chadwick.

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

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

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

"THE SONS OF GOD." By COL. WILLIAM E. FELL, C.S.B.

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

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

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

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

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

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CHRISTIAN SCIENCE: ITS DISCOVERY AND DEVELOPMENT. By WILLIAM D. MCCRACKAN, M.A. Also printed in German.

CHRISTIAN SCIENCE: GOD'S LOVINGKINDNESS PROVED TO MEN. By REV. WILLIAM P. MCKENZIE. Also printed in German.

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

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

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

CHRISTIAN SCIENCE: THE NEW BIRTH. By BICKNELL YOUNG. Also printed in German and in Norwegian.

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BIRTHRIGHT AND DOMINION.
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THE DIVINE NATURE. Also printed in Dutch and Norwegian.
THE PROVIDENCE OF GOOD. Also printed in Spanish and Swedish.
PRAYER AND HEALING. Also printed in German.
SEEKING AND FINDING. Also printed in Dutch, German, and Swedish.
"THEN THE FULL GRAIN IN THE EAR."
UPWARD FOOTSTEPS. Also printed in Dutch.

Other Translated Pamphlets

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CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN, M.A. Printed in French and Swedish.
CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By BICKNELL YOUNG. Printed in French and Swedish.

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

For table of English, German, Swiss, and French money equivalents, see inside front cover page.

Miscellaneous

For quantity rates on goods specified in the following list please refer to the current catalogue in *The Christian Science Journal.*

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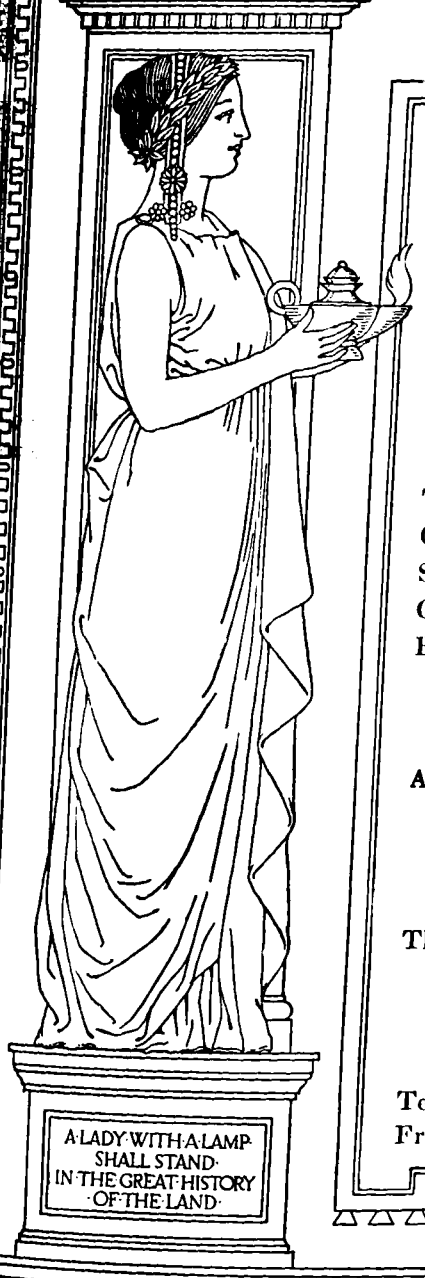
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Vol. XVIII No. 7

Boston, October 16, 1915

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Christian Science Sentinel

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Items of Interest

The constitutionality of the federal law for the protection of migratory birds is being tested in the United States Supreme Court. The case comes up on appeal from the United States court of the eastern district of Arkansas, in which on May 13, 1914, the law was held unconstitutional. The brief is signed by 26 state conservation commissions; 3 state agricultural experiment stations; 4 national agricultural organizations; 3 national live stock breeders' associations; 2 forestry organizations; 3 national conservation organizations; 45 sportsmen's organizations—local, state, and national; and 5 miscellaneous. The brief holds that the interests of the people require such a law: that it is impossible for the several states to enforce their joint rights; that migratory birds are of great assistance in destroying the insect foes of crops and forests; that Congress has the power to protect the agency which preserves the property of the United States from damage and destruction; also that migratory birds are the property of the nation. The law whose constitutionality is called into question was passed March 4, 1913, and became effective Oct. 1 of the same year.

The Pearsite Company, which is a Delaware corporation capitalized at $2,000,000, is erecting a large plant near Cannel City, Ky., where it expects to produce 10,000 pounds of dye a day to meet the scarcity of dye material. The plant, which will consist of furnaces, oil distilleries, dye-houses, and laboratories, will not be completed until Nov. 1. The company operations will total between one million five hundred thousand and two million dollars yearly. One of the joint inventors of the cannel coal process in discussing the new enterprise has said, "We have had samples of our product examined by experts, who have advised us that our dye will stand every test of fastness." The furnaces that will be used are large cylindrical tanks 10 feet or more in diameter and 40 feet high, into which crushed cannel coal is poured from the top, oil and coke resulting from the oxidation. The coke is used in the furnaces, and the oils are carried through a distillation process and then treated in the dye-house, by means of which the dyestuffs and more than fifty valuable by-products are secured.

Some time ago the excavations at Patliputra, the ancient Asokan capital near Patna, India, which have been going on for years, disclosed among other buildings a gigantic hall containing a number of pillars. The Indian archeological department states that the plan of this hall bears a striking resemblance to the famous hall of a hundred columns at Persepolis, in Persia. This great edifice remained in use for several centuries, probably till about the beginning of the Christian era. Then a great flood, caused not improbably by the Ganges River changing its course, left a deposit of eight or nine feet of silt over the level floor. The destruction of the building was apparently completed by a fire which took place about the fifth century.

The packing of sardines, one of the most important industries of Maine, is undergoing radical changes as a result of the Government bureau established in Eastport last year. This bureau, in charge of capable chemists from Washington, has done much to aid packers in putting up an improved article of food under sanitary conditions. It has had to contend with long established bad habits of both fishermen and packers, but it is overcoming them. One of its hardest tasks has been to stop the packing of fish that have eaten "red feed," a floating substance which causes them to break in the packing and makes them unwholesome as food. Many packers have learned that hard, whole fish bring better prices.

The ship-builders of the Great Lakes have devised a freighting craft that will have distinct advantages over both the modern steamer and the big schooner. This lake type, of which Atlantic coast interests have ordered a considerable number, is a steel-built, five-masted schooner with a full spread of sail, and also a powerful engine of the Swedish crude oil pattern, so that she will be able to make fair speed in almost any sort of weather as well as save towage bills. These auxiliary five-masters will be of about three thousand tons, fit for offshore as well as coastwise business, and are figured to be the most economical craft yet devised for general freighting.

The two river arms of the great cantilever bridge over Hell Gate, New York, were connected Sept. 30. The bridge connects the New York, New Haven & Hartford Railroad with the Pennsylvania Railroad. Each of the arms stretched for just 508 feet and 6 inches, and the ends met with a variation of only one fourth of an inch. Each foot of the structure will be capable of withstanding twenty-six tons for weight of bridge and twelve tons for weight of load, a total of thirty-eight tons. The span of 1,017 feet springs from two enormous concrete towers, one in upper Astoria and the other built on pins resting on rock 120 feet deep on Ward's Island. The bridge will cost about twelve million dollars.

Judge Dickinson, in the United States district court at Philadelphia, Pa., has handed down an opinion ordering the dissolution of the so-called motion picture trust. The suit was brought by the Government, under the Sherman antitrust law, against the Motion Picture Patents Company and twelve other corporations, and eleven individuals engaged in the motion picture trade. The court, however, dismissed the suit against the Melies Manufacturing Company, one of the corporation defendants. The Government filed its dissolution petition on Aug. 16, 1912.

Five years ago Congress made an appropriation of $10,000,000 under the so-called Weeks law for the purpose of acquiring Federal forest reserves in the Appalachian region. The southern Appalachians have been extensively taken under the care of the Federal Government, and much of the White Mountain region has been saved from private and destructive exploitation. All but about five hundred thousand dollars has been expended. The price paid for the land acquired—some 1,285,000 acres—has averaged $5.25 the acre.

It has been discovered that bats will rid a whole community of mosquitoes. Both Italy and Austria have put this discovery into practice and Japan is studying it further. San Antonio, Texas, is the only American city to recognize officially the value of bats. It has even passed an ordinance which forbids any one to kill them; and it provides them with a home maintained at the city's expense. The "bat roost" is sixteen feet square and will house about a quarter of a million.

It is estimated that the total income for automobile licenses in Connecticut for the current fiscal year will amount to about five hundred and thirty thousand dollars. Licenses are being issued at the rate of about forty per day, and the total at the end of the fiscal year will probably reach fifty thousand. The total number issued last year was 36,698. All this income is turned over to the highway department for repairs on state highways.

After many months of experiment by a group of men, a million dollar corporation has been formed at Chester, Conn., for the manufacture of a recently discovered black dye which it is claimed will form the foundation for aniline dyes of various colors and shades. The concern further claims to have turned out the first pure carbolic crystals ever obtained in this country, an achievement which is said to be of great importance to the dye and acid trade.

Bangor, Maine, has rejected the act passed by the last Legislature providing for a commission form of government. The vote was 2,178 to 1,599. In March, 1914, at the regular municipal election, the commission government project was endorsed by a vote of 2,457 to 1,985.

Since the year 1889 a modern terminal station has been talked of in Buenos Aires, Argentina. The realization came true Aug. 2, when the President of the republic, Señor Doctor de la Plaza, turned the key that opened the gates of the new "Retiro" to all.

Ten months of the present fiscal year of the Massachusetts savings insurance banks, just ended, show a net gain of 1,467 policies and more than $700,000 of insurance. There is now more than $4,250,000 of insurance in force.

Gifts and bequests to Yale University during the fiscal year ending on June 30, amounted to $965,791.51. The total funds of the university are $16,152,835.10, representing an increase of 119 per cent in the last ten years.

The aggregate value of the total trade of the Bombay presidency, excluding Sind, during the year ended March 31, 1915, was 156,00,00,000 rupees (one billion five hundred and sixty million rupees).

The superintendent of schools for Pontotoc county, Oklahoma, is planning to get every school in the county to build one mile of model road. Money for prizes will be raised by subscription.

The people of Maine have in the last year spent $6,516,000 for automobiles, as estimated by the secretary of state. Automobile taxes have yielded to the state treasury $258,665.

The Brazilian Chamber has approved the arbitration treaty between Brazil and the United States.

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Christian Science Sentinel

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

Vol. XVIII October 16, 1915 No. 7

Our Dependence

JUDGE CLIFFORD P. SMITH

ORIGINAL Christianity as taught by Christ Jesus included a perfect ideal for Christian endeavor. He expressed it in these words: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Christian Science emphasizes this idea, shows how it can be put into practice, and points to the life-work of the Master as constituting a perfect example.

In the course of Mrs. Eddy's writing on this subject she has given warning of a persistent temptation: "Do you not hear from all mankind of the imperfect model? The world is holding it before your gaze continually" (Science and Health, p. 248). These words are extensive enough to warn us against copying the imperfections in one another. As students of Christian Science who have not yet attained perfection in practice, we have need to beware of accepting others as models. In that unique code of law, manual of instruction, and charter of rights, our Church Manual, we find this rule of action: "He who dated the Christian era is the Ensample in Christian Science" (Art. VIII, Sect. 3). Therefore for a Scientist to gage his demonstration of Science by that of any other person, or by the average accomplishment of the Scientists whom he happens to know, might tend to limit his success.

Akin to the error just described is that of dwelling on failures in the practice of Christian Science. If we are tempted to take account of what an imperfect practitioner has failed to do, we should remember what the one perfect Exemplar said to Peter: "What is that to thee? follow thou me." Whoever is proving the existence and operation of divine Principle, or even inquiring into this subject, should not give much thought to the observation of failures. For such an inquiry, the positive evidence of success is logically of far greater weight than the negative evidence of failure. Since Christian Science is based on absolute Principle and is demonstrated according to an invariable rule, it is verified by a single instance of healing brought to pass by the understanding of its Principle and conformity to its rule. Logically, the conclusion thus evidenced would not be disproved by many failures to understand or obey. They would not prove that Christian Science had been tried and found wanting, but that it had not been fully tried. So every one should look for the positive evidence of demonstration and not be discouraged by merely negative phenomena.

It must be admitted, however, that all sincere inquirers into Christian Science may rightfully expect it to be verified by the overcoming of evil with good in the practice of adherents or representatives. Since it is the Science of salvation as well as the Science of being, appropriate results should follow its practice, and nothing can take the place of these significant fruits. Our church services, our public lectures, the distribution of our literature, and the work of our committees on publication are suitable and necessary modes of disseminating authentic information concerning Christian Science; but none of these activities, nor all of them together, would be sufficient to satisfy the demands of those who seek a demonstrable religion. What humanity needs is Christian healing, or spiritual deliverance from the oppression of evil; and for humanity to perceive its need and recognize the law of its deliverance, the teaching of Christian Science must be accompanied by proof. The Leader of this movement has therefore said, "Healing the sick and the sinner with Truth demonstrates what we affirm of Christian Science, and nothing can substitute this demonstration" (Manual, Art. XXX, Sect. 7).

All that can be said against the demand which this rule makes on each Scientist is contained in the temptation to believe that Truth can be demonstrated by some persons but not by others; that is, not by one's self. This argument is the very reverse of a true idea, for it denies the reflection of God by man and involves a belief of human self-dependence. If Jesus had said, I can of my own self do some things, but other things are impossible to me, he would have spoken upon this plane of failure. On the plane of achievement he said, "I can of mine own self do nothing;" "but with God all things are possible." And his promises to his followers, that they should do as he did, were given without exception or limitation. Therefore Paul expressed the scientific attitude in a word,—"I can do all things through Christ which strengtheneth me."

"Hold fast that which is good"

CHARLES HENRY PHILIPS

IT is not an uncommon experience to come in contact with one who, having tried the recommendations and precautions of *materia medica* up to a point where both endurance and patience ceased to be a virtue, has reluctantly perchance, but determinedly, turned to Christian Science with a faint hope that the relief he has so far failed to obtain in the older and seemingly more pronounced school of healing might be forthcoming in the new, yet reserving to himself the alternative that in an emergency or an apparent crisis he could resort to a highly attenuated material remedy to further the work of metaphysical treatment. In the mental process leading up to the resolution to give Mind-science a trial, the mortal may have grown discouraged with much dosing, though not to the extent of having every least medicinal prop taken from under him. He is willing to know of something which seems to promise a speedier and more lasting benefit, though in a last analysis of his thought he holds to a threadbare belief that in a test case Mind could be helped and strengthened by the application inwardly or outwardly of some mild concoction.

The country tourist, luxuriating in the quiet pastoral beauty of the green meadows and rippling streams, wearies even of these scenes with their monotonous panorama, and turns regretfully perhaps, but longingly, to the hills and the wooded ravines for pastime and relief. Presently he comes upon a situation where to proceed farther would seem to his limited sense gravely hazardous. Then his thought reverts to the easy way of the gentle slope below (for the two have never parted company), and he would retrace his course

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by the path of least resistance back to the beaten road of clay, even though it lead to the quicksand and the mire, rather than risk his further going up to the broadening vision of the abrupt ascent.

So the mortal, in his checkered experience along the winsome and to material sense not unfascinating way of medical allurement, anon is buoyant, then tires of the lessening prospect, and finally reaches out for newer methods of gaining ease. Under Christian Science treatment he is in a somewhat similar position to the one who has left the apparently smooth surface of the moorland and is beginning the upward climb. While his steps are trending forward and he is measurably rejoicing in the changing view, his thought, and not infrequently his eye, is directed to the less stirring vista of *materia medica* below, and he realizes, mayhap suddenly, that he has reached a point in the journey when he is unable to go on trusting absolutely to Mind's curative power. In an unguarded moment, just as it might occur to the one on the hillside to reverse his steps or to make them less difficult, the patient thinks of some trivial remedy that had formerly been efficacious, and unknown to the practitioner he avails himself of it. It may be merely a simple thing, an occasional bracer: indeed the thought may have become so minutely diluted as to offer itself in the cloak of a subtle suggestion that certain kinds of food prepared under well-defined culinary regulations (which are always so appetizing) will assist nature perceptibly.

The more aggressive and obnoxious a discordant physical manifestation becomes, the more unreal it is and the riper for destruction, because it patterns more closely after the mortal substratum of matter; while the thinnest veiled nicety of thought, hooded in a wily suggestion that food might come from its so-called opposite, would enter "where angels fear to tread" and would deceive the very elect. Thus the temptation which would attempt to assist the case by the intricate by-path of deceit, would not only rob the purpose of its fruitage, but would effectually hinder the moral, physical, and spiritual progress of the patient. This partial weaning from *materia medica* would have taken unto itself one still more false therapeutic suggestion, and the last state of that mentality would be worse than the first.

Just as it is with the traveler who is part way up the incline and anxious to reach the top, yet desires to climb up some other way and would fain go down into the plain a while and then come on by easy stages, forgetting the long retracing and the loss of time and energy, so with the would-be patient who is seeking help in Christian Science and yet fancies he can push on the healing by the stealthy use of other means. Such a one will not only utterly fail of getting relief, but he will stultify his conscience to the rightness of wholesome action, and his vision will be blinded to the apprehension and acknowledgment of the truth. The Christian Scientist must be scrupulously and uncompromisingly honest; he must not temporize, dally, or waver. Both for himself and for those coming to him for help, he must know that what is "spoken in the ear in closets shall be proclaimed upon the house-tops." His one remedy is the divine Mind and its activities; and he knows that to deviate from the rule in the most infinitesimal degree would be to break the first commandment, and therefore to disobey the other nine.

Our Leader says: "A Christian Scientist's medicine is Mind, the divine Truth that makes man free. A Christian Scientist never recommends material hygiene, never manipulates. He does not trespass on the rights of mind nor can he practise animal magnetism or hypnotism" (Science and Health, p. 453). It may be added that a Christian Scientist should not mentally trespass on the rights of others by intimating a course of procedure otherwise than "as ye would that men should do to you, do ye also to them likewise." In maintaining this radical but nevertheless consistent position, the Christian Scientist unqualifiedly realizes that even the taking of a spoonful of cold water, if motived by the thought that it might aid the healing, would not only defeat the end for which it was designed, but might positively nullify the metaphysical help, and in the measure that such means were either resorted to or recognized, would both practitioner and patient cease to give or to receive.

It behooves us, therefore, as earnest, prayerful followers of him who emphatically told us we could not serve two masters, to realize "the ability of mental might to offset human misconceptions and to replace them with the life which is spiritual, not material" (Science and Health, p. 428). Then when the needy wanderer comes to us for aid, his waiting thought may be so filled with the "beauty of holiness" that he will not hesitate or waver on the upward road, but with his eyes singled on the goal of spiritual ways and means (the quiet surface of error in the plain below having ceased to beckon or attract), he will go on and up the rugged but inspiring way of Truth and Love, until at last he can rest, "lie down in green pastures," and be led beside still waters, on the summit of consecration, no longer a doubting pilgrim, but a dweller in the Father's house.



Relying upon Divine Counsel

LUCY HAYS REYNOLDS

A CERTAIN experience presented to a student of Christian Science a question of vital consequence. Conditions were such that there was no one to whom she might turn for personal advice, so she reasoned over it for many an hour in her own way, listened to the discussion of others upon the subject, and weighed their pros and cons only to become more confused and disturbed. Then at length she turned wholly to divine intelligence. Gradually a calm assurance took possession of her consciousness; and at first dimly, then clearly, the answer began to unfold, until with illuminated conviction she was able to prove as well as to perceive the solution of her question.

How often we might have saved ourselves and others much wasted thought and time, if instead of depending upon unreliable human reason or looking to "the more experienced worker" to give us his well earned ideas, we had first turned in simple faith and asked the all-knowing Father for His counsel! Is not the answer to any question already existent in Mind? Then why not go direct to the source, and thus avoid the danger of accepting statements which are tainted with personal opinions as they pass from mouth to mouth? Who would not drink direct from the fountain rather than from another's cup?

Every man has within his consciousness a spiritual sense that holds him in direct communion with Truth. In the silence of meditation Truth is constantly voicing itself. The gold that lies hidden deep in the rocks is as nothing to the treasures hidden within the real man's consciousness, and which spiritual sense alone brings to human comprehension and service. It is ours to receive whatever counsel we need from God, and to rejoice in this realization, whatever the question or crisis that may come to us. We cannot turn too soon from human reliance to divine intelligence if we would escape from the clouds of ignorance and enter into the light of Truth.

Ofttimes after making a mistake we have been led to exclaim: "Why, I knew better than that, had I only given it a second thought!" If we had been keener listeners to the

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voice within instead of to the voices without, the wise second thought would have been the first. We should look to spiritual intuition, trust it, and obey it, if we would become "wise," the seers and prophets of our time. Only through absolute reliance upon divine intelligence is consciousness made acute and sensitive to spiritual impression. In first seeking this counsel from others, even though it be wisely given, we may deprive ourselves of the wisdom which comes direct from God. No matter how great the problem or how small our understanding, if we seek the solution through divine Principle, it is ours to receive an unerring answer.

Sometimes, however, we unconsciously personalize another's understanding and feel that he is in a far better position to give us counsel than we are to get it for ourselves. But suppose our friend is possessed of a fuller understanding, he still may not be in a position to determine the solution of our problem as clearly as can we because of our more intimate acquaintance with the conditions involved. Why do we measure our own or another's understanding? The Scriptures tell us we are given the Spirit without measure. Let us watch that we neither limit nor overestimate individual understanding. Then we will cease to drag our burdens to our neighbor's door, and instead will rejoice in the sufficiency of divine illumination.

As a rule the human mind is too indolent to think for itself. It either unquestioningly accepts the consensus of human opinion or else clings dogmatically to established standards and customs. Thus in itself it is devoid of the illuminating inspiration that looks beyond finite knowledge and perceives the very substance of an idea. It loses the spirit in the letter, and is empty and unprogressive in its outlook upon life. Then too it has an innate proclivity for pouring out its doubts and fears to every listening ear, more with the hope of winning sympathy than with that of finding the true solution. Until such mistaken thinking is corrected, we free ourselves through personal advice from present troubles only to take on others. We therefore cannot be rid of error simply by unburdening ourselves to another and unthinkingly going our way. Bravely must we face every false belief in consciousness until each one is overcome through reliance upon spiritual understanding. In the Preface to Science and Health (p. vii) Mrs. Eddy tells us: "The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity."

There are of course times when needed counsel is rightly gained through human channels, and then only self-will or pride would make us unwilling to seek it. Nevertheless, this counsel should come to us as a result of spiritual, not personal, guidance. Under such guidance our answer is often found through most unexpected channels,—through a book, a picture, a child, or perhaps, as in the case of Saul, through a stranger. In spiritual blindness Saul cried out to God for light, and behold the result! The Lord told Ananias to go "into the street which is called Straight, and inquire . . . for one called Saul, of Tarsus: for, behold, he prayeth." Then, regardless of the fact that the two men were personally unacquainted, and that Ananias knew Saul to be bitterly opposed to the Christians, he yet went and healed him. Had Saul first reached out for personal advice, is it probable that he would have found Ananias, or that the results would have been the same?

When we turn in this way for counsel, perhaps to a practitioner or a teacher, and our problem is once thoroughly handled, it is only a false sense of kindness that allows further discussion of the particular trouble. One can never do another's work for him and continue to be helpful; he who attempts it interferes with spiritual development. Frequently the most loving thing to do is to leave the clinging one alone, not with himself but with God. We read of no case when the Master listened to long rehearsals of past woes. He spoke the word that healed and then went on to others, leaving the seed which he had planted to the tender care of the Father.

Our first efforts to rely upon divine intelligence alone may produce many a struggle in Gethsemane. This may, however, indicate only the human yielding to the divine. And so, though troubled on every side, we will not be distressed; though perplexed, we will not despair. Simple and easy is the way if we will but search the Scriptures and study thoroughly our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Then will many things be left unsaid that never should be said, or even thought, and evil suggestions that continually tempt us will find neither expression nor multiplication. This does not mean that turning away from error which leaves it unhandled and operative, but it does mean the absolute annihilation through spiritual understanding of every false belief. In thus destroying error before it becomes externalized, who knows how many mental volcanic eruptions are forestalled?

Having once formed the habit of shutting the door upon outside assistance, until divine aid is first sought, we shall find in the moment of sudden fear that there will be no vain crying out of "Lord, Lord." Instead, we will have learned to listen to those angels of intuition closer to us than a brother, so that within all confusion will be silenced.

Awakened to divine counsel, we gain a wisdom that we had never realized before and that we had not thought of as naturally ours. In Christian Science we come to understand how right and inevitable it is for man to reflect divine intelligence, and through this understanding we come into possession of true self-knowledge, self-control, and self-containment, and prove ourselves the masters of ignorance and of circumstance. Oh, we of little faith! Where is so unerring, so simple, and so true wisdom found as that of spiritual intuition, the wisdom of the Holy Ghost? Let us recover from the impulse to lean on personal counsel in the hours of trial, and let us the rather open our thought to that "Counselor," that "Prince of Peace," upon whom forever rests the spirit of wisdom and might. Sitting at the Master's feet we shall be taught of him the simple truths of God, which reveal a satisfying answer to every problem, and we shall thus obey the wise admonition of our beloved Leader as given in "Miscellaneous Writings" (p. 137), that each one shall "work out individually and alone, for himself and for others, the sublime ends of human life."

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Temptation Overcome

MARY H. MCALONEY

In the fourth chapter of Matthew's gospel we read: "And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread." Jesus was just ready to begin his earthly ministry. He had been baptized of John in the Jordan, and we are told that the "Holy Ghost descended . . . upon him," that is, he had come into the full understanding of God; and yet he was for forty days thereafter in the wilderness, being tempted by the devil,—evil thoughts.

Mrs. Eddy gives as one of the definitions of wilderness: "Loneliness; doubt; darkness" (Science and Health, p. 597). For forty days and forty nights, in the darkness and loneliness of mortal thought, Jesus struggled against the evil thoughts which persistently presented themselves to him.

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Human sense, struggling and fasting, became faint from the long vigil and hunger, and it was then that evil presented to Jesus' thought the most subtle of all temptations,—"If thou be the Son of God." Was this faint and hungry human being the divine Wayshower, who was come to earth to point out to all sin-sick and suffering humanity the path to eternal life? Then followed a strong temptation to test his power by material means and turn stones into bread, but immediately he rebuked the thought by saying, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He realized that the outward manifestation is but the proof of the inward understanding, that the demonstration must be made in his own consciousness; he must know the truth without the aid of material means.

Again the doubt presented itself to the Master, and again the subtle thought that he was not the true Messiah struggled for ascendency, but once more he rebuked it; yet so tenacious is erring thought that it essayed a third time to gain the supremacy. This time the temptation was to establish a material kingdom,—all the kingdoms of the earth would be his if he would bow down to a belief in the pleasures of materiality. This thought was severely rebuked by our Master, and we are told that when the devil had left off tempting him, "angels came and ministered unto him." On page 581 of Science and Health Mrs. Eddy gives us this beautiful definition of angels: "God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality."

In Hebrews we are told that Jesus was "in all points tempted like as we are, yet without sin." If we take this conversely, we learn that he was not tempted in any point that is not common to all, so long as we remain in the flesh. One of the strongest temptations that come to beginners in the study of Christian Science is to doubt that they are the messengers of Truth and Love to this suffering world. How easy it is, when called upon to demonstrate this Principle, to be filled with doubt and fear, and to shift the responsibility to those who we feel are better fitted to bear it. We doubt our sonship with the perfect Father, and often remain in the wilderness instead of following in the footsteps of our Master, rebuking error and being about our Father's business.

A young woman, very young in Science, was once calling upon a friend who was taken sick. She was asked to give assistance, in fact to take the case. She spent many hours in the wilderness, fighting the evil thoughts that continued to present themselves to her,—first fear, then inability, and most insistent of all, doubt that she herself was truly God's child. The struggle ended, and Truth was the victor. She undertook the case, realizing that she was but the channel through which divine Love would work, and her friend was raised from what to mortal thought was her death-bed.

Jesus spent three years of his life manifesting to the world the power of divine Love, and when at the close of his public ministry his enemies crucified him, one of the last wicked taunts hurled at him in his hours of physical suffering was, "If thou be the Son of God, come down from the cross." This, however, was not a temptation to him. It could not have presented itself to him as a thought emanating from himself. The dense error that had permitted our Lord to be crucified was voicing itself through the Jewish rabble. He had proved beyond all cavil his perfect unity with the Father, and his love for all mankind was so great that he prayed for the forgiveness of his enemies. This is the love that, thinking no evil, knowing no evil, admitting no evil, makes the perfect and sure demonstration.

Love does not promise to keep us from being tempted, but it does promise to support and deliver us when we are tempted. We should hold fast to the declaration that "now are we the sons of God," and that "with God all things are possible." In Science and Health (p. 495) Mrs. Eddy says: "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought." With this strong wall of defense around us there is nothing to fear. Temptations of all kinds can be met and overcome, with the full assurance that victory will be ours.

Gratitude and Healing

ABBIE Y. STEIN

WELL does Mrs. Eddy say on page 3 of Science and Health, "Gratitude is much more than a verbal expression of thanks." Recently, when the thought of unselfed gratitude was brought out in connection with some of our Science work, it reminded me of the way in which I had to develop this quality some years ago. When I first went to the Christian Science church and listened to the many expressions of gratitude, and then my own healing began, the thought came that presently I too would have that same feeling; but I did not, nor did I then think much about it. The process of healing was slow although steady, and I expected the gratitude would come; but as it did not, this fact began to worry me. I did have a certain measure of gratitude, but it seemed a very poor thing and something I was not at all pleased with.

At one of the Wednesday evening meetings I heard a woman say that gratitude with her had been a matter of demonstration, and that she had been in Christian Science a long time; so I began to think of it in this way. Soon the thought came that God's child cannot be ungrateful, that any seeming lack of this quality is only a phase of wrong thinking, and is to be overcome in the same way as any other wrong thinking. I worked for many months trying to see what gratitude was. Finally one night there flashed into my thought a most vivid and perfect picture of a summer morning, and immediately with the utmost clearness came the words, That is gratitude! Then it began to unfold, and the thought was that as you step out into the perfect beauty of a summer morning you do not look around and say, I am so grateful for the trees, the flowers, the grass, and the sunshine; you just love it. You love it for what you know is there, whether you see it all or not. You know, too, that beyond where the physical eye can see, the same beauty exists.

I saw there had been too much of self in my thought, and that gratitude should be not only for the good coming to me but for the good going forth. Just as I might see the particular beauty of the flowers or trees or landscape near me, so I could see in the healing and regeneration in my own life, and in the lives of those about me, the individual manifestations of the love of God; but that love was even more universal than the sunshine, and what came to me was only a part of the perfect whole. I learned that gratitude, to be real gratitude, must be broad enough to take in and rejoice over the good coming to all of God's children.

The universe is as full of truth and goodness as it is of light. And no more surely does the constant day return alike to the "just and unjust," than true lives will rebuke our untruth, and earnest opportunities rebuke our reluctant sloth of spirit by their brave and cheerful solicitings.

HENRY WILDER FOOTE.

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Selected Articles

[W. G. Watkins in *Northwestern*, Oshkosh, Wis.]

In an article in *Scribner* reproduced in your paper, Dr. —— reasoned along the line of gathering figs from thistles in attempting to make Christian Science an emanation of what he termed "autistic" or emotional thoughts.

Critics have too long fancied that an understanding of Christian Science is obtainable from a preconceived premise; whereas the fact remains that in its every aspect this Science is knowable only in the degree of one's willingness to apply its Principle. Emotional thoughts are but phases of sensuous existence, traceable wholly to the belief of life in matter. It is this false sense of existence which is referred to in the Scriptures as the "fleshly" or the "carnal" mind. By reason of her spiritual perception Mrs. Eddy caught such a full import of Paul's words as enabled her to discern that every bodily and mental ill is traceable to the action of this same "carnal" or mortal mind which has its being in the temporal or finite realm wholly apart from spiritual existence.

Humanity is gradually awakening to the fact that righteousness consists wholly in right thinking, and that right thinking can come about only through a right apprehension of what the Master taught and practised. The whole aim of Christian Science teaching is to make known to humanity the true nature and availability of the Mind which was in Christ Jesus, and thereby enable mortals to make the distinction between thoughts that are real and thoughts that are unreal. Through the study and application of this Science the emotional or abnormal phases of mentality are giving place to that mental poise which alone insures health and peace. On page 109 of Science and Health Mrs. Eddy says: "Christian Science reveals incontrovertibly that Mind is All-in-all, that the only realities are the divine Mind and idea. This great fact is not, however, seen to be supported by sensible evidence, until its divine Principle is demonstrated by healing the sick and thus proved absolute and divine."

Instead of becoming estranged from their friends, as our critic avers, the adherents of this Science are experiencing the truth of Keble's words:—

> Old friends, old scenes, will lovelier be,
> As more of heaven in each we see.

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[John L. Rendall in *Waterloo* (Iowa) *Courier and Reporter*]

An evangelist who visited Waterloo recently took occasion to state in his sermons that Christian Scientists do not believe in the divinity of Christ. The same criticism of Christian Science has been made by many other ministers who perhaps did not fully understand just what Christian Science teaches in this respect. If they mean to include in their criticism that Christian Scientists do not believe in the divine origin of Christ Jesus, then their criticism is incorrect, for if there is any one thing in the teachings of Christian Science which stands out clearly and distinctly, it is the fact that Christ is divine. On the other hand, if "divinity" is used with the definite article, it must necessarily refer to God, the Supreme Being, the one infinite creator of the universe and man. Therefore, if this critic and others intended to convey the idea that Christian Scientists deny that Jesus is "the divinity," or God, then their statement is correct. Christian Scientists have Jesus' own authority for denying that he is God, and it might be difficult to find better authority.

If one carefully reads the gospel according to John, he cannot fail to be impressed with the fact that Jesus did not claim to be God, but "the Son of God," and again he referred to himself as "the Son of man." In John v. 30 and 31 Jesus stated: "I can of mine own self do nothing . . . I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true." In John vii. 16 and 17 we read: "Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

The theory that God, infinite Spirit, could come to earth in a fleshly form is not accepted by Christian Scientists. They do, however, accept the teaching that Christ Jesus, "the Son of God," is of divine origin, and is the Wayshower for mankind. In "Science and Health with Key to the Scriptures" by Mrs. Eddy (p. 583) Christ is defined as follows: "The divine manifestation of God, which comes to the flesh to destroy incarnate error." On page 30 we read, "Born of a woman, Jesus' advent in the flesh partook partly of Mary's earthly condition, although he was endowed with the Christ, the divine Spirit, without measure." On page 25 we read, "The divinity of the Christ was made manifest in the humanity of Jesus," and on page 26: "The Christ was the Spirit which Jesus implied in his own statements: 'I am the way, the truth, and the life;' 'I and my Father are one.' This Christ, or divinity of the man Jesus, was his divine nature, the godliness which animated him."

These quotations could be continued indefinitely, and all would bring out the same thought. It will thus be seen that Christian Scientists claim for and concede to Christ Jesus all that he claimed for himself. A careful study of the passages from Science and Health here cited, together with the context, should be sufficient to convince any unprejudiced thinker that the Christian Science teaching concerning Christ Jesus is in exact accord with the spiritual interpretation of the Bible.

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[John Oxendon in *The Buffalo* (N. Y.) *Commercial*]

That was a very generous and at the same time sagacious act on the part of the ever esteemed and exemplary *Commercial*, to wit, its publication in so thorough a manner of Professor Hering's address on Christian Science at the Teck Theater. It was worthy of the *Commercial* and must have been highly appreciated by our local Christian Scientists; nor can there be any doubt of it. For my part, I was so interested in the perusal of the address that I was moved to revive a lately broken habit of attending the Wednesday evening services at the Christian Science Church on the corner of Elmwood Avenue and North Street, that really fine and notable architectural structure which reflects so much credit upon its founders and builders.

Now what is there in Christian Science which so attracts and appeals to earnest men and women of a high order of intelligence and social reputation? For there can be no question of its doing so, and of doing so most effectually and beneficially. To me, as I looked over the congregation of clean, sane, earnest, and cheerful faces, and noticed the general appearance of those present, it appeared self-evident that there must be some strange, potential, and yet subtle and most beneficent underlying principle, or spiritual magnet, which thus drew together in such consonance such numbers of serious yet cheerful and well-balanced minds and kindly hearts. . . . The men are manly and the women lovely, because so sane and human. It seems then that there must be, as I have observed, some deep underlying, animating, and dominant cardinal and potential cause. I think we must admit that it is faith combined with common sense and a devout spirit, for Christian Science would actually seem to read and spell and mean Christian knowledge. It is a prac-

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tical interpretation of the Christian spirit and of Christian teachings.

And yet I, who affirm so much and frankly believe it, am not a Christian Scientist or a professed member of the Christian Science church. I simply attest my admiration and respect for those who are, and to the Christian Science church as a potential, beneficent, religious factor, and a sound, reforming, and regenerative one. As such it fills a great human void and need, and should be joyfully and gratefully recognized by all earnest and liberal Christian people. Then again, there is this much to be said in behalf of Christian Science; viz., that it not only plainly comforts and cheers all who sincerely believe in its precepts and teachings, but it also stimulates and promotes frugal habits, sane living, and sound understanding, as well as fortifies racked brains and distracted minds, and comforts and revives oppressed nerves and troubled hearts.

Surely then there must be in Christian Science the very essence of Christ's teachings and example; and in its gospel all that the divine Master inculcated for the practical guidance and governance of the lives here on earth of his children. In effect, Christian Science not only reveals divine truths, but makes manifest in marked reality the first importance of consistent, practical morality, or the naked truths of all that such morality implies and involves in human relations; hence, Godspeed to Christian Science, which so signally and significantly tends to the promotion of the "simple life" and to the regeneration of human souls!

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[Brigman C. Odom in *Fort Worth* (Texas) *Record*]

An editorial referring to recent abnormal and inhuman acts of a certain individual says, "This victim of a deranged mind held many views in common with the teachings of Christian Science." This allusion to Christian Science is a crafty one, and the reader is left to draw his own conclusions as to what the writer meant. However, he seems to desire the reader to infer that Christian Science has teachings that are dangerous to the well-being of the individual and of society.

It may be said authoritatively that Christian Science has no kinship whatever with lawlessness, and that it teaches nothing that tends to desperation or that leads to destructive ends. On the contrary, it upholds law and order, and develops in every one who has the right conception of it and who applies its teachings, desirable physical and moral characteristics and a true regard for his fellow man. It is a well-known fact that the adherents of Christian Science are cheerful people, who do not seek death as a remedy for the ills of life. They do not wish to die themselves, and they do not practise violence of any kind toward others; hence it is a reasonable conclusion that the actions of the above-mentioned person were the result of beliefs absolutely antagonistic to those of Christian Science.

The test of a religious faith is seen in the character of results exhibited by its adherents. As for Christian Science, it bids one have the Mind which was in Christ Jesus. This truth, entertained and applied, reforms the sinner and heals the sick. It gives to one a purely spiritual concept of man's selfhood, and in this conception is no element of discord or derangement of any kind.

Christian Science includes all true demonstrable knowledge; knowledge that is true not only in the absolute, but knowledge that is true and available in practical human affairs. It not only helps one to get out of trouble when one gets into it, but it prevents trouble. It brings to realization the vision of Isaiah the prophet, "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." Proof is abundant to show that in almost every community throughout the world there are those who through a right apprehension and application of Christian Science are better citizens morally, physically, and spiritually.

Christian Science inspires one to search for wisdom and understanding, and shows one how to apply them in solving every human problem. It is a daily guide and protection. It assists humanity in working out all its difficulties, and lifts "humanity above itself into purer desires, even into spiritual power and good will to man" (Science and Health, p. 407).

If the individual in question had had the conception of God and His creation which Christian Science teaches, he would have been "clothed, and in his right mind," and would not have entertained any thought of violence for himself or for others; much less would he have reduced it to an actual experience.

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[Charles W. J. Tennant in *The Record*, London, England]

In a letter appearing in a recent issue the writer recommends Christians who are attracted by Christian Science to read the late Dean ——'s pamphlet. If he thinks that this will enlighten any one on the subject he is very much mistaken, for the pamphlet is merely an expression of violent opposition to what the dean imagined Christian Science to be. Does our critic suppose for a moment that any sane person would profess to be a Christian Scientist for five minutes if it were what the dean has described Christian Science to be? Christian Scientists are to be counted now by the million, and within their ranks are the cultured from out the civilized nations. Mr. —— will find through time that it is wiser to let people read for themselves the subjects they wish, and judge for themselves as to their merits.

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[F. Elmo Robinson in *Polk County Observer*, Dallas, Ore.]

Our brother says, "It has heretofore been the method of scientists and philosophers to observe the facts of nature and of history, and formulate laws and principles in harmony with the facts." He then goes on to remind us that Mrs. Eddy has departed from this old-time method. In this he is quite correct, but the numerous misconceptions of Christian Science contained in his article indicate unmistakably that he has failed to get Mrs. Eddy's view-point. Assuming that the old-time method of natural scientists and philosophers is the correct one by which ultimate truth is to be ascertained, and finding Mrs. Eddy's method at variance with it, our critic has at once jumped to the unwarranted conclusion that her teachings are "a collection of vaporings produced by an unbalanced mind."

In her search for truth Mrs. Eddy did not make an observation of the so-called "facts of nature and history, and formulate laws and principles" therefrom, but sought through long and earnest study of the Bible for an understanding of divine Principle, an understanding such as would enable her to interpret creation aright. Other thinkers have begun with effects and striven to interpret the cause from the standpoint of these effects. The great difficulty with this method has been its reliance upon finite sense-testimony. It is because of dependence upon sense-testimony that constant revisions have been necessary in the theories of scientists and philosophers. Mrs. Eddy has taken the stand that the only way to reach the ultimate truth about all things is to acquire an understanding of God, since He is the only cause and creator. Our Master taught that God is Spirit. His creation is "after his kind," and is therefore spiritual. The so-called material creation with its sin, sorrow, suffering, and death is but the

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human misconception of God's spiritual, perfect, and eternal creation.

Those who are familiar with the teachings of the foremost physical scientists should not be startled by Mrs. Eddy's teaching of the non-existence of matter. Prof. Wilhelm Ostwald, of the University of Leipsig, Germany, writes: "Matter is a thing of thought which we have constructed for ourselves rather imperfectly to represent what is permanent in the change of phenomenon." Mr. Huxley has written: "After all, what do we know of this terrible matter, except as the name for the unknown hypothetical cause of states of our own consciousness." Mr. Huxley tells us its existence is hypothetical, and Professor Ostwald that it is merely a thing of thought produced by the human mind. Physical scientists' theories regarding matter have undergone a most radical change, and they are now practically unanimous in teaching that matter is a form of energy. These conclusions of physical scientists are not the teachings of Christian Science, but indicate that matter even from their standpoint is not what it has generally been believed to be.

Our brother says that "only an ignorant or insane mind ever soberly denies the testimony of the five senses," forgetful that we are constantly obliged to deny the testimony of the senses when we look out upon what appears to be a flat earth, or toward the eastern horizon in the early morning and see what seems to be a rising sun. Again and again in every-day experience we are compelled to let our understanding supersede sense-testimony. Only a few centuries ago, when one thinker ventured to assert that the earth was round instead of flat, he was not only thought to be ignorant and insane, but was believed to be a heretic as well. The prophet Isaiah in referring to the Messiah said, "He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth."

When Mrs. Eddy says, "Man is incapable of sin, sickness, and death" (Science and Health, p. 475), she means what John evidently meant when he said: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." Therefore when Mrs. Eddy writes of man as incapable of sin, it is to be understood that she refers to the spiritual, real man, made in God's image and likeness, and not to a sinful mortal. In teaching that man, God's image and likeness, is not material, is not made up of flesh and blood, and bones and nerves, our brother contends that Mrs. Eddy contradicts Jesus; but to correct this impression we need only to remember Paul's statement that "they which are the children of the flesh, these are not the children of God." Throughout her writings Mrs. Eddy draws a sharp line of distinction between the human and the divine, the relative and the absolute, the mortal and the immortal, the temporary and the eternal, the unreal and the real. It is for this reason that she capitalizes the word "life" when she uses it in the absolute sense and as a synonym for God, and does not capitalize it when she uses it to indicate the human sense of life.

Because Mrs. Eddy's explanation of the raising of Lazarus does not accord with our critic's view of it, he insinuates that she has never read the New Testament. It may be said that the thoroughness with which she studied the whole Bible, including the New Testament with its wonderful story of the Master's resurrection of Lazarus, is evidenced by her explanation of that remarkable demonstration of Christ Jesus. The Master said in the first instance, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." Jesus, not unaware of the human manifestation of death in the case of Lazarus but cognizant of man's spiritual and indestructible nature, uttered the foregoing statement. When his disciples, however, failed, because of their dulness of spiritual perception, to comprehend Jesus' metaphysical statement, he said to them plainly, "Lazarus is dead." As one reads the whole story of Jesus' work on this occasion, it is not difficult to see that Jesus' statement, "Lazarus is dead," was relative and was called forth by the inability of his disciples to understand his absolute statement, for farther on in this account the Master says, "Whosoever liveth and believeth in me shall never die." Christian Scientists believe, therefore, that the resurrection of Lazarus was made possible by Jesus' understanding of life and not by a belief in the reality of death.

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[Thorwald Siegfried in *Puyallup* (Wash.) *Herald*]

The kindly spirit of your comment on the large attendance at a recent lecture on the subject of Christian Science is appreciated by Christian Scientists. It will also be a kindness on your part to give me space in your paper to correct a few unintentionally misleading statements regarding this religion.

Christian Science is the Science of Spirit, or God, and the word "spiritualism" has come to be used in such a finite sense that it is not applicable to Christian Science. Christian Science has in it no taint of materialism, and may therefore be properly called the gospel of idealism rather than the gospel of spiritualism as you have used the term.

Christian Science teaches that the material body is not the likeness, or "vesture" as you say, of the soul, but rather its counterfeit and unlikeness. On page 280 of "Science and Health with Key to the Scriptures" Mrs. Eddy makes the statement, "Rightly understood, instead of possessing a sentient material form, man has a sensationless body." If God is what the Bible calls Him,—and He is,—Spirit and Love, then man as His likeness could not be material, for matter has never yet been found to manifest the attributes of Spirit and Love. The Christian Science practitioner's function is similar to that of a mathematician. When an engineer solves a difficult problem by the use of numbers, he has not created the numbers but only uses them; and numbers being mental, he could use them only by first understanding them. So the practitioner understands the great truth about God and man, the Christ in human consciousness, and through the realization of this truth sickness and sin go out of consciousness and disappear utterly.

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[Written for the *Sentinel*]

Our Home

MARY MC DERMOTT SANTLEY

THE golden beech and cedar tree,
The lily and the rose,
The all-o'erfolding azure dome,—
Each gift Thou dost dispose
Where it may best reflect Thy thought
And make of Thy vast universe
A home that knows no tear;
Truth's changeless law the corner-stone
And Love the atmosphere.

Here children, walking with the Christ,
Learn while they serve, to sing,
And day by day they nobly strive
For stature like their King.

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Editorial

The Healing Word

It is a stock criticism of Christian Science that too much attention is given by the adherents of this religion to the exploitation of the healing of the sick. That there is an unimpeachable precedent for this so-called exploitation is ignored. Indeed, the fact that a very considerable portion of the New Testament is given over to the record of such marvelous healing work as was performed by Christ Jesus and his immediate followers, would seem to invalidate criticism of such of his present-day followers as are putting into practice his command to heal the sick.

When one has experienced for himself the results of this ministry of healing, he begins to wonder how it is that such a prominent and essential doctrine as was the Master's command to heal the sick should have been neglected for centuries and allowed to become an academic rather than a practical or demonstrable part of the Christian's experience. Take, for instance, Mrs. Eddy's own experience. In dire need of the physical healing which material means had denied her, she turned to God in her extremity, and was healed. A lifelong seeker for the truth, she realized that the healing thus vouchsafed was no mere exhibition of divine caprice, but rather the operation of a divine law, and at once set herself to the task of discovering not only this law and its complete scope, but also the divine Principle from which it proceeded. For three years she labored, the Bible her only text-book, a divinely appointed task which resulted in the reinstatement of Christian healing as an understandable and inevitable part of Christian doctrine and Christian ministry. Of this healing work and its place in Christianity Mrs. Eddy writes on page xi of the Preface to Science and Health:—

"The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation. Now, as then, these mighty works are not supernatural, but supremely natural. They are the sign of Immanuel, or 'God with us,'—a divine influence ever present in human consciousness and repeating itself, coming now as was promised aforetime,

> "To preach deliverance to the captives [of sense],
> And recovering of sight to the blind,
> To set at liberty them that are bruised."

Again, on page 395 of this book, she writes: "The same Principle cures both sin and sickness. When divine Science overcomes faith in a carnal mind, and faith in God destroys all faith in sin and in material methods of healing, then sin, disease, and death will disappear;" also on page 210, "Jesus healed sickness and sin by one and the same metaphysical process."

Christian Scientists have proved the truth of these declarations, and this is why testimonies of the practical value of Christian Science are so freely given. Not all of these testimonies, however, are based on the healing of sickness, as can be ascertained by any one who will take the trouble to read the Christian Science periodicals or attend a Wednesday evening meeting. Perhaps as convincing an example as we have seen of what Christian Science does in a practical way toward the moral reformation of those who have seen the light and are guided by it, is shown in a letter which was received recently by the proprietor of a grocery store in a city of the middle West. This letter reads as follows:—

"Your advertisement in *The Christian Science Monitor* reminds me of a debt due you from myself of some ten years' standing. The amount enclosed ($18.48) is sufficient to cover same, with interest.

"I am grateful for having been healed of dishonesty through Christian Science, which has uncovered many wrong acts and given me the ability, and willingness as well, to repair them.

"Having fully discharged this just obligation, I prefer that my identity remain undisclosed."

The friend to whom we are indebted for a copy of this letter very pertinently says of the incident that it also exemplifies what Mrs. Eddy has written, namely: "The object of the *Monitor* is to injure no man, but to bless all mankind" (The First Church of Christ, Scientist, and Miscellany, p. 353).

Archibald McLellan.

"The Lamb of God"

The spiritual signification of Scripture, rising above the material, is illustrated in the first chapter of the fourth gospel, where we find John's characterization of Jesus in these words: "Behold the Lamb of God, which taketh away the sin of the world." Now John the Baptist was himself the son of a priest, and therefore was thoroughly acquainted with the sacrificial law which called for a lamb as an expiatory offering. At the same time he must have been familiar with the psalmist's words, "Sacrifice and offering thou didst not desire; . . . burnt offering and sin offering hast thou not required." The persistence in the Scriptures of the idea symbolized by "a lamb without blemish and without spot" calls for more than passing notice. In Science and Health (p. 590) Lamb of God is defined as "the spiritual idea of Love; self-immolation; innocence and purity; sacrifice." On page 334 we read of "'the Lamb slain from the foundation of the world,'—slain, that is, according to the testimony of the corporeal senses, but undying in the deific Mind." Here it is pointed out that the divine idea can never be separated from its divine origin; hence its immortality. It would seem, however, that this great truth has been missed in the religious teachings of mankind, and death rather than life has been given prominence in these teachings.

Nowhere is the oppositeness of material sense and of spiritual understanding more apparent than in the Bible statements respecting the lamb as a type of sacrifice. Through long years men believed that the killing of a gentle animal would free them from the effects of sin, but they evidently did not test themselves in order to find whether the sin had been destroyed when the lamb was slain. Even the Baptist's inspired utterance respecting "the Lamb of God" has been taken to mean that Jesus was to die for the sins of the world, whereas he came to bring life "more abundantly" to all who would accept it, and this he did, not by submitting to death, but by overcoming it both for himself and for others. Here it may be said that death could never have been overcome by one who was in bondage to sin, nor for one who was its willing slave. From his boyhood Jesus was about his Father's business, namely, the unfoldment and establishment in human consciousness of all that expresses God. Paul tells us that Christ Jesus "knew no sin;" it had no place in his consciousness, which was "without blemish and without spot;" therefore he was fitted to take away the sins of the world, and its sufferings as well.

In all the Bible there is nothing more wonderful than the unfolding to human consciousness of the divine idea typified by the Lamb as presented in the book of Revelation. In the

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fifth chapter we read of a sealed book which no man was able or worthy to open. Then we are told that "the Lion of the tribe of Juda" would do so, and at once "in the midst of the throne" appears "a Lamb as it had been slain," that takes the book and opens it. Thus we find meekness and might essaying the stupendous task of human redemption which begins with the opening of the spiritual sense of the Word. In following this great drama as given in Revelation we must not lose sight of the fact that the Lamb of God is in each successive act taking away the sins of the world, bringing the redeemed out of great tribulation, leading and feeding them so that they neither hunger nor thirst any more.

The twelfth chapter presents in no uncertain terms the casting down of "the accuser of our brethren," the cruel enemy that has made discord from age to age between men and nations, and this victory comes through "the blood of the Lamb," the vital currents of the divine Life and Love, which regenerate all mankind. In the fourteenth and fifteenth chapters we have the Lamb triumphant, not slain but victorious, and surrounded by those who have gotten the victory over the beast, and over his image. All this is in the midst of strife and carnage, to mortal sense, but Babylon is fast approaching its utter annihilation, since the spiritual idea is forever blotting out all that is unlike God.

The question for each of us, therefore, is whether he is letting this divine idea take away all his sins; whether he is following its gentle yet unerring guidance. Those who follow must be faithful; and for them the book has been opened, so that they can join with the "many angels" in saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

ANNIE M. KNOTT.

"As thyself"

DESPITE all the confusions of Christian belief, the timidities and manifest uncertainties of the many who are sincerely seeking to be guided of God, it still remains true that the divine address to human sense is so specific as to render the misapprehension of essential duties quite impossible. The iteration and reiteration of the prophets respecting individual life and conduct is a distinctive feature of all their writings, while the teaching of Christ Jesus and the apostles is no less characterized by careful, oft-repeated directions.

This is well illustrated in the Master's words respecting our fraternal obligations. The loving of our fellow men is to be simply in the manner and measure that we love ourselves. This instruction is so perfectly lucid that all who have the will to obey can have no possible difficulty in determining how to do it. And yet how frequently one hears Christian people express the thought that they are quite at sea respecting their civic and communal responsibilities. They realize that they are their brother's keepers, and that the wrongs and injustices which burden the race can never be eradicated until Christian men and women are actuated by the spirit of brotherhood which fulfils the second commandment, which expresses genuine Christianity, and which if it were as universal today as is asserted faith in God, would speedily transform this turbulent world into a paradise of peace. Nevertheless they "don't know just what to do."

"As thyself"—these are the definitive words, and how fully explanatory they are! We all know the nature and the measure of self-love. At its best it is continuous. There is never any let-up to its assertion and activity, never a moment when we are forgetful of our interests so far as they are discerned and apparently imperiled. In this sense, sunshine or storm, the average man is always "on deck." Self-love never dies, never weakens or becomes torpid; it lasts like the stars.

Self-love is also forethoughtful; it anticipates and plans for prospective needs. It lays by for the rainy day, and when a given endeavor to better ourselves fails us, self-love simply finds a new form of expression in self-pity. Moreover our love for self is always insistent upon its rights; it protests against injustice, demands a fair chance, appeals to Cæsar, and if necessary fights for the things it thinks it ought to have. Then too it is self-compassionate. If there have been stumbling and mistakes, it is mindful of every mitigating circumstance; it is always merciful to itself. These are some of the ways we are wont to love ourselves, and their recall discloses how seriously our interest in our neighbor's welfare falls below that divine requirement which the Master both named and honored.

Christian Science immediately begins to heal this sin by discriminating between man, God's perfect idea, and the human sense which has fallen "among thieves" and is in sore need of our ministry, and by relating the intelligently prayerful believer to his every neighbor by the radiation of right thought. In reading the good Samaritan story Christian men have always been oppressed with a sense of the hopelessness of the task of attempting to minister to universal humanity, left "half dead" as Jesus described its condition; but the revelation of the healing power of scientific right mindedness in Christian Science at once "connects up" the faith-filled consciousness with its every neighbor. The healing touch of that looking to Christ, Truth, that abidance in the knowledge of God and man in His likeness, which effects the redemption of self, is thus brought into touch with every "wounded" wayfarer.

To know the truth about our brother is to love him with a genuinely helpful hand, and it is to be impelled to all those wisely compassionate ministries which render our love, our healing thought, comfortingly intelligible to the suffering sense. The philosophy of true neighborliness, that all-inclusive love which is of practical avail, is expressed by Mrs. Eddy when she says (Science and Health, p. 275), "Truth, spiritually discerned, . . . casts out error and heals the sick."

JOHN B. WILLIS.

Among the Churches

Current Notes

FRESNO, CAL.—The chairman of the building committee in charge of plans for a forty thousand dollar Christian Science church edifice to be erected in Fresno next fall, accompanied by the architect, will go to southern California to study church design. Tentative sketches of the new building have been prepared.—*San Francisco News Bureau.*

MONROE, MICH.—A church building lot has been purchased by the Christian Science Society and the last payment was recently made upon it. We now have a building fund started and hope to be able to start work soon. The lot is 42½ by 60 feet on the south side of the Gilmore lot, located at the corner of North Macomb street and Elm avenue, and is a prominent location with pleasant surroundings.

Correspondence.

PEORIA, ILL.—Bids for the construction of the edifice of Second Church of Christ, Scientist, on Barker avenue, will be in this week [Aug. 23]. The cost of the structure is to be in the neighborhood of forty thousand dollars.

Peoria Journal.

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SEATTLE, WASH.—First, Second, and Fourth Churches of Christ, Scientist, have appointed readers for the prison work, and there are at present fifteen engaged in it. Every Sunday the Sunday service as given in the Manual of The Mother Church, with the exception of the singing and Bible selection, is read in five departments at the county jail, in the county stockade, in three departments at the city jail, and in the municipal home. Testimonies of healing are given by the readers wherever it is wise to talk to the men and when the time will allow. The men have repeatedly expressed their gratitude for the reading, and some at the county jail have begun the study of Science and Health. When we know of men that are interested and are going to Walla Walla penitentiary, the names are sent to the committee in charge of the penitentiary work and the men are given a welcome into the group at that institution who are reading the text-book.
Correspondence.

ALBIA, IOWA.—Some years ago those interested in Christian Science in Albia, three in number, met in one of the homes and began regular Christian Science services each Sunday morning. Later, midweek testimony meetings were held. In 1906 seven of those interested met and took the necessary steps to form an organized society, and their first meeting thereafter was held in Yeoman Hall in March of that year. In September, 1907, a Sunday school was established.

On March 15, 1915, another forward step was taken when the present quarters in the Peterson Block were secured and furnished. They are used as a reading-room and also for the regular services each Sunday and Wednesday.
The Albia Republican.

CANTON, OHIO.—The new edifice of First Church of Christ, Scientist, located in Cleveland avenue N.W., just above the Harter estate, is nearing completion. It is being erected at a cost of thirty thousand dollars, and it is expected that it will be ready for occupancy early in December. The Sunday school room on the lower floor will be finished first, and will probably be used before the remainder of the building is finished.—*Canton News.*

SYRACUSE, N. Y.—The auditorium and connecting parlors of the edifice of First Church of Christ, Scientist, 704 East Fayette street, will be enlarged. To provide for the present excess attendance at the church, two meetings will be held on Wednesday, one commencing at seven o'clock, and the other one hour later.—*Syracuse Herald.*

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The Lectures

Gloucester, Mass.

An interesting lecture on Christian Science was given at City Hall before a large audience, the speaker being Bicknell Young. The introductory remarks of Mayor Barrett, who presided, were as follows:—

While I am not a Christian Scientist, I am free to say that I have taken a considerable interest in the work, as some of my nearest relatives and friends are members of this church. I have already accepted an invitation from them to attend the services in the near future, a promise which I certainly intend to fulfil, hoping by so doing that I may get a better and clearer understanding of the teaching, which I have seen exemplified throughout our city with such good results. I believe this is the era of free thought, when the wishes and will of intelligent people cannot be denied; and if Scientists utilize the spiritual sense which God has given us all, not only with benefit and help to themselves but for all humanity, certainly no one can say that their work has been in vain. I believe the time has come when all feel that the Christian Science church is a fact which is here to stay. As proof of this, one has only to recognize the gigantic gain in membership which it has attained during the past few years.—*Daily Times.*

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Eureka, Cal.

The beautiful new church edifice of First Church of Christ, Scientist, at Eleventh and H streets, was filled to overflowing with interested people who gathered to hear the lecture on Christian Science by Clarence C. Eaton. Judge C. H. Connick introduced the lecturer, and in doing so said:—

The greatest minds of the ages have dedicated their highest service to the search for the hidden treasures of Truth. As was expressed by that wonderful woman, the Discoverer and Founder of Christian Science, Mrs. Eddy, "the time for thinkers has come." "The wakeful shepherd beholds the first faint morning beams, ere cometh the full radiance of a risen day" (Science and Health, Pref., p. vii). What eye but seeks to scan the pages of the book of knowledge! Innumerable as the sands upon the shore are the unsolved problems of human life, but far above and beyond all others is that of man and his true relation to the eternal and infinite Mind.—*Humboldt Standard.*

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Akron, Ohio

At the lecture on Christian Science by George Shaw Cook the introductory remarks of Grover C. Walker were in part as follows:—

Christian Science is not new. It has always existed and has been apprehended and practised to a greater or less degree by the spiritually minded in all ages. Yet although it is in strict accord with the teachings and practice of Christ Jesus, by some it will be misunderstood and misrepresented. This is not strange, in view of the fact that our beloved Master's sacred doctrine was not perceived by many in the first century. And although he proved his words by his works in healing "all manner of sickness and all manner of disease," there were still those who would not believe.

When questioned by Pilate, Jesus made reply: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." So Christian Science today bears witness unto the truth, proclaiming that Truth has always corrected error and always will do so, whether that error be manifested as sin and sickness or as any other discordant condition.—*Correspondence.*

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Quincy, Mass.

Virgil O. Strickler, who lectured on Christian Science at the Wollaston school hall, was introduced by the chairman of the school committee of Quincy, John D. Mackay, who said:—

Christian Scientists are highly esteemed in Quincy because of the fact that they mind their own business and mind it hard, never assailing or interfering with other sects. Even a slight acquaintance with them will convince any discerning person that they honestly endeavor to translate their doctrines into life and, as it were, transmute their ethics into character. The visible evidence of the practice of Christian Science

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challenges our admiration, even though we may not fully understand the *modus operandi*. It is therefore no wonder that I appreciate the honor you have done me in asking me to come here to introduce your lecturer.—*Correspondence.*

Lectures to be Delivered

CALIFORNIA—Fresno: Charles I. Ohrenstein, City Auditorium, corner Kern and L Streets, 8:15 p.m., Oct. 22.

Los Angeles (Fourth Church): Charles I. Ohrenstein, Ebell Club House, 131 East Avenue 57, 3 p.m., Oct. 24, and 8 p.m., Oct. 25.

Oakland (First Church): Clarence C. Eaton, Municipal Auditorium, 3 p.m., Oct. 24.

Sacramento (First Church): Clarence C. Eaton, Tuesday Club House, Twenty-eighth and L Streets, 8 p.m., Oct. 25.

Stockton: Clarence C. Eaton, The Auditorium, 8 p.m., Oct. 26.

CANADA—Chatham, Ontario: George Shaw Cook, I. O. O. F. Auditorium, King Street, 8 p.m., Oct. 26.

Toronto (Third Church): George Shaw Cook, Church Edifice, Caer Howell Street and University Avenue, 8:15 p.m., Oct. 25.

DISTRICT OF COLUMBIA—Washington (First and Second Churches): Bliss Knapp, Poli's Theater, 3 p.m., Oct. 24.

ENGLAND—Blackpool, Lancashire: Clarence W. Chadwick, Grand Theater, Church Street, 3:15 p.m., Nov. 7.

Hornsea, Yorkshire: Clarence W. Chadwick, Public Rooms, 3:15 p.m., Nov. 4.

Huddersfield, Yorkshire: Col. William E. Fell, Temperance Hall, Princess Street, 8 p.m., Nov. 11.

London (First Church): Clarence W. Chadwick, The Queen's Hall, Langham Place, 3 p.m., Nov. 1, and 8:30 p.m., Nov. 2.

ILLINOIS—Berwyn (auspices of Riverside): Frank Bell, Auditorium, Berwyn Club House, 8:15 p.m., Oct. 26.

Champaign (First Church): Frank Bell, Illinois Theater, Urbana, 3 p.m., Oct. 24.

Chicago (Ninth Church): William D. McCrackan, Woodlawn Masonic Temple, University Avenue and Sixty-fourth Street, 8 p.m., Oct. 25 and 26.

Elgin: Jacob S. Shield, Universalist Church, 8 p.m., Oct. 26.

Galesburg: Jacob S. Shield, Auditorium, 8 p.m., Oct. 28.

Jacksonville: Jacob S. Shield, David Prince School, 3 p.m., Oct. 24.

Joliet: Jacob S. Shield, Auditorium, Clinton and Chicago Streets, 8:15 p.m., Oct. 21.

Kewanee: Jacob S. Shield, 8:15 p.m., Oct. 25.

Rockford: Frank Bell, Church Edifice, 515 North Main Street, 8:15 p.m., Oct. 25.

INDIANA—Anderson: Prof. Hermann S. Hering, High School Auditorium, 8 p.m., Oct. 24.

Connersville: Prof. Hermann S. Hering, Lyric Theater in the Crismer Building, 8:15 p.m., Oct. 26.

Hagerstown: Prof. Hermann S. Hering, I. O. O. F. Opera House, 3 p.m., Oct. 24.

Logansport: George Shaw Cook, High School, Thirteenth Street and Broadway, 8 p.m., Oct. 28.

Newcastle: Prof. Hermann S. Hering, Alcazar Theater, 8:15 p.m., Oct. 25.

IOWA—Clinton: Jacob S. Shield, Clinton Theater, 8 p.m., Oct. 29.

Marshalltown: Frank Bell, Church Edifice, 8:15 p.m., Oct. 28.

KANSAS—Burlington: Willis F. Gross, Newk's Theater, 3 p.m., Oct. 24.

Chanute: Bicknell Young, Hetreck Theater, 8 p.m., Oct. 28.

KENTUCKY—Louisville: William D. McCrackan, Macauley's Theater, 3 p.m., Oct. 24.

Winchester: William D. McCrackan, Winchester Opera House, 8 p.m., Oct. 23.

MAINE—Bangor: Dr. Francis J. Fluno, Christian Science Hall, 3 p.m., Oct. 24, and 8 p.m., Oct. 25.

Camden: Dr. Francis J. Fluno, Church, Central Street, 8 p.m., Oct. 22.

MASSACHUSETTS—Worcester: George Shaw Cook, Mechanics Hall, 3:30 p.m., Oct. 24.

MICHIGAN—Alma: Bliss Knapp, Realty Opera House, 7:30 p.m., Oct. 28.

Ann Arbor: Willis F. Gross, Church Edifice, 8 p.m., Oct. 29.

Pontiac: Bicknell Young, National Guard Armory, 8:15 p.m., Oct. 18.

MISSOURI—Kansas City (Second Church): Bicknell Young, Church Edifice, Thirty-first Street and Troost Avenue, 8 p.m., Oct. 25.

Kansas City (Third Church): Bicknell Young, Church Edifice, Fortieth and Walnut Streets, 8 p.m., Oct. 26.

Kansas City (Fourth Church): Bicknell Young, Gladstone Theater, corner St. John and Elmwood Avenues, 3:30 p.m., Oct. 24.

Kansas City (Churches and Society): Bicknell Young, Shubert Theater, Tenth Street and Baltimore Avenue, 12:30 p.m., Oct. 27.

St. Joseph (Second Church): Willis F. Gross, Lyceum Theater, 8 p.m., Oct. 25.

NEBRASKA—Neligh: Willis F. Gross, Auditorium, 8 p.m., Oct. 26.

Omaha (Second Church): William D. McCrackan, First Church Edifice, corner Twenty-fourth Street and St. Mary's Avenue, 8 p.m., Oct. 28.

NEW JERSEY—Cranford: William R. Rathvon, Church Edifice, Springfield Avenue and Miln Street, 8:15 p.m., Oct. 25.

NEW YORK—Brooklyn (First Church): William D. McCrackan, Church Edifice, New York Avenue and Dean Street, 8:15 p.m., Oct. 19.

Canajoharie: William R. Rathvon, Wagner Opera House, 8 p.m., Oct. 26.

Malone: Prof. Hermann S. Hering, Malone Opera House, 8 p.m., Oct. 29.

Poughkeepsie: William R. Rathvon, High School Auditorium, 8 p.m., Oct. 29.

Watertown: Prof. Hermann S. Hering, High School Auditorium, 8:15 p.m., Oct. 28.

White Plains (First Church): Hon. Clarence A. Buskirk, Oct. 24.

OHIO—Tiffin: Bliss Knapp, Masonic Temple, 8:15 p.m., Oct. 29.

OREGON—Forest Grove: Clarence C. Eaton, Langley Hall, 8 p.m., Oct. 29.

Salem: Clarence C. Eaton, Oregon State Penitentiary, 2 p.m., and Grand Opera House, 8 p.m., Oct. 28.

PENNSYLVANIA—Philadelphia (Second Church): William R. Rathvon, Orpheum Theater, Chelten Avenue west of Germantown Avenue, Germantown, 3:30 p.m., Oct. 24.

VERMONT—Rutland: William R. Rathvon, Church Edifice, 8 p.m., Oct. 28.

WISCONSIN—Manitowoc: Hon. Clarence A. Burkirk, Opera House, 2:30 p.m., Oct. 17.

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Testimonies of Healing

Four years ago it was my privilege to become acquainted with the truth as revealed in Christian Science, and it has wrought such a wonderful change in my consciousness, and therefore in my life, that I take this opportunity of expressing through our periodicals my deep gratitude for all the good I have received.

It was not for relief from physical disease that I was led to seek aid from Christian Science, but because of a mental state which made me dissatisfied and intensely unhappy, a condition that I often used to wish might be exchanged for some bodily ill. I was of a supersensitive nature, which Christian Science has shown me how to overcome, and was given to brooding over many of the sadder conditions of mortal experience. Then I was brought face to face with very inharmonious conditions in our home, so that like Job I cursed the day I was born. Nevertheless, having always been deeply interested in all religious and philosophical subjects, I searched book after book dealing with explanations of the Bible, for I believed that the true help could be found only in the Scriptures. I prayed to be shown the way to harmony, and endeavored to say with sincerity, "Thy will be done," although believing like others who have not learned the truth as presented in the writings of our beloved Leader, that it was God's will for me to remain as I was.

My prayer was answered during a business trip in the United States. Out of mere curiosity I picked up a copy of the *Christian Science Sentinel* in the lobby of a hotel in Tiffin, Ohio. It took but a few minutes to be convinced that I had found that for which I had many years been searching, and I eagerly devoured the pages devoted to testimonies of healing. From that moment I never once doubted that Christian Science was the truth. In response to a request sent to Boston for the address of a practitioner in Chicago, I received a copy of the *Journal*, but as I was then proceeding to Madison, Wis., I took no further steps in the matter until I arrived there, when no time was lost in calling upon a practitioner, who patiently and lovingly started me on my journey from sense to Soul.

Since that time I have received many benefits from Christian Science and have relied upon it absolutely in every case of need. I feel profoundly grateful for all it has done for me, especially for having brought me true happiness and a joy and peace that nobody can take from me. Not my least reason for blessing our dear Leader is the fact that through her spiritual teachings of Truth my mother has been healed of chronic neuralgia of long standing, and a brother of seemingly incurable stomach disorder. Our home is now more harmonious than ever before, and we have veritably a foretaste of that perfect harmony which is called heaven.

WALTER W. GIBBONS, London W., England.

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I came to Christian Science as simply and trustingly as a little child, for I knew absolutely nothing of its meaning. I had suffered from stomach disorder all my life, although I had been treated by many doctors, had changed climates, and had sought every known means of relief. I had given up any hope of ever being well. Finally I began to have a severe pain in my right side. This lasted for several months, until one evening in December, 1910, I was in such agony that my husband called the doctor, who gave me medicine which quieted me; but I suffered terribly for six days. The doctor, one of the best surgeons and physicians in Seattle, sent me to the hospital, and there three nurses, besides this doctor and his assistant, worked over me forty-eight hours to give me relief. I never tasted even a drop of water, though I begged for it. The suffering was intense. At the end of five days the doctor said an operation was necessary, as I had gall-stones in the worst form known to medical science, and appendicitis with it; also that I could not live long without an operation.

When my husband came to see me that evening we talked the matter over, and I told him I could not and would not be operated on. Something seemed to keep telling me I would get well without an operation, and instead of listening to the doctor and nurses I begged to go home. The doctor was very angry and said it was like committing suicide. He thought, however, that I would call for him in a few days to perform the operation, but he begged me not to wait too long. I am happy to say that I have never called a doctor since or asked the advice of one. A kind friend took me home in her automobile. I was as one at sea and lost, for I knew not what to do or to whom to look for help; I was distressed and suffering all the time, consequently I was willing to try anything any of my friends recommended.

I then wrote to my younger sister in Moscow, Idaho, telling her of my condition and the doctor's verdict. Her daughter had been sick many years, and had been operated on by this same doctor, but still was not well. Unknown to me, however, she was now taking Christian Science treatment. She came to my rescue, urging me to try Christian Science, and saying that she was getting well; and I may add that she is in better health now than she ever was. She also sent me a copy of the *Journal*, which I read and reread but could not seem to understand. I felt that Christian Science was just what I wanted and needed, and said so to my husband; nevertheless I lingered until well on in February, when my husband came home and found me just able to talk, apparently to human sense passing away. His anxiety seemed to awaken me somewhat when he said, "Oh, I wish you had gone to a Christian Scientist." I wished so, too, and promised that if God would spare my life till the next day I would go.

God heard my desire, for in about ten minutes I got up from the chair in which I was sitting, apparently cold to my knees and stiff, and walked to the bed and lay down. My husband simply looked at me in astonishment and said, "You are better." I answered, "Yes, I do feel better." I now know it was the light that "shineth in darkness; and the darkness comprehended it not." I slept quite well all night, and my husband insisted in the morning that I should carry out my promise of the night before. About ten o'clock I dressed with difficulty. My side was so sore I could not touch it or ride on the cars, so I had to walk ten or twelve blocks, but I was surprised to do it so well. I now understand that divine Love was with me all the way. I went to a dear friend who was a Christian Scientist, and she told me of several practitioners. After selecting one I went to see her, and told her I did not even know what Christian Science meant, but I was very ill and wanted help. She replied so earnestly and lovingly: "You have done your part; you have come. God will do His part and will heal you." Those words sank deep into my consciousness and I caught a glimpse of heaven. I realized instantly that I was healed.

I spent an hour with the practitioner and told her I had tasted no food for twenty-four hours; but she told me to eat what I wished. When I left her room I was so hungry I would have eaten anything. I now went as fast as possible to a café, and after I had eaten I went to my husband, two blocks farther on. As soon as he looked at me he knew the joyful news. I went back to my Christian Science friend and stayed to supper, then went with her to the Wednesday evening meeting. I went home on the car that night, rejoicing all

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the way. My husband, who was waiting for me, rejoiced with me when I told him all, but we said nothing about my experience, as instructed, until we could explain it with some understanding. Science and Health was studied daily for months. I took in all five treatments, but the gall-stones were slow in leaving my side and I felt them for many months, but without any fear or misery at all. The night of the twelfth of August I awoke about eleven o'clock, and vomited for hours, though I did not suffer. In the morning I telephoned the practitioner, who treated me at once. I then went to bed and slept all day, having got rid of a great quantity of gall-stones. That was the last trouble I had with them.

Since that time I have overcome many ills, one a goiter, which began to give me great trouble. It completely faded away in a few hours, after I fully realized that God had not given it to me, that it was an error, and Truth had fulfilled its perfect work. My husband also was healed in five weeks' absent treatment of a malignant growth on the tongue, and saw the practitioner but once. The doctor had told him he would lose his tongue, and if he did not have the growth taken out the condition would prove fatal; but he trusted God, and under Christian Science treatment the growth faded away, not even leaving a scar. That was in January and February, 1913. All of this I gladly give to the world as my experience in Christian Science.

MARY A. PROCTOR JAMISON, Seattle, Wash.

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Christian Science is the greatest blessing that has ever come into my life. A few years ago I began the study of this teaching in order to help, if I could, in the healing of my husband, who turned to Christian Science as a last resort after all material means had failed to relieve him of severe headaches. It was truly man's extremity and God's opportunity, and I am more grateful than words can express for this wonderful study of the truth, as it has brought not only health, but peace, contentment, and love. I have had many beautiful demonstrations through the power of Truth. I was healed of pleurisy in one treatment, and have also been healed of neuralgia and influenza. The Christian Science literature has been a wonderful help to me. I am, however, most grateful for the spiritual understanding of God and my relation to Him that unfolds each day in the study of the Lesson-Sermon. I am indeed thankful to God, and grateful to Mrs. Eddy for this saving truth which I know makes free.

MARY A. KNAPP, Chicago, Ill.

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I wish to express my deep gratitude for the many blessings received through Christian Science. It is over twelve years since I first heard of the truth that makes free from sickness and sin. At that time I was suffering from what the doctors called Bright's disease and dropsy of the heart. I do not think I ever knew what a well day was until I came into Christian Science. I had been under the care of many physicians, but without any lasting benefit, until I finally grew discouraged and gave up doctors altogether, for the more medicine I took the worse I became. One of my neighbors asked me one day if I believed healing could be done now the same as when Jesus was on earth. I said that I did, for God is "the same yesterday, and today, and forever." She then told me that her sister-in-law, a Christian Scientist, was visiting her, and she would send her to see me. It was through this lady that I sent for "Science and Health with Key to the Scriptures" by Mrs. Eddy. After reading the chapter Footsteps of Truth, I, who had known nothing but suffering, was free, and I knew myself as God's child. Since then I have had many beautiful demonstrations.

One evening I happened to be alone and was looking over some *Sentinels*, when a queer feeling passed over me and I thought I would get Science and Health. As I left my chair these words came to me as clearly as if some one had spoken them in my ear: "Fear thou not; for I am with thee: be not dismayed; for I am thy God." That was all I knew, and how long I lay unconscious I cannot tell. My one conscious thought was a declaration of the truth. When I regained consciousness I was covered with a cold sweat like death, and it was a hard fight, but I knew God was with me. About midnight I fell asleep, and at three in the morning I awoke, healed. The next day a Christian Science friend called to see me and I told her of my experience. She exclaimed, "Why, there is not a trace of it now;" and there was not, for I got up the morning after the attack and did my work as usual.

I was healed of a bad case of rheumatism about four years ago. It was a severe struggle for a day and a night, but the ailment left me very suddenly, never to return. In the summer of 1914 I was seized with appendicitis. When I had a similar attack about twenty years ago, a doctor attended me for two weeks, and I suffered untold agony. This time I was all right in twenty-four hours, and was up and doing my own work the next day.

My thankfulness to God and my gratitude to Mrs. Eddy for this wonderful truth are beyond words. It has been my blessed privilege to be of service to others, and what a joy it is to know we are coworkers with Christ. I am a member of The Mother Church, and am striving daily to live so as to be worthy to be called a Christian Scientist. I am also grateful for the periodicals, which are very helpful.

SARA ELIZABETH BRANDOW, Athens, N. Y.

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I came to Christian Science for the healing alone, for I was a firm adherent of an orthodox church. I had met with an accident to one of my eyes, and although one of the best oculists in the state treated me, I did not receive the expected help. He conscientiously did all in his power to relieve me and could not understand why he failed. As a last resort I turned to Christian Science, but knew nothing about it except that Christian Scientists claimed people could be healed through its teachings. After a few months' treatment the difficulty was overcome. Since then I have been instantaneously healed of fever, acute bowel trouble, toothache, and the sting of wasps. The last was destroyed by realizing the truth of the "scientific statement of being" (Science and Health, p. 468). Since coming to Long Beach, a troublesome tooth has been removed, after treatment by a practitioner, without discomfort.

I have had many proofs this past year of God's loving care, and that He is an ever present help in time of trouble. One morning last winter I was almost overcome by gas. For a short time I felt somewhat weak, but as soon as the room was clear of the fumes, I went over the Lesson-Sermon and felt stronger. I was able to attend church, and by the close of the service was entirely free, and there were no after effects.

Last fall while in the ocean I unconsciously got beyond my depth. I do not swim, and as a far-out wave towered above me I was filled with terror, for I realized that I was powerless; but at that instant, which I thought was my last, came the quiet, calm assurance that God was with me. It was the "Peace, be still," to my frightened consciousness, and although I was knocked over and carried down and down beneath the wave, that thought never left me, and it dispelled all fear. It was the clearest realization of God's presence I have ever had. I was borne toward the shore, and

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when the wave had expended its strength I came to the surface. I had not even strangled or swallowed any water, for which I was thankful. I knew that the "everlasting arms" were indeed around me and had brought me into safety.

For these and other proofs of God's loving care I am deeply thankful. I must also express my gratitude for all our literature. The Lesson-Sermon is a daily help, and every number of the *Journal* and *Sentinel* contains something helpful to me. I have learned to look for this help and am never disappointed. I am more grateful all the time as I realize, even in a small degree, the value of Mrs. Eddy's work for all mankind.—Kate E. Schwing, Long Beach, Cal.

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I wish to relate an incident in illustration of the healing power of Truth as revealed in Christian Science. When four years old, our little daughter was suffering from a fever, and as some of the older children had been having chicken-pox we supposed this was the cause of her illness. I treated her with what understanding of Science I had, but she grew much worse and began to break out with what is known as the scarlet-fever rash. As afterward developed, she had both scarlet-fever and chicken-pox at the same time. The fever grew very high and she became delirious. As the conditions were very alarming we wired a Christian Science practitioner who had helped us before. That evening the fever went down a little and the next morning it was entirely broken. The change in the first twenty-four hours was indeed an unmistakable proof of the power of Truth. In a few days the child was herself again, with none of the after effects which sometimes follow ailments of this kind.

We have had many other cases of the healing of sickness in Christian Science, and also of its availability in meeting other problems. It is indeed a sacred privilege to have the truth explained so as to make it practical for every-day use, as it is in "Science and Health with Key to the Scriptures" and other writings by Mrs. Eddy, and in the literature issued by the Publishing Society.

R. C. Norris, Maywood, Neb.

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[Translated from the German]

It is a well-known fact that many a disease or bodily ill is traceable to, or rather is the result of, a patient's mental condition. Care, sorrow, worry, hate, and the like, may cause a person to become sick, and yet in the opinion of the many the healing can only be accomplished through matter or by material means. Christian Science, however, has made the world begin to see that, in accordance with Jesus' example, disease can be really cured only through divine Truth and Love, not with the aid of matter, and we best attain to this recognition by experiences in our own lives.

I am indeed happy and grateful for having experienced in my own case the spiritually healing and regenerating power revealed in Christian Science, and would like to tell of an instance which made a lasting impression upon me. A few years ago I was laboring under a sense of great sorrow for several months. I did not feel at all well, and one night woke up in great pain. When morning came I thought I would ask a Christian Science practitioner for help, but on leaving my bed I became unconscious. When I came to myself I felt very miserable, and in the course of the day had to lie down again. In the mean while Christian Science treatment was taken up for me. The following day there were unmistakable signs of jaundice in a severe form. I was unable to take nourishment, could not even drink water, and when trying to leave my bed would faint away. A friend who stayed with me day and night most tenderly cared for me, yet I seemed in an inexplicable state of depression, and on the third day, during a momentary sense of great weakness, told this friend that I had lost all desire to live. She quietly replied that I was ungrateful.

This answer so startled me, despite my suffering condition, that I immediately began to reason about it. I did begin to see that I was ungrateful, but such darkness encompassed my thought that despite all effort it seemed impossible for me to beget a feeling of gratitude. I told my friend so, and she advised me to try to recount the things for which I could give thanks, even though I felt no inclination in this direction. The thought thus expressed appealed to me, and I began audibly to enumerate the things which ought to elicit my gratitude, and at the second instance of help received through Christian Science I began to feel ashamed of myself. The sense of weakness soon left, and an hour later I ate my supper with a good appetite, slept quietly all night, and in getting up the next morning realized that I was healed,—the disease had disappeared. As soon as I was ready to let divine Truth and Love shine into consciousness I was healed physically. The seemingly great suffering had made me blind and ungrateful for the one universal good, the recognition of which, however, was attended by a beneficent influence on the body, thus healing me. Since then my greatest desire has been to entertain a better sense of gratitude to God for Christian Science and its discovery through Mrs. Eddy.

Fräulein Anna Six, Berlin-Wilmersdorf, Germany.

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After many years of effort in search of health I was told by a doctor whose remedies I had tried in vain, that owing to the long standing of my trouble, the symptoms were due to my mental attitude and could not be reached by *materia medica*. This turned my search into the mental realm to learn that fear, anger, worry, and the like, are the underlying causes of our trouble, but I found no practicable method whereby to eliminate them from consciousness. It was when I was without a ray of hope,—having some knowledge of discordant thinking and its dire effects on the body but no knowledge of a way to escape it, and standing between the twin terrors, physical decline and mental breakdown,—that Mrs. Eddy's work was brought to my attention. I read Science and Health and immediately there was a great change in me, and later with the help of a kind practitioner and good friends I was led wisely and quietly on in this to me new field of endeavor. Six and a half years have passed, years full of patience and hope while wrestling with the problems of life. My daily occupation is no longer approached in a sick and half-hearted way, but instead I am full of health and ability to perform whatever I am called upon to do. During this time I have been entirely free from any desire for intoxicants, tobacco, or drugs. Fear, anger, and worry have in some degree been overcome, resulting in greater freedom and calmness.

To enumerate the many ways I have been benefited would consume too much space. Early in my investigation of Christian Science I heard a testimony at a Wednesday evening meeting which inspired me with great hope. It was given by a teacher of violin who told of his inability to appear in public and remain calm and self-possessed, until Christian Science freed him from this condition. As a student of violin, handicapped by a similar affliction and an additional great fear of overstudy and overwork, I failed absolutely as far as professional work was concerned, but this testimony brought me hope and stimulated me to go on. I soon came to realize that a great desire to know more of the Science of Life had taken possession of me. This has since been the

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more important issue, and in proportion to my effort to apply its Principle, I have been rewarded. My general health is better than at any time in my life, as I was frail from childhood. I never thought it possible to realize such freedom of mind and body.

Words seem powerless to express my deep gratitude. I can only follow the great multitude of beneficiaries before me in reiterating my appreciation of Mrs. Eddy's great work, which has made it possible for mankind now to acquaint themselves with spiritual law and be at peace.

BEN WEILAND, Joliet, Ill.

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I have been healed by divine Love through Christian Science of many ailments that seemed small, and have been lifted out of many sins that did not seem small. I have been guarded and supported, and guided out of tribulation and night into pleasant pastures and "beside the still waters." I have known the working power of the might of God, and I know that He is with me through all time, even to eternity.

MARIAN L. OSGOOD, Manchester, N. H.

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[Translated from the German]

It gives me joy to tell of my gratitude for benefits received through Christian Science. Some time ago I had an attack of rheumatism of the joints, and it grew more severe each day. Finally we called in a physician, but human help proved of no avail. I was in a state of great distress, when Christian Science was brought to my attention, and we asked a practitioner for treatment, which was given most readily and lovingly. The result was that within a few hours my healing was well under way. Our physician could hardly realize the fact, though I knew whom to thank for my recovery. I am deeply grateful for this proof of the divine power to heal, and I wish to thank all the dear people who have helped me in attaining a measure of understanding of the truth which makes us free.

MARIE MEYER, Herford (Westphalia), Germany.

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I gladly express my gratitude and give thanks for what Christian Science has done for me. I can truthfully state that I have not taken any medicine since 1903 and am enjoying the best of health. I have always found divine Love to be the remedy for any and all ailments which I have had since that time, whereas formerly I was obliged to use medicine continually. I suffered from liver trouble and all the ills that accompany it, but was healed through Christian Science. I have also been healed of malaria, headaches, and rheumatism.

I feel that I have great reason for giving thanks to God, and being grateful to Mrs. Eddy for teaching and showing the way to regain health and keep well.

MRS. H. BRACK, Stockton, Cal.

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I had been interested in Christian Science for a number of years and had received help for a mental trouble, but did not fully realize the physical healing until our son was almost instantly healed of a very serious attack of throat trouble and later of a bowel disorder. I have also been healed of gall-stones and varicose veins, the result of milk-leg, while my husband was cured of the tobacco habit and other ills. The physical healing is small, however, and unimportant as compared to the help to right thinking and a better understanding of the Bible. We are very grateful to God for Christian Science and the good it has brought us.

MRS. J. H. GOODRICH, Chicago, Ill.

From Our Exchanges

[*Zion's Herald*]

Of one thing, at any rate,—and it is the greatest thing of all,—we may be absolutely certain, namely, that heaven is wherever Christ is, and that to be with him in any world is "place" and promise enough for any believer. And then, too, heaven is a state of mind and heart. It is a disposition, a temperament, a kind of life, a sort of choice. . . . So the pious believer (we like that good old word "pious") may, even while living amid scenes of temptation and creature complaints, surround himself with a heavenly climate, a celestial frame of mind, which will keep him immune from the evils or the sorrows that afflict and disable his less prayerful or thoughtful associates.

We need to phrase the beatific experience less in quantitative and more in qualitative terms—less in material figures of speech and more in spiritual metaphors. Heaven is, after all, more what we are than where we are. Character is its own best climate, and when we are nearest Christ in spirit and aim we are most of all in glory. And if heaven be in us before we are in heaven, our whole lives will radiate hope and joy and love, and so prove most telling witnesses leading men home to God in Christ.

[William Elliot Griffis, D.D., L.H.D., in *The Christian Intelligencer*]

Something in man makes him restless for better things. Neither his present standard of life nor his past attainments satisfy him, if he thinks. He sees a vision of something nobler. He realizes that he could be more than he is. Conscience, even remorse and penitence, compel him to believe — what? That there is something nobler, some one less sinful, less polluted, more lovely than himself. He has the ideal of a possible better nature, of a grander man. Then he seeks to regain his lost estate, until, it may be, he has come again to his standard. The momentum drives him on. He discerns a still loftier potency of character. He strives to attain.

It is also true that sensitive souls, and those free from the goad of a seared memory without sinking to remorse, gain the vision of the beauty of holiness. From afar, it may be, on stormy sorrows, they behold the port of peace, the haven of calm. Out of the great, deep pits and wells of grief, sorrow, bereavement, disappointment, they descry new stars of hope. Truth seems to wear richer robes and present a fairer face. Yes, lovers of beauty in every age say she beckons, allures, reveals her countenance to those who climb the steeps to find her.

[Gaston W. Duncan in *The Standard*]

It is not that men are ignorant of the truth that what a man believes determines how he lives and what he does, but rather it is because men put this truth alongside of their observation of the similarity of the lives of men of divergent faiths and conclude that the tenets of each denomination contain enough of good to produce manly, godly lives. They reflect that what is held in common is probably more productive of real spiritual living than what is held distinctively. The source of their goodness is indeed that living One who "giveth to all men liberally." Like thinking leads to the formation of like ideals, like ideals tend toward a like manner of life, and a like manner of living leads to a common type of character. The spiritual unity of all Christians is acknowledged by all. Unity by conformity is a less noble ideal than unity in the midst of variety.

The distinctive dogmas that differentiate the denominations doubtless have contributed much to the present type of Christian character, but many think that they see in these

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divisive tenets a force that has greatly retarded the development of compassionate, fervent-hearted Christians. The great mass of Christians seek in vain for the specific value contributed to holy living by the distinctive doctrines of their own denomination. Such a search usually ends in the conviction that distinctive doctrines are principally external and objective systems of thought over which devotees wrangle because the terminology employed carries a different meaning for each. Unless the devotees take a peculiar pleasure in intellectual soldiering with the maneuvering of arguments which do not build character, they themselves become disgusted with such a profitless, though pleasing, pastime. Such discussions are now considered in bad taste and are avoided by no small number of Christians.

[*The Christian Work*]

In the book of Hebrews, in a kind of parable, we have a striking interpretation of a great world-truth. The writer tells us of a mysterious man who met Abraham and to whom Abraham paid tithes. Then he vanished into the unknown, like a dissolving view or a vision of the night. But one significant thing is told us concerning the unknown: his name Melchisedec, which was evidently a title rather than a name, means "King of righteousness." And most significant of all, he dwelt in a city called Salem, which means peace. Those old Canaanites had pierced to the very heart of the thing when they called the "King of Salem" the "King of righteousness." Thus, says the writer of Hebrews, he is first "by interpretation King of righteousness, and after that also King of Salem, which is, King of peace." Here is a world principle which is a world program.

[*Northwestern Christian Advocate*]

To abide in Christ must of necessity bear rich fruit in a life of beautiful conformity. To slip away from that blessed association, though one carry with him a memory of early experiences, the recollection of precious hours on the mount of ecstasy, must inevitably result in a sensible lowering of the tone of living. Memory has its limitations, and the operation thereof fails to present Christ in his freshness and vigor. His mercies must be new every morning. A continual clinging to the cross and a constant attention to the promptings of the Spirit are essential to a proper interpretation of the will of God and a successful reproduction of that will in life. How often do we hear Christians whose message but imperfectly sets forth the "beauty of holiness"? They are imprisoned by the cares of the world.

[Rev. Frank J. Thompson in *Universalist Leader*]

There is a joy of successful achievement beyond that of hopeful anticipation and brave endeavor. The ideals that have been realized add tones of triumph that were wanting before; and what was glad and brave becomes grand and jubilant. There are also tender heart-notes furnished by the companionship of those whose friendship and affection have enhanced our joys and been the solace of our griefs. Thus it comes to pass that the music of mature life, with no essential loss of what belonged to youth and childhood, since all things survive in character and memory, is enriched with sweeter notes, more subtle melodies, and grander harmonies.

[*The Universalist Leader*]

This idea that we can believe the love of God in church on Sunday, and forget God all the rest of the week, that we can love all men on Sunday and cheat any man on Monday, is one of the most disastrous fictions ever cherished.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

Attention is called to the change in price (see also last cover page) on single copies of the following volumes of Mrs. Eddy's writings when sent by mail postpaid from the office of the publisher, Allison V. Stewart, Falmouth and St. Paul Streets, Boston, Massachusetts:

Science and Health (cloth) from $3.18 to $3.00; Retrospection and Introspection (cloth) from $1.06 to $1.00; Unity of Good (cloth) from 65 cents to 60 cents; Pulpit and Press (cloth) from $1.06 to $1.00; Rudimental Divine Science (cloth) from 55 cents to 50 cents; No and Yes (cloth) from 60 cents to 55 cents; Messages to The Mother Church (cloth) from $1.56 to $1.50; Christian Science vs. Pantheism (pebbled cloth) from 26 cents to 25 cents; Message to The Mother Church, June, 1900 (paper), from 26 cents to 25 cents; Christian Healing and The People's Idea of God (cloth) from 60 cents to 55 cents; Christian Healing (paper) from 21 cents to 20 cents; The People's Idea of God (paper) from 21 cents to 20 cents.

The above changes do not constitute a reduction in the price of Mrs. Eddy's works, but save the purchaser the postage on single copies of the volumes specified.

From the Editor

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

From the Publishing Society

The pamphlet, "Causation," by Frederick Dixon, has been translated into Norwegian "Skapende Kraft," and is now published with the English and Norwegian versions on opposite pages.

The pamphlet, "Fulfilling the Law," has been translated into Danish, "Lovens Fylde," and is now published and on sale. This new pamphlet has the English version printed opposite each page of the translation.

The pamphlet entitled "The Father's Business," already printed in English and German, has been translated into Swedish, "I Faderns Tjänst," and is now published with the English and Swedish versions on opposite pages.

"Christian Science: 'The Resurrection and the Life,'" a lecture by Clarence W. Chadwick, C.S.B., is now published in pamphlet form.

From the Clerk of The Mother Church

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

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

From the Church Treasurer

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

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Please advise promptly of any change in name or address.

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

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

Vol. XVIII No. 8

Boston, October 23, 1915

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Items of Interest

The attorney-general of the United States has issued the following statement on the subject of the proposed combination of independent steel companies:—

"It cannot be questioned that if it was lawful to unite through the United States Steel Corporation one half of the competitive units in the steel trade, the other half would also have the right to combine. And of course what could be done in the steel trade could be done in every other branch of trade, thus virtually putting an end to competition. But the decision of the circuit judges of the third circuit in the Steel case is not as yet the established law. It is because of just such consequences that the Government is appealing from that decision. Besides, in the Harvester case a court of equal rank took a very different view of the law. The question is now pending before the superior court. In the mean time attempts to combine able and efficient competitors affecting trade over a wide area will be subjected to the closest scrutiny of the department of justice."

Seven more names, six men and one woman, were added to the Hall of Fame in the fourth annual election just conducted through the New York University Senate, making a total of 56 names, 50 of whom are men and six women. The seven new names are: Mark Hopkins, former president of Williams College; Francis Parkman, historian; Elias Howe, inventor; Joseph Henry, national scientist, first secretary of the Smithsonian Institution; Charlotte Cushman, tragedienne; Rufus Choate, jurist, and Daniel Boone, pioneer. Of four names reconsidered under a new rule, John Paul Jones the sea-fighter and Roger Williams the clergyman failed of reelection.

The incorporation in Dover, Del., of the Federal Dyestuffs & Chemical Company of New York, with a capitalization of $15,000,000, is believed to mark the entrance of the Standard Oil Company and the Du Pont de Nemours Powder Company, either singly or in combination, into the dyestuff manufacturing field. According to the report of the incorporation, the new dyestuffs concern is authorized to "purchase, take over, own, and lease all kinds of mining rights and metaliferous lands, to produce and carry on a business of treating, refining, selling, and dealing in and with cotton fibers and salt solutions for the manufacture of dyestuffs of all kinds."

Professor Hussey, director of the University of Michigan Observatory at Ann Arbor and for the past two years connected with the National Observatory at La Plata, Argentina, where he has been engaged in making measurements and observations of double stars, says that one result of his work has been that three hundred stars formerly believed to be single have been definitely determined as double stars, and their measurements have been carefully checked and established. With his associates he has located three new comets, one of which, he said, was remarkable for its distance from the sun.

Tower Court, the first of three new dormitories to be completed at Wellesley College, is now occupied by the students. It has been erected near the site of the former College Hall at a cost of approximately four hundred and fifty thousand dollars, including the furnishings of the living rooms. The tower portion rises six stories, while the east and west wings are five stories. On each side of the building is space for future structures, to be built in the general style of Tower Court and connected with it by means of cloisters.

Steps have already been taken to call a great congress of all persons and organizations—state, national, and sectional—that are interested, in any phase of the water question, to meet in Memphis, Tenn., early in January next, for the purpose of formulating and urging upon Congress some comprehensive and practical water control and water development measure. Good roads associations will also be included in this congress, as the problem of good roads is intimately related to the water question.

More than one hundred million dollars has already been expended in the construction of the new dual subway system in New York City, and contracts aggregating $178,000,000 have thus far been awarded for subway and elevated work. On Sept. 1, 19,748 men were employed in subway work. When finished the dual system will consist of 620 miles of single track railroad, including 296 miles in the old subway and elevated lines. The total cost of the system when equipped is estimated at $330,000,000.

The greatest sustained wind velocity recorded in the United States since the establishment of the National Weather Bureau, was shown at Burwood, near the mouth of the Mississippi, during the recent tropical storm. Complete records show a maximum velocity, Sept. 29, of 122 miles an hour during a period of five minutes. For fifteen hours the hurricane maintained the velocity of more than seventy miles an hour, and during the period of twelve hours a velocity of more than eighty miles.

The international joint waterways commission, in session at Ottawa, Canada, has taken up the question of water division on the St. Croix River in New Brunswick. A division of power between two companies is the issue, and there is a great array of counsel representing the Canadian and United States governments, the province of New Brunswick, the state of Maine, and the St. Croix and Sprague Power companies, principals in the dispute.

To eliminate grade crossings on the Lincoln Highway will cost $8,340,000, according to the estimates submitted to the public service commission by the chief engineer of the commission, who has made a detailed study of the 3,310 miles of highway on the main route. His figures do not include the numerous crossings on the supplemental routes known as feeders. Of this sum, $5,100,000 would be needed to eliminate grade crossings in cities, $2,208,000 in boroughs, and $1,302,000 in country districts.

The exports of silk from Lyons, France, during the first seven months of the present year amounted in value to 192,000,000 francs, as compared with 240,000,000 during the corresponding period of 1914. Of this total, 58,000,000 francs went to the United States, as against 30,000,000 in 1914; England took the worth of 94,000,000 francs, as compared with 123,000,000. Eighty per cent of the French silk exports goes to these two countries.

A recent session of the Pan-American conference decided upon recognition for the Carranza party as the *de facto* government in Mexico. The time when or the form in which recognition would be extended has not been fixed. The governments of Bolivia, Uruguay, and Guatemala are expected to give their approval of the action of the United States Government, as Argentina, Brazil, and Chile have already done.

A successful trial passage of the Metropolitan line freighter H. F. Dimock through Cape Cod Canal has made possible a new schedule for the boats running between Boston and New York. Three hours' time was saved and no difficulties were encountered. Sufficient lighting and a depth of twenty-five feet at low tide in the waterway has made this new project possible.

The indiscriminate cutting of timber in recent years has so laid bare the hills around Caracas, Venezuela, that it is feared the water supply may be seriously impaired. The matter has been brought before the national Congress, and steps are now being taken to place the affair in the hands of a competent commission with full power to act as it sees fit.

Wireless telephonic communication was accomplished a few days ago between the Arlington station, near Washington, and Honolulu, a distance of 4,600 miles. The message was transmitted by the special wireless telephone developments which have been made by the engineers of the American Telephone & Telegraph Company and the Western Electric Company.

Maj.-Gen. George W. Goethals has withdrawn his resignation as governor of the Panama Canal Zone. His action was taken, he said, in view of the recent slides in the Gaillard Cut, which have closed traffic through the canal. General Goethals said he would remain in Panama until the condition of the canal would permit of his departure.

The Sunday closing of saloons in Chicago on Oct. 10, for the first time in forty-four years, resulted in the day passing with the lowest crime record in the history of the police department, according to the chief of police. Out of 7,152 saloons in the city, only twenty-eight were found to have violated Mayor Thompson's closing order.

Vassar College, Poughkeepsie, N. Y., celebrated its fiftieth anniversary last week. During the course of the exercises the president of the college announced that of the $1,000,000 fund which Vassar has been trying to raise, $686,000 had been pledged.

At a meeting of the International Peace Congress at San Francisco, Cal., the general topics of discussion were education, peace, women in their attitude toward war, and some important aspects of international relations.

The output of coal in the Union of South Africa for the six months ended June 30, 1915, was 3,909,714 tons, valued at £998,388.

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Christian Science Sentinel

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

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Modesty an Essential Virtue

ALFRED FARLOW

ST. PAUL said, "Let every man be fully persuaded in his own mind." This means that in his struggle to arrive at proper conclusions and practices one should be allowed the freedom of untrammeled individuality. He should be permitted to rely exclusively on divine guidance,—not a mere choice of his own will as distinctive from the will of others, but in keeping with the Scriptural text, "Thy will be done."

Numerous instances in the life of Mrs. Eddy, the Discoverer and Founder of Christian Science, demonstrate the fact that an unselfish and implicit reliance upon divine Mind insures a guidance which is far superior to one's own conviction of the right course. She was constantly being led into decisions and actions, not knowing at the time why, although discovering later the wisdom of the course.

All honest Christian Scientists and all well meaning religionists have proved this point in some degree. The chief benefit to the every-day life of a Christian Scientist is the intelligent guidance in human affairs which he gains by his faith in the allness of God; not faith in a new God, but in the God of our fathers, "the God of Abraham, of Isaac, and of Jacob," intensified through the understanding of Truth which Christian Science brings. One has considerable faith in a man who is well recommended by others, but his faith is largely increased if upon acquaintance the man measures up to the reputation he bears.

Christian Science increases our acquaintance with God. It affords a knowledge of the nature and essence of Deity; it broadens and clarifies our understanding of infinite Spirit, and enables us to know why God is trustworthy. The commotion and strife and conflict of the world are due to conflicting human opinions. Men are afraid of one another, and as a consequence nations are afraid of one another, because of the conflicting selfish desires and inclinations which are extant. The fear and consequent strife of the individual abate in the ratio of his reliance upon God; and in keeping with this, mankind in general will cease from conflict as they improve their understanding of God and deport themselves accordingly.

Christian Scientists have sometimes been criticized because they do not make a greater effort to urge the afflicted to have Christian Science treatment, or because they do not solicit members for the Christian Science church. Any strenuous efforts along these lines would be unwarranted in true Christian Science practice, while a modest invitation, courteously calling a neighbor's attention to that which cannot fail to benefit him, might be in order. An effort to argue the question with him might constitute an intrusion, a trespass upon his rights of conscience, an injection of human will which would interfere with the quiet, peaceful, uninterrupted development of wisdom in the individual. It is for this reason that the thoughtful Christian Scientist gives to his patient the unrestrained privilege of discontinuing as well as soliciting treatment; and while we consider church organization a present necessity, the Christian Science denomination concedes to beneficiaries the unmolested privilege of choosing their own time for identifying themselves with the church. When he crucifies every inclination or desire to interfere in his neighbor's affairs without being invited to do so, the would-be meddler gains quite as much as the person with whom he would meddle. No one can win his own immunity from trespasses unless he ceases to be a trespasser; hence the virtue of the Master's words, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."

In "Miscellaneous Writings" (p. 303) Mrs. Eddy says, "Knock instead of push at the door of human hearts." No one who has not already learned to withhold his own hands can consistently or effectively say "Hands off" to his neighbor. No one who violates this understanding by assuming a will of his own and then intruding it upon his neighbor, can win the divine protection which is vouchsafed by the understanding that there is only one Mind. Thus it may be noted that only the consistent, modest Christian Scientist can win a sufficient realization of the divine presence to merit his own security. The surprising fear which even Christian Scientists sometimes appear to entertain for one another, and the mental commotion and discord which follow, would cease if Christian Scientists were consistent with their teaching and thereby had grace sufficient to be modest and observe the golden rule. In "The First Church of Christ, Scientist, and Miscellany" (p. 279) Mrs. Eddy says, "The Principle of Christian Science demonstrates peace."

A much discussed question at the present time is as to whether war between nations is ever a necessity. We cast our lot on the negative side of this question; but whatever may be said on the subject, we believe the time has arrived when Christian Scientists and all religionists who believe in a God of love can eliminate strife and contention from their own lives, and the belligerent spirit thus silenced in the individual would of course be absent from the multitude. We would all do well to ponder the old adage "Live and let live." After all, none of us is very much wiser than his neighbor, and certainly not wise enough to assume the stupendous responsibility of guiding his neighbor's affairs. However, the question is not as to likes and dislikes, but as to what constitutes scientific practice, which alone insures the development of one's spiritual understanding.

One cannot advance in the realization that there is but one power while acting as though he believed there were minds many. One might temporarily beat his way by sheer force of human will, but in the long run he would be humiliated with the discovery that he has lost, not gained, in his apparent achievement. Success in a wrong line leads away from the right course, and necessitates the retracing of one's steps, thereby involving a loss of time. The more one relies on the belief in human will, the more surely will he miss his goal, since growth in the realization that there is but one power is contingent upon practice consistent with such an understanding.

In Science and Health we read (p. 480), "When the substance of Spirit appears in Christian Science, the nothingness of matter is recognized." When we claim no other Mind but God and live accordingly, we grow in the realization of

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this fact, and consequently in the consciousness of the unreality of error or belief in human force. The power of truth takes effect in human consciousness as one learns to believe it and to demonstrate it by constant practice. That which we have most in consciousness, and which governs our deportment, must of necessity be most real to us; hence practice consistent with the proposition that there is but one Mind is not a mere matter of human choice, but of necessity. If we fail to conform our lives to that which Christian Science inculcates, we forfeit our opportunity for advancement.

The Bible teaches, "Blessed are they that do his commandments." There is no promise to those who know and do not. "Faith without works is dead." He who works not according to his faith, not only loses his demonstration but his faith also. A new-born belief brings refreshment with it, but like the manna of old it will spoil on our hands and disintegrate if not eaten up and digested by such practice as will enable us to assimilate the truth from which it springs and make it a part of ourselves,—our very own.

"The son of David"

ETTA M. GILBREATH

When Christian Science first awakens thought to the healing power of Truth, and we realize that God, divine Love, is ever present and all powerful, and that this truth needs to be demonstrated in order to experience the healing, there is apt to come the discovery that our "old things" must pass away; that the love we have hitherto cherished is on a material basis, while the demand of Science is for purely spiritual affection. In meditating upon this subject, there was presented a question which at first seemed to have no bearing on the point at issue. It was this: Why was Jesus called "the son of David"? Why could he not have been called the son of Solomon, or of some other Israelitish king?

In the Bible story David is first introduced to us when Samuel comes to Bethlehem, sent by God to anoint him king of Israel. Soon thereafter the call comes for David to go and play on the harp for Saul, with the hope that his music will soothe the king's torment. He does this, and Saul is healed. Next comes the fight with Goliath, after which we read of the beautiful friendship between David and Jonathan. Then the tide turns abruptly and we have a long account of persecutions. We see David fleeing from his country and friends. He is driven from home, and his life is sought everywhere.

We have a clear and detailed account of it all, but there is no word of malice in answer to malice, no fierce resentment, no self-pity, no complaint at the injustice of it all,—only a plaintive, humble statement, when the chance comes to him to rid himself of his enemy: "The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord." How easy, how human it would have been to open his ears to subtle suggestions of human injustice, inspired by resentment! David himself had been anointed by divine authority. This king, Saul, had disobeyed God's commands, had been unfaithful to his charge, and was a menace to Israel,—how easy for one whose heart was not stayed on God to feel that God had given his enemy into his hands to rid himself and Israel of him! Jesus once said to his disciples that the time would come when they who killed them would think that they did God a service.

There are moments in the experience of all of us when we are tempted to take vengeance on our foes instead of leaving all to God; when we feel that God is commissioning us to carry out a sense of human justice, "an eye for an eye," and this would impel us to do things that God would not do. If we hate our brother and some way opens by which we can at least expose his guilt, we indulge a mortal sense of resentment and are led to rejoice in his downfall or suffering. But Paul said, "If thine enemy hunger, feed him;" and James writes, "God cannot be tempted with evil, neither tempteth he any man." So we can rest assured that when we are tempted to rejoice in the downfall of any one, this feeling does not come from God.

David would neither have rid himself of torment nor protected Israel if he had killed Saul; he would simply have replaced Saul's wickedness with his own, and this would have been just as bad for Israel. He was, however, saved from these human mistakes by his love for God. He never seemed to forget God, and back of every question was this recognition that the kingdom was God's—Israel belonged to Him. He could abide in patient love, knowing as he did the Shepherd that watched the sheep.

Here it may be asked, How can one love a man like Saul, and would it not be loving error? To this we answer that David's thoughts did not rest on the human mistakes of Saul, but rather upon the fact that he was anointed to be king, and he bowed his head to that anointing. David loved and protected Saul because of his confidence in God. Could God have made a mistake and chosen wrongly? He dared not put himself above his enemy, because God alone was able to judge righteous judgment. In this case as in other instances David manifested the spirit enjoined by Christ Jesus when he said, "Love your enemies, . . . do good to them that hate you."

The story of Saul and David ends in a most dramatic way,—Saul and his son are slain, and as we read the tale, thought instantly turns to David to see how he will take the overthrow of an enemy. In thought we see the witness of the fight, who comes to David with the crown and bracelet. How are they received? We have no further mention of crown or bracelet; the story is only of David's cup of sorrow brimming over. The heart that God had seen at the anointing was not set on an earthly crown; it was too true for that. Jonathan's love had been more to him than any earthly diadem, and we read: "Thy love to me was wonderful, passing the love of women." After all these years it is still wonderful to us. In "Retrospection and Introspection" (p. 80) Mrs. Eddy says, "There are no greater miracles known to earth than perfection and an unbroken friendship." Here we have a true friendship, tried amidst the temptations of worldly place and power, and standing the trial, for Paul's words, "In honor preferring one another," were proved true at that early day.

Turning from the history of David to that of Jesus, we may now see more clearly why Jesus was called the "son of David," and realize that this relationship was wholly spiritual. Thus we note the difference between mere human love and that which is divine. Human love has always a taint of self,—it loves usually for what it can get in return, while a diviner sense loves its enemies. In Jesus' case, love never failed; he carried onward the good realized by David in an ever ascending scale, rising higher and higher at every trial, until we finally lose sight of the human in the divine. He said, "Love your enemies," and in keeping with this teaching he was continually forgiving. With what joy he must have said to the poor unfortunate, "Thy sins are forgiven"! To the woman brought to him in the temple he said, "Neither do I condemn thee." He healed the ear of the high priest's servant, who had doubtless listened to the error about him. He forgave the thief on the cross, and prayed for those who had put him there. His first words as he arose from the

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dead included a special invitation to Peter. His tender and loving desire was to feed his sheep, and this recalls the shepherd king.

Divine Love is the only healer, and we are very grateful to Mrs. Eddy for her discovery of this great truth, and for her spiritual interpretation of the twenty-third psalm, as given on page 578 of Science and Health.

"Having done all, to stand"

EDMUND K. GOLDSBOROUGH

As an argument against absolute reliance on Christian Science healing, sometimes cases are cited where a sufferer has turned to Truth without apparent benefit; and the question is raised if it would not be wiser in certain instances to utilize material remedies as an aid in effecting a cure.

If assailed by doubt or discouragement during what appears to be a protracted healing, it would be well for those afflicted to turn to the seventeenth chapter of Matthew, in which it is related that Jesus instantly healed a case of one afflicted with dementia which the apostles had signally failed to relieve. The Nazarene's treatment of the case is especially interesting. His students had failed to realize the truth concerning the man, but even so Jesus did not advise the sufferer to resort to drugs, diet, change of climate, or hygiene. He proceeded to heal him then and there, proving conclusively the infinite power of Love and demonstrating its universal availability. Jesus then rebuked his disciples for their lack of spiritual understanding, implying that a grain of spirituality was sufficient to have effected a cure.

Truth is normal, natural, and beautiful, but through the ages the erroneous concept that man is matter, and that matter is intelligent, has been perpetuated in belief until the entire world seems environed by a shadow,—the sunlight of Truth being apparently hidden under the clouds of bigotry, bias, and superstitious ignorance. In spite of this, however, the light shines on eternally, melting the mists, annihilating the miasma of materialism, and the world is rapidly realizing the fact expressed on page 174 of Science and Health: "Truth is revealed. It needs only to be practised."

If a demonstration seems retarded and the healing light is not immediately discerned, instead of turning backward, as did Lot's wife, let us push onward, remembering once and for all the impossibility of serving two masters. The love bestowed upon us by the infinite Father is the leaven that will ultimately stir the entire mass of error. And what if we are seemingly surrounded by a horde of erroneous beliefs. Paul's faith never wavered, although he tells us that he suffered from a "thorn in the flesh," and Job, while struggling with a sense of disease, disaster, and countless afflictions, bravely declared, "I know that my Redeemer liveth."

Mountain Climbing

BERTHA V. ZEREGA

Every lover of mountain climbing knows the joy of ascending a blazed trail as it winds its way up through the silence of a soft-carpeted pine forest and out upon windy, unsheltered ledges of rocks and boulders, or as frequently happens, across treacherous bogs and slippery undergrowth near the course of a brook. The difficulties that attend the way only add zest to the undertaking, for each incident has its unique interest to the climber, and after a particularly aggressive obstacle in his path has been surmounted, he experiences a certain indefinable elation in pressing on with renewed purpose to the summit. Here and there a clearing in the trail gives him a happy glimpse of the unfolding prospect about him, and spurs him on with the promise of a wider and possibly an uninterrupted view of the horizon, if he but continue faithfully on and up.

During several vacation trips in the White Mountains, the writer has been led to compare certain aspects of such an experience with that mental journey which every Christian Scientist is engaged in taking daily in his progressive ascent toward the goal of spiritual understanding,—for have we not in the Bible, in Science and Health and the Manual of The Mother Church a well blazed trail to follow? Could any path be clearer or more definite? And while the belief in a selfhood apart from God, and other phases of materiality, confront us, and the way may seem at times interminable and beset with dangers, our gratitude should be unbounded that the path has been blazed so accurately and so lovingly that no one need stumble or wander, if he but keep mentally vigilant and follow the blazed path.

The experienced mountain climber realizes the great advantage to his progress in keeping alert. He must not only keep a sharp lookout on the path, to avoid loose stones and projecting roots, but he must constantly keep sighting the blazes ahead which point the way, that he may not wander heedlessly off the trail and become confused or lost. Unless he is careful to preserve the proper balance in this twofold visual occupation, he is certain to impede his advance, either by tripping over unseen pitfalls or by loss of time spent in searching for the path when he finds himself astray. He has learned the advantage of steady, even climbing rather than the hectic forging ahead of the novice, who is wont to loiter along easy portions of the journey, forgetful of or apathetic toward the work ahead.

In Proverbs we read: "Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet." Thus the twofold activity of the mountain climber is found to be the constant state which Christian Scientists must maintain in order that each day's journey may be progressive and scientifically exact. Love of self, apathy, and the illusion of mind in matter, if not resisted, would make us forget both to watch the path along which our aims and affections are leading us, and to keep mentally before our gaze those unerring guides that plainly point the way of selfishness and sin. How carefully we should scrutinize every motive, every desire,—yes, every thought,—to see that we are not being led inadvertently into the pitfalls of self-indulgence, or tempted unthinkingly to wander off into the mazes of material beliefs.

Sometimes the climber of an unfamiliar mountain, in making what he thinks is the final ascent, comes out into the open only to encounter another peak looming up ahead of him, showing that what he thought was the summit is only one shoulder of the mountain, and that his work is by no means accomplished. His disappointment is, however, only momentary, for cheerfulness, courage, and perseverance are qualities always to be found in the mental equipment of the true lover of mountain climbing; so, undaunted, he strides on, his imagination stimulated by the wonders of a more extensive view awaiting him, when, actually at the summit, he can throw down his pack and enjoy the rest and refreshment that he has so conscientiously earned.

How necessary for us, in working out our daily problems, to cultivate the active, constructive qualities of courage, joyfulness, and persistence, that the mesmeric arguments of fear, discouragement, self-pity, or love of ease, tempting us to turn back or loiter on our way, may be seen for the delusions they are and be quickly disposed of. What if, when we think a demonstration is complete, a new aspect of error or disease looms up to check our advance and to make

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us faint-hearted! Our Leader counsels us to "insist vehemently on the great fact which covers the whole ground, that God, Spirit, is all, and that there is none beside Him. There is *no disease*" (Science and Health, p. 421). Then why should we be discouraged at the appearance of a crisis, a relapse, or fear the so-called last stages of sickness any more than the first or intermediate ones, since there are none in the truth of being, and that which says there are, is "a liar, and the father of it,"—self-constituted and self-destroying error, unable, in whatever guise it may take, to disturb the scientific truth of man's eternal freedom from evil under the divine protection.

When our gaze is mentally fixed on the metaphysical fact that man in God's likeness is perfect and indestructible, we are given spiritual strength to work calmly on, unmoved by fear or sense-evidence; for the promise reads, "In due season we shall reap, if we faint not." In every hour of trial let us ponder the significant words of our Leader on page 22 of Science and Health, "Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified," and prayerfully search our individual thought for the insidious, secret faults which undetected would arrest our progress and retard our demonstrations, remembering that only in humility do we reach "the heights of holiness."

Are there not many heavenly glimpses, clearings on the trail, to gladden us on our way? Each demonstration, no matter how small, brings us the blessed assurance of the final extermination of all error, and gives us a radiant perception of the realm of divine law, the kingdom of heavenly harmony, which unfolds all about us as we ascend step by step into the clarified consciousness of divine Love.

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Righteous Prayer

WILLIAM BEARD

Men have believed somewhat in the efficacy of prayer from time immemorial; they have prayed to God with a blind faith that they will be answered in a material way outlined in their petition. In some cases their realization has been in accordance with the request, but more often the thing prayed for has been something to satisfy material sense or selfish motive, and the seeming disappointment has been bitter.

James said, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts," or your "pleasures," as the marginal reading has it. Toward the close of his wonderful epistle he says, "The effectual fervent prayer of a righteous man availeth much." This comforting and assuring statement has meant a great deal to struggling humanity in all ages, but when viewed from the standpoint of Christian Science it is fraught with yet greater joy, because we thus comprehend and prove what the "much" implies. Every prayer that was ever offered has in its true sense been a petition to an all-wise, all-loving Father for the healing of some discordant condition of humanity, and at the same time in many cases advice has been offered as to just how this healing should take place from a material standpoint. Jesus said, "Your Father knoweth what things ye have need of, before ye ask him," but, as we read in Romans, "We know not what we should pray for as we ought."

What, then, is "the effectual fervent prayer of a righteous man"? A righteous man is one who does not deviate from the right in thought, word, or deed; one who is wholly separated from evil. He expresses love for God and for his fellow man; he never desires his neighbor to be deprived of any part of good that he may be enriched; he does not attribute infinite goodness to God in one instance, and in another charge Him with being the cause of all the evil which seems to exist; he always thinks of God as infinite Love, unchangeable, eternal; "the same yesterday, and today, and forever."

On page 1 of Science and Health Mrs. Eddy says, "Desire is prayer," and the true man has no other desire than that all mankind may be infinitely blessed; and being so constituted in thought, he expresses and reflects "a spiritual understanding" of God, "an unselfed love," which is "the prayer that reforms the sinner and heals the sick." This spiritual understanding of God, that "all things were made by him; and without him was not any thing made that was made," and that he "saw every thing that he had made, and, behold, it was very good,"—this understanding does heal the sick, raise the fallen, open deaf ears, lead the blind in paths they knew not of, and lift the scales from their eyes. It does away with war, pestilence, famine, and devastation, and restores love, peace, happiness, and plenty; brings to us the understanding that life is eternal and not capable of being destroyed. Is not this the "much" which is available through the "prayer of a righteous man"?

Jesus said, "When ye pray, believe that ye receive" the things ye desire, "and ye shall have them." He not only preached this doctrine but he practised it. In the presence of seeming death he said, "Father, I thank thee that thou hast heard me," and he raised Lazarus from the dead. Although Daniel knew he was to be cast into a den of lions, he prayed believingly, and later was able to say, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me."

There are numerous instances of men in all the centuries who, by affirming the presence and power of God and expressing an unselfish love for their fellow men, have been delivered from all kinds and conditions of material bondage. It is no wonder that Christian Scientists are grateful to Mrs. Eddy as the Discoverer and Founder of Christian Science, when they remember that she has shown them how to pray in such a manner as to eliminate from their consciousness all fear, doubt, anxiety, sin, disease, and death; how to pray "the effectual fervent prayer of a righteous man," which "availeth much."

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[Written for the *Sentinel*]

Compelling Love

BEATRICE CLAYTON

The eagle stirreth up her nest,
To which the frightened fledgling clings;
She drives it from the mother breast
Only that it may find its wings.

Wise Hebrew, Israel's guide and seer,
The wild bird taught to thee this truth:
That Love knows naught of coward fear,
Nor blinded is by timid ruth.

Love bids us soar. The trackless air,
Unbounded, waits our journeyings;
But faint hearts fail,—we cannot dare!—
Love thrusts away the hand which clings.

And we may weep, but we must rise.
Love that compelled our upward flight,
Watches with never slumbering eyes,
Knowing no cloud, abyss, or night,

But only Love, beneath, above,
Encircling space in endless bliss.
Love bids us learn that only Love
Supports and shelters all that is.

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Selected Articles

[Judge Clifford P. Smith in *Salem* (Mass.) *News*]

Seeing that the recent lecture at Salem by a Swedenborgian minister on "Christ's Divine Healing Power," of which the *News* published a report, was evidently designed to minimize and discredit the healing work done by Christian Science, I assume that comment by a Christian Scientist may be in order. At the outset I am glad to observe that this lecture, as reported in the *News*, was more moderate toward Christian Science than some of the many other references to the same subject by the same speaker during the last dozen years. I hope that the time is not distant when he will have a more just appreciation of the efforts of those who are endeavoring, and with notable success, to do the healing work which was commanded by Christ Jesus. At present, however, our brother does not know of or does not acknowledge the success which actually has been achieved in the practice of Christian Science; and from the premise that Christian Science healing does not amount to much, he contends that it is not the same healing work as that which was done by Christ Jesus. In short, the reverend gentleman contends that a difference in degree of success proves a difference in kind of healing.

The same argument would impeach the healing work done by the original disciples of Jesus; for they were not always successful. It is to be observed, however, that when a case of their failure was reported to him, he did not disown them for it. What he did was to instruct and encourage them. (See Matthew xvii. 14-21.) If the one whose example was perfect could be so patient with the lack of perfection, would it not be well for the gentleman who lectured at Salem to withhold his cavil at Christian Scientists until he can do better healing work than they are doing?

The test of discipleship furnished by Christ Jesus was one of works, and these included healing. (See Mark xvi. 17, 18; John xiv. 12.) Also his commands, first given to his immediate followers and afterward made universal, included "Heal the sick." (See Matthew x. 5-10; xxviii. 16-20.) Should we not begin to deal with disease as he did until we can do as well as he did? Should we not obey at all until we can obey in full? The entire contention of our censorious brother depends on the answer to these simple questions.

With respect to the degree of success which has been attained in the practice of Christian Science, there is a general lack of information. Senator Works of California recently made a valuable contribution to the public intelligence on this subject. The proof of Christian Science healing which he adduced is now a part of the Congressional Record, in which it can be read by any citizen. In the course of his speech Senator Works read the specific and authentic evidence in fifty-seven cases, involving thirty-six distinct diseases, ten of these cases having been diagnosed as cancer. Whoever wishes to know whether Christian Science healing amounts to much can be assured that it does; and whoever gains an understanding of the Principle and method of Christian Science, as set forth in its authorized literature, is likely to conclude that its practice is applicable to every phase of evil and must be at least a powerful influence for good in the lives of its adherents.

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[Brigman C. Odom in *Our Country*, Kansas City, Mo.]

The *Baptist Standard*, published at Dallas, Texas, contained an editorial entitled "Christian Scientists and Healing."

If Jesus did not appreciate and expect expressions of gratitude from those whom he had physically healed, why did he ask the one grateful leper concerning the other nine? Expressions of gratitude are most acceptable praise, and one attending the Wednesday evening services at Christian Science churches will have ample evidence of the gratitude of hundreds who have been saved from sin as well as from disease. Indeed the testimonies invariably express greater gratitude for spiritual regeneration and uplift than for physical healing, although the latter is mentioned as among the promised signs following the practical application of Jesus' teachings. Physical healings in Christian Science are but the stepping-stones to that higher plane from which the light of God's love shines brighter day by day.

"Christian Science is not missionary," says the editor. "It does not try to win the lost, but goes to the churches for its disciples. It does not strive to remove the stumbling-blocks in modern civilization." In answer it may be said that the evangelistic methods of the Christian Science movement differ somewhat from those of other churches, and no effort is made to proselyte. No religious excitement is resorted to in order to obtain a following; no coercion, persuasion, or improper influence of any sort is employed in an endeavor to bring people out of other churches.

The Christian Science message of deliverance is to "the lost," whether in or outside of the churches, to those wearing out years of servitude to disease, sin, and sorrow. These are yearning for surcease, and when incidentally they hear of the healing of some friend, relative, or acquaintance through Christian Science, they seek the remedy. Christian Scientists know that intemperance is one of the greatest evils of modern civilization. In "Miscellaneous Writings" Mrs. Eddy says: "Strong drink is unquestionably an evil, and evil cannot be used temperately: its slightest use is abuse; hence the only temperance is total abstinence" (p. 289). Through the ministration of this Science thousands the world over are being healed of the appetite for liquor and opium, and are being rescued from vicious habits and practices. These individuals become pure, noble men and women, giving their lives and substance to the forwarding of this great work of redemption and regeneration.

This critic states further, "We believe in the personality of God, while Christian Science interprets God as Principle." The use of the word "Principle" as one of several synonyms for God, is employed in the Christian Science text-book for the purpose of making clear to human understanding the nature and attributes of Deity. It is used in the sense of cause, origin—one of the primary meanings given the word "principle" in the best dictionaries. Surely any definition of our creator which reveals Him more intimately to His creation cannot be a misnomer, especially when the definition discloses God's character sufficiently to arouse a faith in Him which heals and saves its possessor.

The editor seems perturbed because the interpretation of the mission of Jesus the Christ in Christian Science is not exactly in accord with scholastic theology. It teaches that "Christ is divine but not Deity," the editor says. The position of Christian Science on this point is based upon the statement of Christ Jesus that he was the Son of God, not God Himself. This statement does not conflict with that other of his sayings: "I and my Father are one." Here oneness of quality is indicated. Mrs. Eddy says, "As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being" (Science and Health, p. 361).

Christian Science does teach that Christ is "the Way." On page 332 of Science and Health this assertion is made: "The Christ is . . . the Way, the Truth, and the Life." The Christian Science concept of the mission of Jesus the Christ is

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summarized in the following brief statement: "His mission was to reveal the Science of celestial being, to prove what God is and what He does for man" (Science and Health, p. 26).

The statement that Christian Science does not recognize the Word of God as supreme authority, but takes Science and Health as its authority, is not true. It is disproved by the first tenet of Christian Science, given on page 497 of Science and Health, which reads as follows: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life."

No one who is qualified to speak concerning the question will deny that Christian Scientists are Bible students. Every real Christian Scientist is the owner of a Bible, and he reads and studies it daily. It is true that Christian Scientists value Science and Health, because this book has explained the spiritual meaning of the Bible and has thus opened up its treasures so long hidden from the majority of mankind by a material or literal interpretation. To Christian Scientists, therefore, the Bible is not a compilation of speculations and contradictions, but it has become a present help, a living power, a guide and protection. We heartily assent to the statement of the critic that "no man should add to or take from the Scriptures." The fact that Christian Scientists do not interpret the Bible in all respects as do other denominations cannot be used as a convincing argument that they add to or take from the Scriptures. The true test to be applied as to the right or wrong interpretation of the Bible is that given by Jesus himself when he said, "By their fruits ye shall know them."

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[Mrs. David Y. Stokes in *Chester* (Pa.) *Times*]

During an evangelistic service a few weeks ago a speaker made some untrue, unchristian, and ungentlemanly remarks concerning the Leader of the Christian Science religion. I have waited to hear some manly protest against such unchivalrous conduct,—the maligning and holding up to ridicule of one who is not here to speak for herself, whose life needs no defense, for all who came within its loving influence know that Mrs. Eddy lived what she taught. Today there are millions of people in this and other lands who are rejoicing in their freedom from the bondage of sin, sickness, and the fear of death through this knowledge of the law of God which Mrs. Eddy found in the Bible in her greatest need. When all material means had failed, she realized, as the 103d psalm declares, that God healeth all our diseases.

So I wish to voice my sincere gratitude for that loving, courageous woman whose understanding of God has brought to me and others health, harmony, and immortality, for it was courage born of God that enabled her to stand in the face of such great odds. Her character has been assailed; she has been most bitterly persecuted, maligned, and ridiculed; all kinds of false statements have been made about her personally. But her trust was in God, and she knew as Daniel did that God was able to deliver. As the result of her godlike life and teachings the beneficent effects of Christian Science are healing the sick and the sinful; homes that were desolate and unhappy have become happy and prosperous; the hopeless and sorrowing are comforted; those without God and the Bible have been awakened to a sense of a loving heavenly Father, and in their desire to know more of Him and His law have become daily students of the Bible. Now for which of these works shall Christian Science and its Leader be stoned?

For over seventeen years this teaching has met my every need, and each day my heart sings a song of thanksgiving for this demonstrable knowledge that Christian Science gives of God, for we have proven the statements: "Happy is the man that findeth wisdom, and the man that getteth understanding. . . . She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her." Christian Science is the gospel of love, our physician is the great Physician, our medicine is Truth, for, as Jesus says, "ye shall know the truth, and the truth shall make you free." Christian Science teaches us to forgive our enemies, the greatest test of all, and we are learning to do this. So we forgive our brother and all who have ridiculed and made misstatements about Christian Science, for we know that when ignorance and prejudice (for they go hand in hand) give place to brotherly love and charity, God's kingdom will reign, and there will be one shepherd and one fold.

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[S. T. Downs in *South Bend* (Ind.) *News-Times*]

The statement by a recent contributor to the *News-Times*, that Christian Science is neither Christian nor scientific, probably voices the critic's opinion, although it is manifestly an opinion based on a very limited investigation and evidences that he has not tested Christian Science teaching for himself. The fact is, Christian Science is Christian because it is based on the words and works of Christ Jesus. It declares him to be the Wayshower, and has no teaching or practice that was not commanded or authorized by the great Teacher as recorded in the New Testament. Christian Science is scientific because it so sets forth the manner in which Christ Jesus performed his works that any sincere seeker may understand and prove it for himself. Witness the fruits of Christian Science in the healing of every disease known to mankind! Right in and about South Bend cases of sin and sickness not only have been healed, but are being healed day after day, and these healings are known to large numbers of people.

In an attempt to prove that Christian Science denies Bible teaching, our brother resorted to the ridiculous practice—sometimes used by those who would disprove at any cost—of comparing passages of Scripture with disconnected sentences, and even parts of sentences, from the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Most of these comparisons are too absurd for further notice, but it will probably be well to refer briefly to those dealing with the Christian Science teaching of the unreality of sin, in order that your readers may not be left incorrectly informed. Christian Science teaches that sin is unreal because God did not create it and it is therefore not eternal. Only that which God created is eternal and real. Sin causes sickness, misery, and death, and these effects of sin will disappear in proportion as its true nature is understood and thereby destroyed. There have been thousands of testimonies that Christian Science destroys the love of sin and stimulates a desire to be more godlike. It makes for better and healthier men and women, better and healthier children, and thus contributes effectively to a larger and nobler citizenship among all classes of people.

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[Fred. R. Rhodes in *Yorkshire Gazette*, York, England]

The *Yorkshire Gazette* recently contained some references to Christian Science which show that the writer has no conception of what Christian Science really does teach, and therefore the criticisms are calculated to give a false impression. It is only fair to state the truth, and we can then safely leave your readers to draw their own conclusion.

The writer makes the common mistake of coupling Christian Science with "faith-healing, nature healing, higher thought," and so on, and thus falls into the error of thinking it is the human mind which is operating on other human minds in Christian Science treatment. In making the statement that

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"miracles have been wrought in all ages of the world among people who looked for them and had faith in the magician or healer who professed to work them; thus they were performed not only by divine personages, etc.," it seems quite clear that our critic does not differentiate between the healing work of our Master and that of the "seven sons of one Sceva" as mentioned in Acts.

May it not be possible that the world is at last beginning to recognize that Christian Science is not in any way connected with the human mind, but is the transforming of the body by the renewing of the mind, and so is the healing promised to all those who endeavor to gain that Mind "which was also in Christ Jesus"? In nearly every city and town can be found proofs of the power of God, as taught in Christian Science, to heal the sick and uplift the sinner; and it would seem a pity that people should try to belittle its beneficent efforts simply because they have never troubled to investigate properly its teachings. Truth can never be discerned by a prejudiced mind.

As Mrs. Eddy tells us in "Science and Health with Key to the Scriptures," "Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity" (Pref., p. vii), and humanity having become tired of other systems that do not bring any lasting health or permanent peace, are turning to the arms of God, divine Love, and finding that if they will bring their troubles of any and every kind, He will indeed prepare a table in the presence of the enemy. Our Master said, "By their fruits ye shall know them." Christian Science asks for no other judgment and can be affected by no other.

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[Robert S. Ross in *Buffalo (N. Y.) Express*]

When Peter questioned John's ability to work out his salvation in the right way, Jesus rebuked Peter, saying, "What is that to thee? follow thou me." In other words, the Master gave Peter to understand that if he was going to be a consistent and scientific Christian he would have to stop meddling with other people's affairs and devote himself to the more effective and profitable task of making Christianity the governing influence in his own affairs.

Peter's case was not an isolated one. It stands out merely as a striking example of that propensity of the human mind which busies itself more in trying to correct the faults of others than it does in trying to correct its own. A more recent illustration is the case of a writer whose sweeping denunciations of Christian Science and of all other religious systems but his own have from time to time appeared in your columns, including a recent issue.

It would be interesting, however, to learn just what our critic believes to be the true worship of God. Surely he will admit that it is more than belief in a mere human doctrine or the recital of a man-made creed. Inasmuch as Jesus was the Founder of Christianity, it is safe to assume that he best knew what constituted true worship. The New Testament contains the only available authentic record of Jesus' words and works, and it is there that we must look for our information. What do we find? Among other things the following: "He that believeth on me, the works that I do shall he do also," and "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

The Christianity of Jesus was a religion of works, not merely one of words; therefore the religious system which enables its followers to conform closest to the standard of Christian practice established for all time by Jesus must logically and indisputably come nearest to the Christ-ideal. On page 31 of Science and Health Mrs. Eddy writes of Jesus: "First in the list of Christian duties, he taught his followers the healing power of Truth and Love. He attached no importance to dead ceremonies. It is the living Christ, the practical Truth, which makes Jesus 'the resurrection and the life' to all who follow him in deed." The Christian Science of today, like the Christian Science of the first century, makes urgent demands upon Christendom for proofs rather than mere professions of discipleship. Christian Science says with the apostle James, "Faith without works is dead."

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[Frances Porter in *The Dundalk (Ireland) Herald*]

I am glad to find Mr. —— recognizing that Christian Science is a doctrine of Life—it is indeed the Science of Life, the Science of living as God means us to live. He seems to think that because Christian Scientists have not as yet been able to prove the more advanced problems of this Science it is therefore unreasonable; but I feel sure a little thought on his part will enable him to see that this is not so. Let us take a more commonly accepted science, the science of mathematics. Is this science proved unreasonable because some of its students have not yet mastered its rules sufficiently to work out the higher problems? Students of mathematics are willing to acknowledge that though they have not yet mastered the whole science, the proofs they have already had of its truth convinces them of the whole, and they are willing to accept from those who have been able to prove it the assurance that all may avail themselves of the rule and do likewise.

So it is with Christian Science. If your correspondent will study Christian Science with an open mind and apply its rules to his daily life, he can get the results for himself. The first and simplest ones will be better health, peace of mind, and more unselfish life motives; but let him not make the mistake of thinking he now knows all that Christian Science is. The proof that one understands it is that one is able to demonstrate it.

With regard to raising the dead, Christian Scientists are grateful that Jesus, the great Exemplar, did this and proved it part of the Father's will he came to teach. Enoch was translated, and also Elijah, and Christian Scientists know that if they are faithful in little things they will most assuredly be made rulers over many. With regard to our critic's request to let him have the doctrine of a full salvation, I will refer him to the Scriptures. He is mistaken when he says Christian Science repudiates any of the Bible teachings. It accepts them all.

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[Written for the *Sentinel*]

Truth that Makes Free

CHARLES C. SANDELIN

WHAT peace and gladness they attain
Who perfect understanding gain,
And cast from thought the false, but hold
The facts of being that unfold!
They journey no uncertain way—
Love is their guide and Truth their stay.

Awake, ye loved ones that are sad,
And know the truth that maketh glad!
'Tis mist of erring sense conceals
The hallowed blessings light reveals.
Fear not the threat of evil's power,
For Love doth guard thee every hour!

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Editorial

Medical Encroachment

WITHIN the past few years propaganda in behalf of enforced medical inspection and medical control of the people has assumed such proportions and developed such arrogant disregard of personal rights, as to call forth protest from even those who believe in medical practice. A case in point is the following editorial in the *San Francisco Chronicle*:—

Zeal for the protection of the public health is spreading at a prodigious rate, and people are astonished and shocked to learn that go where they may and do what they may they cannot escape the risk of deadly disease. The friend's hand which you so cordially shake when you meet him may just have left a strap of an overcrowded street-car, from which it conveys to you the germs of all known communicable diseases. There is no better means of assuring a universal commingling than the support of a street-car strap hanger.

Apparently, the only real assurance against contagion is the permanent isolation of everybody. Or, as an alternative measure, the laws may require that a fumigating closet be constructed in each building, wherein everybody shall fumigate himself before meeting anybody else, the doctors only being allowed to roam at large.

A good many are considering whether it is all worth while. Why should one wish to live if in order to do so one must omit all that makes life worth living? Some are coming to think that the fear of disease will do more to shorten life than the diseases themselves.

For years the medical profession has protested against the minute detailing of symptoms in patent medicine advertisements as calculated to induce disease in healthy persons who read them—if healthy persons do read them. But never in the worst days of soul-harrowing medical advertisements was there so much to terrify as in the common every-day reports of meetings of boards of health and medical conventions.

It would seem that the more one knows the more miserable he must be.

This so-called health propaganda has used the fear of disease as its chief weapon, and has done much harm by instilling this fear into the minds of people who have been taught to accept as final and not to be questioned the verdict of physicians, either individually or collectively. We do not mean by this that all physicians have indulged in this practice of frightening the people, but their spokesmen, whether self-appointed or not, seem to have given this impression with the sanction and the approval of both local and national medical societies. The wrong that is being done in this way is more far-reaching than is generally understood, and it is time that something more than mere sarcastic protest on the part of a few newspapers should be depended upon to turn back the tide of medical encroachment.

In the mean time the public should realize that enforced medical inspection has passed to such a stage that it is now being followed by a demand for enforced medical treatment. In view of this threatened abrogation of individual rights, it seems pertinent to inquire into the supposed infallibility of medical practice. When we do this we find that leading physicians are admitting that practically half of hospital diagnoses are wrong, that many diseases are considered incurable by any means known to medical practice, and that—occasionally at least—after medicine has failed even to relieve these so-called "incurable" diseases the patients have, despite medical pronouncement, regained normal health.

Certainly such facts as these do not justify the public in putting its rights and its liberties so unreservedly in the hands of the medical profession as is demanded by its spokesmen, especially since the history of the practice of medicine is very largely that of loudly heralded certainties which within a very few years, and sometimes within a few months, have proved to be nothing more than unsuccessful experiments. The practice of medicine, and even the professional theories in relation to the cause and nature of disease, are not the same today as they were but a few years ago, and unless the history of medical practice in the future differs radically from what it has been in the past, the practice and theories of today will soon be discarded for still other beliefs and practices.

In the mean time there has been a revival of Christian healing through Christian Science, which has proved that there is a scientific means of overcoming disease without the use of drugs or other material remedies. Thousands of persons are being healed by this system who would be denied the right of choice should enforced medical treatment become the law. If this is permitted, who will venture to say how long it will be until compulsory conformity to some particular form of religion will be again revived!

ARCHIBALD MCLELLAN.

The Heart of Things

No one can think of the unprofitableness of most of the things which consume humanity's attention, and at the same time have some sense of the seriousness of the problems which we are called upon to solve in this life, without feeling that waste of time and opportunity assumes, with the many, the semblance of a crime. There is constant movement but no progress, much banqueting but no satisfaction of hunger, a great deal of talk but nothing worth while said.

The unspeakably lamentable world-conditions of today witness in an overwhelming way to the manifest weakness of the hold of Christian men and nations upon those ideals of integrity, unselfishness, and brotherhood which they profess to know. Superficiality may be said to be the all-inclusive sin of modern civilization. It has little moral assertion, its piety has succumbed to its passion; in a word, it has no anchorage in Truth and Love. This is the most discouraging fact of the hour,—that the boasted civilization of Christian believers and races should have proved to be so like a house that is built upon the sand. Past history and present international relations alike give painful proof that real progress cannot be achieved apart from a practical embrace of "the deep things of God." There is nothing more pitifully incongruous than a mature Christian man or nation which is a spiritual dwarf. Such a state speaks indisputably for the rule of those "pasteboard passions and desires" which, as Lowell has said, are

> Content . . . for the guerdon of their toil,
> With the cast mantle truth has left behind her.

This is the inevitable outcome of ages of shallow living, of the unthinking drift of superficial intellectualism, no less than of listless ignorance.

Every great redemptive movement has been inaugurated by somebody's adherence to a deep spiritual insight, his hold upon reality. Luther's magnificent daring when summoned to face his enemies at Worms, and kindred heroisms of other non-conformists, have witnessed to the simple fact that their feet were planted upon eternal verities, that they had become conscious of an absolutely solid support. Christ Jesus' immovability was no less impressive than his gentleness. So too the distinctive feature of his immediate disciples was the fact that they could say, "I know," and prove it. This explains their poise and their power, and these virtues, as men may well reflect, are not builded on "other foundation" than that deep-laid spiritual truth which St. Paul named "the mystery of godliness." So too the great vitalizing significance of the Reformation and of Wesleyanism was measured in the phenomena attending the awakening of their leaders to the fundamental facts of spiritual being and their consequent escape from the thrall of sense beliefs.

Of all these superficialities of sense, none is so blighting in its effects as that of identification of substance with matter and of individuality with physical personality. This is the

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bête noire of that well-nigh universal belief which "blinded the minds" of all Israel, but which is "done away in Christ." In marked contrast with general religious thought Christian Science fixes attention, first, last, and all the time, upon those vital truths of being, the nature of God and of His kingdom and rule, of which Mrs. Eddy speaks with such inspired conviction and dignity on page 339 of Science and Health: "The basis of all health, sinlessness, and immortality is the great fact that God is the only Mind; and this Mind must be not merely believed, but it must be understood."

This is the impelling nature of the appeal of Christian Science to aspiring thought. It has gotten at the heart of things. It has uncovered the enslaving fallacies of mere surface-seeing sense and so insistently fixed the gaze on "realities supernal" that its students can but "rise to the spiritual consciousness of being" (Science and Health, p. 261). Humanity's ailments are fully accounted for by the fact that the crudities of belief have supplanted the demonstrable understanding of God, and in reenthroning the scientific apprehension of divine Truth, Christian Science reveals the greatest possible good to men.

JOHN B. WILLIS.

"Christ in you"

IT doubtless called for great daring on the part of St. Paul to tell the Colossians that the "mystery" which had been hidden from mankind throughout the ages was made known in these words: "Christ in you, the hope of glory." In the same chapter where these words occur the apostle urges his readers to cling to this hope, and he declares the purpose of his ministry, with its toils and sacrifices, to be "that we may present every man perfect in Christ Jesus." He then makes it clear that it is not mortal man who is to attain to this perfection. On the contrary, he says that this mortal concept is "dead" and that "the old man with his deeds" must be put off, but he at the same time declares that Christ "is our life." Here it should be noted that it is not enough to put off the anger, malice, and filthy communications, which are all products of the false mortal concept, but the man of the flesh must give place to "the new man, which is renewed in knowledge after the image of him that created him."

To students of Christian Science all this is self-evident truth, but many of them can remember that they were startled if not shocked when they were first told that the sick are healed in Christian Science by the same power which Jesus of Nazareth exercised, and much spiritual illumination was needed before they were ready to accept Mrs. Eddy's statements on page 495 of Science and Health: "God will heal the sick through man, whenever man is governed by God. Truth casts out error now as surely as it did nineteen centuries ago." The second of these statements explains the first, but it is usually only after some great need is met, some severe suffering overcome, that the truth thus expressed is gratefully accepted. It does, however, seem strange that the Christian world should so long have been practically without "the hope of the gospel,"—"the hope of glory" urged upon the Colossians by St. Paul.

"Christ in you"! What vistas of spiritual possibilities are opened up in these words, and alas that these possibilities should ever be denied by any one who professed to be a follower of the Master, he who excluded none that accepted his teachings from the far-reaching provision, "The works that I do shall he do also; and greater works than these." With its usual perversity and subtlety the carnal mind has argued that these words had reference only to the time when they were spoken. Did not the Master himself say, however, that the truth they embody should be taught to "all nations," and are we not told that Christ Jesus is "the same yesterday, and today, and forever"?

Many good people unthinkingly accept this declaration as applying to God alone, and no one would think of denying that God must be the same in all ages. They fail to remember that this passage does not refer to God, but to "Jesus Christ." They also stop short of the inevitable application of the truth that the Christ-power is the same in every age. Were it otherwise, the healing work of the Master, his demonstrations of spiritual law, would have been without witnesses after his immediate disciples had passed from this plane of experience, and the "hope of glory" voiced by St. Paul would have ceased to light the path of the wayfarer. Furthermore, the inspired word which announces "Christ in you" would be entirely shorn of its significance.

Thanks to Christian Science, however, there is now no danger of this, for the witnesses are multiplying daily, those who have found for themselves beyond all question that the Christ-power to heal is "the same yesterday, and today, and forever." The Christ-presence ever with us is felt when one turns away from materiality and reaches out for divine aid, the first step being to acknowledge, even if with faint faith, the great truth thus stated. Then comes healing, sometimes with surprising swiftness, and this is followed by the spiritualizing process, the goal of which is "every man perfect in Christ Jesus," doing the works that he did and commanded his followers to do in "the full assurance of understanding."

ANNIE M. KNOTT.

War Relief Fund

THAT the money contributed by the Christian Scientists of America for the relief of those who are temporarily in need by reason of the war in Europe, has been wisely disbursed by the various committees to whom this labor of love was entrusted, is evidenced by the many letters from recipients, brief extracts from a few of them being given below.

"I cannot sufficiently express my gratitude to the Christian Scientists of America for the help so freely and lovingly rendered to me. It is a most beautiful proof of the real brotherhood of all mankind, 'children of the one Father.'"

"Need I say how deeply grateful I am to you and to all the Christian Scientists of America who have contributed to your fund, for the cheque received this morning. It has come just at the moment when most needed, a signal and timely manifestation that God is a very present help in our times of need."

"It is all so wonderful that even today with more time to think I can hardly realize that it is true. The joy and gladness, the encouragement, we greatly rejoice at, because it means so much to us to have learned one of the greatest lessons we have had to put into practice, to prove that God does supply all our need."

"One does learn in Science that all experience means progress, and we feel honestly glad of some of the seeming cloudy days, for we have learned in these months so much of Love's infinite resources. We have been working rather specially to know that 'Love is reflected in love' (Science and Health, p. 17), and here is the beautiful manifestation. If it is possible to convey to the givers our gratitude, I do feel I would like them to know that it is not so much the material supply but the proving of the truth that has given us such happiness."

"I am afraid words of mine can little express my gratitude to God, and to the dear brothers and sisters of The Mother Church in America, who have so lovingly and practically thought of us in our misfortunes through the war.

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May I ask you to convey to them my intense gratitude for their timely help. It is indeed glorious to know that our heavenly Father is always mindful of His children, and that we need have no fear, for He is always our refuge from the storm and to whom we know we can come and ask for help and surely it is given."

"May I express my gratitude for the splendid gift of supply you have sent to my nephew. He has written me that 'it seems too wonderful to be true that he has such a gift from such a wonderful organization as the Christian Science church seems to be.' So I am feeling happy that a seed from the source of Love is planted where it will surely bring forth rich fruit."

"I am indeed deeply grateful for your cheque to hand this morning. If I could only get a grip on the essentials of your Science I feel that it would not be long before I should be in a position myself to help you with your good work. My children have much to thank you for."

"My most grateful thanks for the cheque. I do indeed appreciate the 'loving thought' that brings it. What a burden it lifts away from me and what a joy it will be to take it back to my church as soon as we can, so that some one else may share in this great gift. Perhaps you can realize how specially grateful I feel, because as you know 'tis impossible for people in our position to get any help and one has to endure quietly. The way in which it has been given has touched me greatly."

"It is almost impossible to describe the sense of God's nearness which I have experienced of late. While everything around me seemed dark, and I was on the verge of despair, I was led to see a Christian Scientist. I was shown much love and kindness, as well as sympathy and appreciation with regard to my condition, and I have now learned to recognize God in all His magnitude, and know that He will lead and guide me. I rely firmly on His infinite mercy, knowing that He forsaketh not."

"I beg to express my deepest appreciation for your benevolent and liberal assistance. The way in which it was given, far from leaving a feeling of oppression, called forth a sense of innermost satisfaction. One cannot help feeling—Here is true charity! What particularly impressed me was the fact that you seem to draw no line with regard to religion. Whenever on former occasions I would apply somewhere for help, I would at once be told to go to the Jewish community. The assistance from the war fund is very small, and seems all the more so in these days when the cost of living is high. Through your liberal help it has become possible for me to breathe more freely and to buy necessities."

"I felt that in some way, in a manner yet unknown to me, help would come. And, behold, there it came from America, and in so generous and noble a way, extended with such kindness of heart! It seems such an unusual thing to know that people whom I have never seen, and in all probability will never see, lovingly looked across the water and through love built a bridge so strong that no war implement may destroy it. These people have thought of us and of our need; yea, they have acted!"

"On the strength of your kind recommendation I was given relief, and would express to the donors my sincerest thanks. It is not easy for a woman of sixty-three to earn her living by manual labor in these hard times, but God has helped me so far and this is a great comfort to me. He does not leave him who trusts in His love."

"I am deeply grateful for the help which I have received quite unexpectedly. I see from this that the way of Christian Science is to help one in need and difficulties, for I thought I was lost. Then I learned at the right moment to know the love of God. Again I am most thankful for Christian Science, and shall strive to learn more about it, for the money indeed arrived just at the right moment."

From the chairman of one of the relief committees comes the following:—

"We are in possession of about five hundred letters, which all express in warm words the gratitude felt for help received through the fund of The Mother Church during these hard times. From the letters sent you will see what a healing influence this work had on those who already knew of Christian Science and what a surprise it was to those who had never heard of it and who, encouraged by the help received, took up the study. I am firmly convinced that the blessing of this work will be felt long after the war is over."

The Treasurer of the War Relief Fund reports that to date $155,901.69 has been contributed for disbursement. Those specially interested in relieving the Armenians who recently have suffered so terribly, will be glad to know that they are included among those that are now receiving assistance. Further contributions are needed, and will be promptly forwarded if sent to Adam H. Dickey, Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.



The Lectures

Boston, Mass.

George Shaw Cook on Monday evening [Oct. 11] delivered a lecture entitled "God is Good," under the auspices of The Mother Church, The First Church of Christ, Scientist, in the church edifice at Falmouth, Norway, and St. Paul Streets. H. Cornell Wilson, first reader, in introducing him said:—

As never before, mankind is becoming aware that the human mind engenders all strife, and is responsible as well for sin, sickness, and disease; but the source of relief from these self-imposed burdens is not so generally realized. To those, however, who have turned to Christian Science, the way of freedom has become an assured reality. In Christian Science it is found that the divine Mind, or God, is man's true and final recourse. Divine Mind is our sure means of deliverance; and through this Mind we gain dominion over the false human mind which has brought about the moral and physical undoing of humanity.

The world has great solace in the fact that thousands after thousands have already sought and found in Christian Science that effectual release from sin, sickness, and disease which is felt to be so great a need; demonstrating also that this divine help "is no respecter of persons," but is for all. The earnest inquiry for information about Christian Science, felt everywhere, is being answered here tonight by our lecturer, who is able to present clearly what Christian Science can do and is doing for those who seek it.—*The Christian Science Monitor.*



Lectures to be Delivered

ARKANSAS—Hot Springs: Bliss Knapp, Auditorium, 8 p.m., Nov. 2.

CALIFORNIA—Hermosa Beach: Charles I. Ohrenstein, Bank Building, Pier and Hermosa Avenues, 8 p.m., Oct. 23.

CANADA—Toronto, Ontario (First Church): Bliss Knapp, Odd Fellows Hall, Broadview Avenue, near Queen, 8 p.m., Oct. 25; Park Theater, Lansdowne Avenue, corner Bloor Street, 8 p.m., Oct. 26.

CHANNEL ISLANDS—Guernsey: Col. William E. Fell, St. George's Hall, 8 p.m., Nov. 2.

COLORADO—Boulder: William D. McCrackan, Curran Opera House, 3 p.m., Oct. 31.

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Glenwood Springs (Christian Science Society): William D. McCrackan, I. O. O. F. Hall, 8 p.m., Nov. 4.
Longmont: William D. McCrackan, Dickens Opera House, 8 p.m., Nov. 2.
Victor: William D. McCrackan, Church Edifice, 117 South Fourth Street, 8 p.m., Nov. 1.
ENGLAND—Bolton, Lancashire: John W. Doorly, Grand Theater, Churchgate, 3:30 p.m., Nov. 14.
Brighton: Clarence W. Chadwick, Hove Town Hall, 3:30 p.m., Nov. 12.
Bristol: Clarence W. Chadwick, Victoria Rooms, Clifton, 3 p.m., Nov. 14, and 8 p.m., Nov. 15.
London (First Church): John W. Doorly, Bermondsey, Town Hall, 8 p.m., Nov. 8.
Rochdale, Lancashire: Clarence W. Chadwick, Church Edifice, Castlemere Street, 7:30 p.m., Nov. 16, and 3:30 p.m., Nov. 17.
ILLINOIS—Chicago (Third Church): Dr. Francis J. Fluno, Church Edifice, Washington Boulevard and Leavitt Street, 8 p.m., Nov. 4 and 5.
Clinton: George Shaw Cook, K. of P. Hall, East Washington Street, 3:15 p.m., Oct. 31.
Dixon: Willis F. Gross, People's Church, corner Hennipen Avenue and Second Street, 8:15 p.m., Nov. 5.
Oak Park: George Shaw Cook, Yale Theater, Madison Street and Fifth Avenue, Maywood, 8 p.m., Oct. 29, and Masonic Temple, Oak Park Avenue and Lake Street, 8 p.m., Oct. 30.
Riverside: Frank Bell, Auditorium, Berwyn (Ill.) Club House, 8:20 p.m., Oct. 26.
INDIANA—Fort Wayne: Prof. Hermann S. Hering, Majestic Theater, 8:15 p.m., Nov. 4.
IOWA—Albia: Jacob S. Shield, King's Opera House, 8 p.m., Nov. 5.
Burlington: Jacob S. Shield, Grand Opera House, 8 p.m., Nov. 4.
Des Moines: Jacob S. Shield, Coliseum, 3:30 p.m., Oct. 31.
Iowa City: Jacob S. Shield, Church Rooms, 211½ East Iowa Avenue, 8 p.m., Nov. 1.
Oskaloosa: Jacob S. Shield, Church Edifice, 8 p.m., Nov. 2.
IRELAND—Belfast: John W. Doorly, Ulster Hall, 8 p.m., Nov. 16.
KANSAS—Atchison: Bicknell Young, Church Edifice, 8 p.m., Oct. 31.
Fredonia: Bicknell Young, High School Auditorium, 8 p.m., Nov. 2.
Galena: Bicknell Young, Electric Theater, 8:15 p.m., Nov. 4.
Leavenworth: Bicknell Young, Church Edifice, corner Sixth and Spruce Streets, 8 p.m., Nov. 1.
Topeka (First Church): Bicknell Young, Grand Opera House, 3 p.m., Oct. 31.
LOUISIANA—Shreveport: Bliss Knapp, City Hall Auditorium, 8 p.m., Nov. 4.
MAINE—Calais: Dr. Francis J. Fluno, Church, Germain Street, Oct. 26.
Rockland: Frank Bell, Temple Hall, Main Street, 8 p.m., Nov. 2.
MASSACHUSETTS—Boston (Second Church): Frank Bell, Whiton Hall, Centre Street, Dorchester, 8 p.m., Nov. 4; Fauntleroy Hall, Wenonah Street, Roxbury, 8 p.m., Nov. 5.
Brockton: William R. Rathvon, City Theater, 4 p.m., Oct. 31.
Charlestown (auspices The Mother Church): Prof. Hermann S. Hering, State Prison, 9 a.m., Oct. 31.
Concord: William R. Rathvon, Church Edifice, Monument Square, 8 p.m., Nov. 4.
Franklin: Frank Bell, I. O. O. F. Hall, 7:45 p.m., Nov. 1.
Lowell: Dr. Francis J. Fluno, Colonial Hall, Palmer Street, 3 p.m., Oct. 31.
Malden: Prof. Hermann S. Hering, Ball Room, Auditorium Building, Pleasant Street, 8 p.m., Nov. 2.
Methuen (auspices Lawrence Church): Dr. Francis J. Fluno, Nevin's Memorial Hall, 8 p.m., Nov. 1.
Newton: Prof. Hermann S. Hering, Players Hall, Washington Street, West Newton, 3:30 p.m., Oct. 31.
NEBRASKA—Omaha (Second Church): William D. McCrackan, The Auditorium, 8 p.m., Oct. 28.
MICHIGAN—Alpena: Willis F. Gross, Temple Theater, 8 p.m., Nov. 4.
Ann Arbor: Willis F. Gross, Armory, 8 p.m., Oct. 29.
Detroit (Second Church): Willis F. Gross, Arcadia Hall, Woodward Avenue and Stimson Place, 3 p.m., Oct. 31.
MISSOURI—Columbia: Prof. Hermann S. Hering, Columbia Opera House, 8 p.m., Nov. 5.
Joplin (First Church): Bicknell Young, Church Edifice, Sixteenth and Wall Streets, 8 p.m., Nov. 5.
Kansas City (First Church): Bicknell Young, Church Edifice, Forest Avenue and Ninth Street, 8 p.m., Oct. 30.
St. Louis (joint lecture): Bliss Knapp, Odeon, Grand and Finney Avenues, 3 p.m., Oct. 31.
NEW YORK—New York (Fourth Church): William R. Rathvon, Church Edifice, 178th Street and Ft. Washington Avenue, 8 p.m., Nov. 1 and 2.
Rochester: Charles I. Ohrenstein, Temple Theater, 3:30 p.m., Oct. 31.
White Plains (First Church): Hon. Clarence A. Buskirk, Newell's Theater, 3:30 p.m., Oct. 24.
NORTH CAROLINA—Asheville: Hon. Clarence A. Buskirk, Majestic Theater, 3:30 p.m., Oct. 31.
OHIO—Cleveland and Lakewood (community lectures), Charles I. Ohrenstein:
Cleveland, Fifth Church Edifice, Franklin Avenue and West Fifty-eighth Street, 8 p.m., Nov. 1 and 2; Third Church Edifice, West Twenty-fifth Street and Mapledale Avenue, 8 p.m., Nov. 4 and 5.
Lakewood, First Church Edifice, Detroit Avenue at Arthur Avenue, 8 p.m., Nov. 6.
PENNSYLVANIA—Harrisburg: Prof. Hermann S. Hering, Orpheum Theater, 8:15 p.m., Nov. 1.
Philadelphia (Fourth Church): Frank Bell, Nixon Theater, Fifty-second Street below Market Street, West Philadelphia, 3:30 p.m., Oct. 31.
SCOTLAND—Edinburgh: Clarence W. Chadwick, Synod Hall, 8 p.m., Nov. 9.
SOUTH DAKOTA—Brookings: Clarence C. Eaton, Opera House, 8:15 p.m., Nov. 4.
TENNESSEE—Knoxville: Hon. Clarence A. Buskirk, Church Edifice, 531 West Fifth Avenue, 8 p.m., Nov. 4.
TEXAS—Texarkana: Bliss Knapp, Congregational Church, 8 p.m., Nov. 5.
WASHINGTON—Spokane (First Church): Clarence C. Eaton, Auditorium Theater, 3 p.m., Oct. 31.
WISCONSIN—Kenosha: George Shaw Cook, Carpenter's Hall, 8:15 p.m., Nov. 5.
La Crosse: Willis F. Gross, The La Crosse Theater, 8:15 p.m., Nov. 1.
Marinette: George Shaw Cook, Church Edifice, Stephenson and Liberty Streets, 8 p.m., Nov. 4.
Oshkosh: George Shaw Cook, Opera House, 8:15 p.m., Nov. 2.
Tomah: Willis F. Gross, Unique Theater, 8:15 p.m., Nov. 2.
Waupun: George Shaw Cook, Scenic Theater, 8 p.m., Nov. 1.

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Testimonies of Healing

In April, 1906, the greatest trouble and the greatest blessing came into my life. As I was making an Easter dress for one of my little girls, word was brought me that my husband, who had left me that morning well and happy, had met with a fatal accident. The news brought a host of kind-hearted people, anxious to comfort me, but all they could say was that it was God's will and I must be resigned. I however vigorously denied that God had anything to do with it, saying that if I believed such a thing I could never pray again.

Among those who came were only two who did not tell me that God had done this thing. I noticed it at the time and was thankful for it. Later, one of these people came to see me, and I asked her a question. I had heard her say several times to herself, as she was standing by the bier, "There is no death." So I said to her, "Why did you keep on saying 'There is no death'? Surely you could see that he was dead." For answer she put a book into my hands, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and it was then that the greatest blessing came into my life. Long after others had ceased to think about my sorrow, these two still came; the husband, though a very busy man, giving me help in straightening out my affairs; the wife cheering and comforting me. In the apostle's words, "Pure religion and undefiled before God . . . is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

I wanted to know more of a religion that could make people so kind, so I sat up half the night reading the book which had been handed to me. The first thing which impressed me was that it was written in beautiful English, and on going back several times and rereading the same chapter, a small ray of understanding began to filter into my consciousness. "Why, God does not send trouble," I exclaimed; "that is just what I have been holding on to all these years." The next Sunday I went to the Christian Science church, and have been attending it ever since. That was eight years ago, and although my growth has been slow, still I have been enabled to overcome seemingly insurmountable difficulties. There has been much seeming opposition to meet, but as I come into a clearer knowledge of the truth through the study of our text-book, I am learning that there is in reality nothing to meet but God's love.

About four months after taking up the study of Christian Science, being greatly harassed by those who were antagonistic to it, I began to suffer from depression, wondering if I was not running after a shadow and turning all my relatives against me for nothing. Then the wish kept coming to me that I might see for myself some healing work. The test, a fiery one, came suddenly one day when I was feeling very happy and quite confident. In the afternoon my second child, a girl of thirteen, had been using a poisonous acid for cleaning, and just before the children's bedtime I was suddenly startled by an agonized scream from my youngest child, who came running toward me. It is not possible to describe the fear that clutched at my heart. She was spitting, and gasped out "I am dying." She told me between her screams that she had drunk some stuff out of a bottle, which she thought was lemonade.

In the few seconds that elapsed, I could see the big headlines in the paper if the child died without a doctor's care, and one lived next door. I had to make the choice between God and man and do it quickly. Then into my consciousness came the "still small voice," which whispered, "If they drink any deadly thing, it shall not hurt them." I turned to the telephone and called up the dear friend who had brought the truth to me, telling her to come quickly for my little girl had taken poison. The answer was, "Nothing can harm God's child." Immediately the screaming stopped and a feeling that all was well came over me. In ten minutes the practitioner arrived, and taking the child in her arms went into the dining-room and closed the door. In about an hour the door opened, and she beckoned to me. The little one was lying on the lounge sound asleep. That night I went to bed with a sense of protection never before experienced.

Early the next morning I went into the room where the child slept with her sister, and asked how she was. "I'm all right," came the happy answer. Her tongue and lips never looked rosier. On turning to her sister I noticed that her lips were burnt, and when asked what was the matter, she said she had put some of the poison to her lips. The child who had drunk of it and received treatment in Christian Science was not marked. The other had simply put some to her lips and it had taken the skin off. I draw attention to this fact, because several people have said it was not possible that a child could drink this acid and live. I had been desiring a proof and I surely had it. I am grateful every day for the experience, as it has planted my feet firmly on the rock of Truth.

I have passed through many trials since then and Christian Science has helped me every time. Although the sense of limitation, which has been my hardest problem, is not entirely met, I nevertheless have had so many proofs of God's loving care that I can never fully express my gratitude to our revered Leader and to the dear friends who have stood by me and helped me.—C. Kate Beacom, Brooklyn, N. Y.

[Translated from the German]

After a long period of waiting I feel that I must testify to the blessings received through Christian Science. In 1908 I became afflicted with abdominal complaint in a very severe form, and upon the advice of a well-known physician for women's diseases submitted to an operation. I anticipated a favorable result and so had been looking forward with great expectations, but the outcome proved disappointing, for not long afterward the old condition set in and grew worse with every day, so that I was unable to walk about without assistance. I had to stay in bed almost constantly, and my relatives and myself believed that the end was near. In my great distress I asked my husband to call in our physician, but all the latter said was: "What do you want me for, my dear woman? There is nothing that I can do in a case like yours."

During these hours of despair a Christian Science practitioner came and talked to me, and she also brought me several copies of the *Herold*. Being incapable of doing any kind of work, I read them all day, and soon realized that I had found what I had been seeking. I have come to see that divine Love is an ever present help in time of trouble, and have had experiences to prove it. I saw that Truth is powerful above all else, and as I grew in the understanding of things spiritual I also realized that our "strength is made perfect in weakness." I began to clear my home of all the drugs which I had been using, with the clear recognition that they could afford me no help. After about two months' treatment in Christian Science I was able to attend to my various duties. About two and a half years ago I gave birth to a baby, and it is now a strong, healthy child. I enjoy good health, such as I hardly ever knew before in my life, and this beautiful experience of the efficacy of Christian Science induces me to write this testimony.

My daughter contracted blood-poisoning in her arm in

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1913 through the sting of a fly, but the arm, which appeared to be swollen and discolored, presented a normal condition within a short time after I applied to a Christian Science practitioner. When my little boy was taken ill with measles and whooping-cough, Christian Science treatment was secured, with the result that the fever left him immediately, and three days later there was no trace of either measles or cough. My daughter, sixteen years old, became severely afflicted with rheumatism, all her joints being badly swollen; but after a short period of Christian Science treatment she was able to leave her bed, and is now in good health.

I am deeply thankful for the benefits bestowed upon us by our heavenly Father, and my desire is that I may be worthy to be called a Christian Scientist. I am grateful also to Mrs. Eddy, and entertain great love toward her for the blessed work which she has achieved in behalf of humanity.

FRAU MINNA KOCH, Bad Sachsa a.H., Germany.

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"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Christian Science proved to me the truth of this Scripture four years ago, when my daughter, then ten years old, was healed of what is known as St. Vitus' dance. She came home from school seemingly all right, but when she started to work out her arithmetic problems she could not hold the pencil. That was Wednesday evening, and I left her with her father and went to the testimony meeting. On my return she had no use of her limbs and could not speak. To look at the body there was no manifestation of life, and I had to look away from matter to "the imperishable things of Spirit" (Science and Health, p. 21).

Fear came in through my husband, and he called a physician. After examining her, the doctor said we were doing more than any one else could do, but he would like to come back in three days, and he did so. She did not take any medicine, but had Christian Science treatment. At times when it would seem that she could not live, I would declare the truth night and day, that flesh cannot be a veil to hide life, nor take life, for Life is God and God is man's Life. Then as she began to get better, she studied "Unity of Good" by our Leader and went over the Lesson-Sermons with me, till all was renewed and she was healed. She was taken ill in February and was out of school until the following term, when she reentered and went right along with her class. This is only one proof of the allness of God, good. I am filled with thanksgiving for this truth that leads man from sense to Soul.—EFFA L. MURPHY, Uniontown, Pa.

I was very frequently at the home of Mrs. Murphy during the illness of her daughter, and can verify every statement she has made. This demonstration has proven to me what Christian Science can do for all mankind through the realization of the allness of God.—ANNE MCFADDEN.

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It has been several years since Christian Science came into our home, and during this time we have had some beautiful healings. I suffered from kidney and bladder trouble, nervousness, female trouble, and neuralgia of years' standing which the doctors could not relieve. All hope of relief from medicine had been given up, but I was healed in one month after coming into Christian Science, through the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy. My teeth were very sensitive and ulcerated at times, so that I would suffer for weeks; but they no longer give me any trouble.

Christian Science has brought peace and harmony into our home. My husband has been healed of the tobacco habit and a quick temper, and the children depend on God for help in every ailment, and for aid in their school work. The physical healing, however, is as nothing compared with the spiritual uplift and the fact that God's protecting care is always with us; also that the family can all study together. I am indeed grateful that Christian Science came into our home while my children were still young enough to attend the Sunday school. I am also grateful for the Christian Science literature, and that a channel was found for the revelation of this great truth to all mankind. My earnest desire is that each and every one of us may turn to God for help at all times.—FRANCES FINK, Ontario, Cal.

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Like many others I have great reason to be thankful for the blessings which Christian Science has brought into my life, and a deep sense of gratitude impels me to testify of my healing. I had worn glasses constantly for three years, not being able to read or do anything without them, but by constant study of the Bible and Science and Health, and by applying the truth to the best of my understanding, I was able to lay them aside. For this healing and many other blessings I am indeed thankful to God, and grateful to Mrs. Eddy for revealing this living truth to us. My highest desire is so to live that my life may attest my worthiness to be called a Christian Scientist.

MRS. A. FRITH, Christchurch, New Zealand.

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Christian Science came into my life about a year ago, and since then has wrought such a radical change in me that I can truly affirm that it surely heals, if sincerely and diligently followed. Reared by Christian parents, I went to Sunday school like other children, but at length rebelled against the incongruity of the teachings expounded. I recall asking my teacher why the miracles of the Bible did not occur today, but there was no satisfactory answer. I therefore dropped from church and religious life, and my parents had nothing better to offer me. With this religious vacuum, if I may use the phrase, I turned my energy to education, to the natural sciences, and on them started to build my structure of life. I studied and became proficient in several branches, and was content with my store of self-gained knowledge, little realizing that I was building without knowing the basic Principle, the very foundation of all else,—that of Truth, or good.

So this Babel-tower grew, then ceased to grow, then tottered. My life structure was nearly wrecked by breakdown, by mental strain, nervous exhaustion, and a gloom that seemed unfathomable. Constantly losing ground, I groped in the darkness for a something on which to build aright, for a relief from the oppression which was now manifest mentally, morally, physically; but I used the wrong weapons, for I tried will-power, dogged determination, and sharp sarcasm. I made no progress. On the surface, as if by mockery, I appeared a happy man.

Life at this stage had become despicable. Link after link of the false chain gave way. My eyes almost failed me,—to face direct artificial light was impossible, and to read by it, as I readily do now, not to be considered. It is, however, darkest just before the dawn. The light came slowly; it was a genial warmth, and was called Christian Science. Just as any growing thing reaches out for sunshine and light, so I reached for this truth, new to me. I was first drawn to Christian Science through reading an adverse article, a libelous one. By its very vindictiveness I was convinced that

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an injustice had been done, so I handed the article to a Christian Scientist, and the fair, unruffled comment given in reply made me resolve to look further into the subject.

Then when I began really to study, I received a caution which may be of benefit to others. I was asked to read Science and Health not to find fault, as was my custom, but to find good; not to analyze and dissect, but to synthesize the thoughts gained. So then I, who was used to picking flaws, sought Truth, Life, Love, and found them,—found them in Science and Health, in every Christian Science service, and in the reflection of these same gracious qualities from every sincere Christian Scientist. The darkness and gloom disappeared. My understanding of God, good, increased, and all else followed. Eyes that should see, do so; weak heart action has become strong. Nerves that used to make me quail, now do as they are bid. Thoughts that used to wander are now in right channels. From pessimism to optimism, from fear to fearlessness, from discouragement to confidence, from breakdown to bounding health, from a god of gold to a God of good,—this transmutation of life has come in about a year.

There must have penetrated my words something of the gladness I feel,—something of the gladness that comes from understanding. And others are glad that I am glad. Better yet, those countless others who are needing the energizing touch of this glad new life, can find and are finding it daily in Christian Science.—T. A. Fitch, Los Angeles, Cal.

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"And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve." This promise from Isaiah was fulfilled in my life through the understanding of Christian Science. I had passed through great sorrow and was sick mentally and physically, being weighed down by fear; but this Christ-teaching has set me free.

I came into Christian Science through the healing of my little girl, who from birth had been considered delicate. She had been suffering from abscesses of the ears for four months, during which she was under a physician's care. The pain at times was intense, and the ears were constantly discharging. She did not receive any relief from material remedies, and finally the physician said he thought the only thing to do was to operate; and as this operation is considered a dangerous one, I was beset with fear. But "man's extremity is God's opportunity," and I called a Christian Science practitioner, not because of any faith in Christian Science but because several of my relatives had been healed through this treatment and it pleased my mother. Several hours later the abscess broke on the outside, and that was the last of the pain. In two weeks the manifestations were all gone and every mortal law as to after effects was broken. Several years have passed and the child has never had any return of the trouble. She was also healed of a stubborn case of bowel disorder, supposedly inherited, and I am indeed thankful to God and grateful to Mrs. Eddy for her complete restoration to health. She has recently been healed of whooping-cough.

Although never considered strong, and suffering from a number of disorders, one of them being chronic bowel trouble, I too have been lifted from weakness to strength and health. Christian Science is teaching me the real source of supply and freeing me from fear of lack, though my husband has passed on, leaving me with two small children. There was left to me a western ranch, which it was said could not be sold for cash and which was not yielding an adequate income; besides I was not situated so that I could manage it. After the understanding of Christian Science began to unfold to me, I applied for treatment for this pressing need and speedily sold the ranch for cash at a considerable profit. For all this I am indeed grateful, but especially for the spiritual awakening which has come to me.

A short time ago I met with an accident. An artery was severed, but after a few minutes' treatment the flow of blood ceased. I was in normal condition within an hour, using my hand as usual. I am convinced that Christian Science is the truth taught and demonstrated by Jesus, and I am indeed glad to be able to testify to its healing efficacy.

I am grateful to Mrs. Eddy for the literature which is so ably provided for us, and for the new understanding of the Bible which I am gaining daily. I know that the promises are being fulfilled for me.

Mabel Morrison Stopher, Loveland, Col.

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When I was first led to Christian Science a few years ago, I knew nothing about it, but felt if there was a true God I wanted to find Him. A friend loaned my wife some copies of the *Sentinel* and a *Journal*. We read these, and later got "Science and Health with Key to the Scriptures" by Mrs. Eddy. Before getting the text-book, however, I was entirely healed of a disability endured over twenty years. Physicians had said I could not be cured without an operation, and even then the relief might not be permanent. They also said that if the trouble returned it might be worse than ever. I therefore made up my mind to go through life a sufferer.

One day, shortly after I began the study of Christian Science, my condition was such that I could scarcely walk, when a neighbor asked me to go a couple of miles on horseback with him. It did not seem as if I could ride two miles to save my life, but my wife thought I could, so at last I saddled a mule and went. For a while it seemed impossible to go on, but finally I found myself riding along unconscious of any discomfort. The suffering was gone, not only for a short time but forever, and there has never been any return of the trouble.

My boy, when a little less than seven years old, was taken very ill. I telephoned to a Christian Science practitioner for treatment, and after that he was not confined to his bed all the time. The attack was a most serious throat condition; but, bad as it seemed to be, we relied entirely on Christian Science, and my son was healed in less than a week. He has enjoyed good health ever since and has been a more loving and obedient child.

These are only two of the many proofs of God's power to heal. I cannot find words to express my thankfulness to God for the many blessings that have come to me and mine through Christian Science, and my gratitude to Mrs. Eddy for this truth that makes us free.

B. L. Hough, Blackwell, Mo.

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[Translated from the German]

Deep gratitude impels me to testify to all that I and mine have received through Christian Science. When I heard of its teachings three years ago, I was complaining about a great many things, being sick in mind and body, but since I became an adherent of Christian Science much that formerly seemed insurmountable has been overcome. I had been wearing glasses for sixteen years, and if they were dispensed with one minute during the day my eyes would be in an inflamed condition. The physicians consulted designated the trouble as a structural defect, but today I do not wear glasses and my vision is clear and normal, although I have to use my eyes in sewing from morning till night.

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My son was healed in three days of scarlet fever and severe inflammation of the throat, so diagnosed by a physician whom we consulted. We then confidently turned to Christian Science and found loving assistance and sure help. The physician was much surprised at the course of the child's illness. For my part I know that divine Truth alone healed my boy, no medicine having been administered. I would not give up this teaching for anything; it leads us to ever growing happiness and contentment while yet here in our present condition. We know now that the omnipotent creator is forever omnipresent and never withholds from us His love and protection.

FRAU FRIEDERIKE ABELD, Berlin, Germany.

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It is with heartfelt gratitude that I testify to benefits received in Christian Science. A few years ago I met with an accident which resulted in a broken leg and a badly injured ankle. There was much good work done for me in Christian Science at that time; but although I did not seem to be greatly helped physically by the treatment, I now know that I was healed of much of which I was not then cognizant. I also know that had I been healed speedily of that difficulty, I should not be where I stand in Christian Science today. Although I wanted to be healed and relieved of the pain, I did not wish to give up my own way in any particular, but wanted my own and God's way too. I found out I could not have both, and by study I have learned that just in proportion as I am willing to trust our heavenly Father for guidance, do I experience the peace that passeth understanding.

I have been healed of many ills in the past two years. Physical disorders have vanished, such as chronic headache, throat trouble, and backache. I am, however, more truly grateful for the overcoming of self than for the physical benefits. I am being healed of an ungovernable temper, resentment, criticism, and many other unlovely traits of character.

I am grateful that Christian Science has unlocked the Bible, which before was a closed book to me, and that it has given me a God that I can and do love. I am most thankful to God for giving us our dear Leader's pure, transparent thought, through which has been transmitted to us this wonderful light of Truth. My one desire is to prove that love by living each day ready to do God's will and to help others to find this straight and narrow path that leads to all good.

NELLIE E. ARNOLD, Riverside, Ill.

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It is with a heart thankful to God for Christian Science that I am writing this testimony of our baby's healing. She was seriously ill with what the doctors called inflammatory rheumatism, and her suffering was intense. We had two doctors in attendance, but they were unable to help her. At the end of two months I called a Christian Science practitioner, and the child was healed in a short time. She is in perfect health now, and has been ever since her healing. This is only one of the many blessings that have come to us through the knowledge of this saving truth. I am truly grateful to Mrs. Eddy for all her writings; they have lifted me out of darkness into light, and it is my desire to gain a better understanding of Truth.

ERDENA GSCHWIND, Owensmouth, Cal.

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He who feels contempt
For any living thing, hath faculties
That he hath never used, and thought with him
Is in its infancy.

WORDSWORTH.

From Our Exchanges

[Rev. Harry Emerson Fosdick, D.D., in *The Christian Advocate*]

This gospel of the Spirit is the supreme need of the church today. There never was a time when the church was so busily engaged in such a multitude of outward tasks, and hardly a time either when the church was more inwardly restless, more spiritually dissatisfied, and in many places more desperately inefficient. The danger of her practicalness is its superficiality. She is playing Martha in our generation. The Master has come; she rises to serve him, that his will should be done in government, in home and school, in all philanthropy and good citizenship; these are her anxieties. It is all noble and good, springing from Christian instincts, undeniably sublime; but what if in our busyness to do things for him we lose the attentive ear that listens to him and the ready heart that groweth like him? What if, like children, we fall to running many errands for a Father whom we do not inwardly know; and what if amid the clatter of our hurrying footsteps the Master once more were saying, "Martha, Martha, thou art anxious and troubled about many things: but one thing is needful"? For the real power of the church has never been the multitude of her tasks but the quality of her souls; the real business of the church has never been the multiplication of quantity in service but the production of quality in men. That men should be born anew, should become the organs and instruments of the vaster spiritual life of God,—that is the central business of the church, the biggest business of the world.

[*The Christian Commonwealth*]

The Christian Commonwealth stands for the belief that happiness depends upon righteousness, and righteousness upon religion. Only that individual or society or nation is truly happy which sacrifices all smaller and selfish interests to the ideal of righteousness. Only that individual or society or nation is able to do this fully and consistently which identifies the right with God and worships as well as loves the ideal. But we are not content with vague aspirations. "Happiness," "righteousness," "the ideal," are meaningless until expressed in terms of happy, righteous, and ideal lives. The life in which we would express them is the common life of our own nation, and (so far as this may be influenced by it) of the whole world. The common weal or commonwealth describes the scope of our endeavor.

Again, religion has little meaning apart from particular forms of religious experience and worship. Our nation has its own, and it is no accident that they are Christian. It is because we believe that Christianity gives the regenerating power of religion in its fittest and purest form that we look for a Christian commonwealth—"a city which hath foundations, whose builder and maker is God." No one who holds this faith can be content with the world as it is, or can trust it to travel by its own momentum along the road to commonwealth and Christianity. The men of faith are the driving force of the world's progress. The fewer they are, the weaker they feel themselves to be, the more depends upon their faithfulness. They must be prepared to criticize and to destroy much that is definitely wrong in society and religion, for there are times when to destroy is to construct and to construct is to destroy.

[Gaston W. Duncan in *The Standard*]

The distinctive doctrines of a man's particular denomination seem to many to exert no longer any powerful influence upon his manner of life when not engaged in worship. Because no one faith seems to produce a better article of

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Christian living than other faiths seem to produce, and because each evangelical faith does induce godly living, some have come to feel that it makes no great difference, at least pragmatically, what one's denominational affiliations are.

The world is learning finally that men are to be loved and cooperated with in common service, rather than to be disparagingly criticized for their beliefs, whether true or erroneous. Men are lovable in spite of their ignorance, practice, and prejudices, and we are coming to recognize the primacy of love. Our day above all other ages is producing the cosmopolitan man. Men with variant views and every conceivable idea and ideal freely commingle in industrial, social, and religious activities. Seeing men of divergent faiths giving themselves with equal zest and efficiency to unselfish tasks and living lives of equal purity, men are led to question what difference denominational tenets make, anyway. Until we see the adherents of one denomination either surpassing in daily living those not of that faith, or retarded in godly living by their doctrines, men will continue to ask that question.

[*The Christian Intelligencer*]

Life is God's gift, and the best use of it consists not in frittering it away in idle speculation but in using it to develop its possibilities to the full. The supreme question is not "How did I come to be?" but "What may I become?" These pertinent questions are readily known. What is God's will for me? How may I know it and realize it in experience? What is God's will for the world? How may my life contribute to the divine plan for man? Our faces must be toward the future. War, intemperance, disease, and sin in every form must be overcome. Justice must be universally distributed; love must be enthroned in the hearts of men and the councils of nations. God's will must be done on earth as it is in heaven.

[*Zion's Herald*]

Our views of the gospel verities may enlarge and deepen and heighten as, taking advantage of the scholarship and spiritual experiences of those who precede us in history, we mount to a higher plane of thought and living, and so glimpse Himalayan ranges whose existence was only a name, or even unguessed, before. If we want to grow we may obtain all the growth desirable in measuring up more fully to the Alpine altitudes charted by Christ and his apostles.

[*Northwestern Christian Advocate*]

A man does not need to know all the subtleties of theology; he only needs to remember that God is just and holy, and that He requires in those who worship Him justice and holiness; to remember also that only as he is faithful to those simple but all-powerful ideas does he worship God in sincerity and truth and insure growth in true religion.

[*The Living Church*]

One thing is sure: every unkind thought toward another removes the soul farther from God. Great personalities, we find, pity the frailties of human life and make their estimate with greater and greater sympathy. How beautiful this is, and the reason is because as they go onward they are getting nearer to God.

[Rev. J. Frank Thompson in *The Universalist Leader*]

The facts of history and experience will doubtless justify the statement that every form of hardship and loss, provided it results from some imperfection in ourselves or our surroundings which admits of a remedy, is a price that humanity pays for some blessing which is worth more than it costs.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

Attention is called to the change in price (see also last cover page) on single copies of the following volumes of Mrs. Eddy's writings when sent by mail postpaid from the office of the publisher, Allison V. Stewart, Falmouth and St. Paul Streets, Boston, Massachusetts:

Science and Health (cloth) from $3.18 to $3.00; Retrospection and Introspection (cloth) from $1.06 to $1.00; Unity of Good (cloth) from 65 cents to 60 cents; Pulpit and Press (cloth) from $1.06 to $1.00; Rudimental Divine Science (cloth) from 55 cents to 50 cents; No and Yes (cloth) from 60 cents to 55 cents; Messages to The Mother Church (cloth) from $1.56 to $1.50; Christian Science vs. Pantheism (pebbled cloth) from 26 cents to 25 cents; Message to The Mother Church, June, 1900 (paper), from 26 cents to 25 cents; Christian Healing and The People's Idea of God (cloth) from 60 cents to 55 cents; Christian Healing (paper) from 21 cents to 20 cents; The People's Idea of God (paper) from 21 cents to 20 cents.

The above changes do not constitute a reduction in the price of Mrs. Eddy's works, but save the purchaser the postage on single copies of the volumes specified.

From the Editor

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

From the Publishing Society

The pamphlet, "Causation," by Frederick Dixon, has been translated into Norwegian "Skapende Kraft," and is now published with the English and Norwegian versions on opposite pages.

The pamphlet, "Fulfilling the Law," has been translated into Danish, "Lovens Fylde," and is now published and on sale. This new pamphlet has the English version printed opposite each page of the translation.

The pamphlet entitled "The Father's Business," already printed in English and German, has been translated into Swedish, "I Faderns Tjänst," and is now published with the English and Swedish versions on opposite pages.

"Christian Science: 'The Resurrection and the Life,'" a lecture by Clarence W. Chadwick, C.S.B., is now published in pamphlet form.

From the Clerk of The Mother Church

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

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

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

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

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The Christian Science Journal

Published Monthly

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

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

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

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

The Christian Science Quarterly

Published January, April, July, and October

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

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

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

The Christian Science Monitor

Published Every Day, Except Sunday

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

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Der Herold der Christian Science

Published Monthly

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

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

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

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For table of English, German, Swiss, and French money equivalents, see inside front cover page.

Miscellaneous

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVIII No. 9

Boston, October 30, 1915

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

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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Items of Interest

The Massachusetts Forestry Association, to encourage reclamation, reforestation, and development in the state, has proposed a town forest contest. Fifty acres will be planted to three year old white pine transplants for the city or town which meets the requirements in the rules of the contest and obtains the highest number of points under stated conditions. The rules provide that the city or town entering must own at least one hundred acres of land and have it set aside officially as a "town forest." At least ten cities or towns must have entered the contest before the prize will be awarded, and all entries must be made before July 1, 1916. The points will be estimated on the following basis: area of the tract or tracts of land comprising the "forest, ten points; advantages for lumbering, and water and soil protection, twenty points; possibilities for recreation and esthetic development, fifteen points; fire protection, twenty-five points; general improvement,—roads, fences, reforestation according to modern methods and plans for development,—thirty points.

According to a bulletin issued by the department of agriculture, there has been an extraordinary increase in the water-fowl population of the United States during the past two years, and this increase, the government officials assert, is due almost entirely to the passage by Congress of the so-called migratory bird law. But even with this increase in the ranks of the mallard, the blue-winged teal, the canvasback, and the swan, the gross number of water-fowl to be found in the various states is estimated as not more than 10 per cent of those that existed before the extraordinary increase in recent years in rapid transportation facilities. For this reason a concerted movement has been put on foot by organizations representing sportsmen, farmers, conservationists, and stock breeders to have the provisions of the law extended in every possible way.

Further steps in the revision of its municipal program and model city charter, to keep pace with the rapid advances made in municipal government in the United States within a decade or more, are to be among the important features of the twenty-first annual meeting of the National Municipal League, to be held at Dayton, Ohio, about the middle of November. The league's program is based on the city manager plan of government. This league is composed largely of specialists from all parts of the United States who have made a study of various features of city government and administration, and who bring together and compare the results of their researches, both at the annual meetings of the league and in the pages of the *National Municipal Review*.

For the third time in the memory of court officials, a foreign jurist has just had the honor of sitting with the Supreme Court of the United States. The visitor was Baron Reading, lord chief justice of England. When court convened for the afternoon, Baron Reading walked in with Chief Justice White, who ushered him to a seat at his right on the bench. For an hour and a half the head of the English law courts listened to arguments on the constitutionality of the North Dakota tax on express receipts. So far as is recalled, the distinction has been accorded only twice before,—to Lord Coleridge, lord chief justice of England, in 1833, and Lord Herschell, British lord high chancellor, in 1899.

Production of commercial mineral potash, for which in the past Americans have spent millions of dollars abroad annually, is announced by Secretary Lane of the interior department of the United States. A report has just reached the department from a special agent of the geological survey telling how by a simple process potash had been produced from alunite found in a great vein in Piute County, Utah. As alunite is known to exist in large quantities in Utah, Colorado, Nevada, California, and Arizona, Mr. Lane believes that the discovery assures the country of an adequate supply of potash for agricultural purposes and for use in the manufacture of explosives.

Cuba stopped the teaching of English in its public schools because under the methods in use the children were failing to learn properly. The government intends to resume the teaching as soon as a more efficacious method can be devised. "The administration," says the Cuban minister to the United States, "realizes the great value of a knowledge of the language of the United States to Cubans, and its policy is to encourage the study of it in every practicable way." The government, he added, had been reluctant to take this study out of the schools. The courses were maintained at great expense, in the country districts as well as in the cities.

Announcement of a "Metropolitan City Planning Exhibition for City and Town Advance," has been made by the Council of Fifty, composed of representatives of "civic and social organizations interested in an adequate and practical plan for the development of the Boston district." The exhibition is to be held for ten days, beginning Nov. 12, in the State House at Boston. The main effort of the council now contemplated is a campaign of education that will inform the public as well as officials what is meant by city planning, and why a plan is a fundamental necessity to the welfare, or even the wise government, of the metropolitan Boston district.

The new Masonic Temple, headquarters of the Supreme Council of Scottish Rite Freemasonry for the southern jurisdiction of the United States, costing $2,000,000, was dedicated at Washington, Oct. 18, with elaborate ceremonies and in the presence of a large assemblage of Masons from many parts of the country. The structure is fashioned after the mausoleum erected for King Mausolus by Queen Artemisia at Halicarnassus, Asia Minor,—one of the seven wonders of the ancient world,—is unique among the many magnificent buildings in the national capital. It has been under construction since 1911, when ground was broken.

The first important Government suit under the Clayton antitrust act was begun last week by Attorney-General Gregory against the United Shoe Machinery Company. The petition filed in the Federal district court charged the shoe company with unlawful practices that substantially lessen competition and tend to monopoly. Permanent injunctions are sought. This suit is the third action brought against the company in the last few years. Suit to dissolve the corporation under the Sherman law is now pending in the Supreme Court, and suit under the criminal provisions of the same statute is still pending against some of the officers and directors.

Formal recognition by the United States of the *de facto* Government of Mexico, with Gen. Venustiano Carranza as chief executive, was accomplished at noon, Oct. 19, by the delivery to General Carranza's representative, Ellseo Arredondo, at the Mexican embassy at Washington, of a letter from Secretary Lansing. Recognition letters from the Pan-American conferees, similar in tone, were also received by Mr. Arredondo. Up to noon letters of recognition had been delivered by the United States, Argentina, Bolivia, Guatemala, and Colombia. The ministers from Guatemala and Bolivia delivered their letters in person.

The harvests of the United States this year will be the most valuable ever produced. With the wheat crop exceeding a billion bushels, the largest ever produced in one season by any country, and a corn crop which may prove to be the largest ever known, the Government's October crop report announces preliminary estimates which indicate record harvests of oats, barley, rye sweet potatoes, rice, tobacco, and hay.

Announcement of the formation of a new corporation, capitalized at $100,000,000, and to be known as the "Association of Sisal Hemp Producers," is made by a Mexican committee identified with the new powers in control in Mexico. The principle of the new organization is the same as that of the California Fruit Growers' Association.

It is estimated that the valuation of the flats around Boston harbor now lying partly under water and gradually being filled in under the supervision of the directors of the port, will be more than thirty-three million dollars, and this great future asset of state lands will be so developed in the mean time as not to increase the state debt.

Fifty tons of coal-tar dyes from Germany, consigned to Secretary of Commerce Redfield, arrived at New York a few days ago from England on board the steamship St. Louis. The dyes, coming in under a British government permit, are for the National Association of Cotton Manufacturers.

A detailed study of the Menam Valley, Siam, for the purposes of water control and irrigation, has been made. The estimated cost of giving effect to the various portions of the design is about £1,750,000.

Next year the United States Government will spend more money on Indians and less on irrigation than was spent last year, according to a statement by Secretary of the Interior Lane.

President Wilson on the 13th inst. laid the corner-stone of the memorial amphitheater at Arlington, Va., which is to cost $750,000.

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Christian Science Sentinel

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

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Finite Intelligence

HON. CLARENCE A. BUSKIRK

MRS. EDDY reminds us that "erring, finite, human mind has an absolute need of something beyond itself for its redemption and healing" (Science and Health, p. 151). With all its apparent activities the finite mind is nevertheless incapable of comprehending the marvelous processes of infinite intelligence. Some questions in the realm of religious investigation always remain unanswered. This does not mean that they are in themselves unanswerable, for agnosticism is but the inexcusable wail of intellectual indolence, and to surrender to perplexing difficulties in any republic of knowledge, religious or secular, is to yield to ignorance and inefficiency and to recruit the forces of superstition and folly. Thanks to Christian Science, the realm of the unknown and seemingly unknowable is ever becoming smaller and smaller.

Men are constantly finding themselves face to face with problems of existence whose origin is traceable to human ignorance. Many of these are complex, mutable, kaleidoscopic, and for their solution recourse must be had to some source of fundamental and unalterable truth which is always accessible. Such source must be both religious and scientific, to use the words in their common import. Using these terms according to their exact meanings, we should affirm that that which is religious is scientific and that which is scientific is religious.

On page 342 of Science and Health we read: "If Christianity is not scientific, and Science is not of God, then there is no invariable law, and truth becomes an accident. Shall it be denied that a system which works according to the Scriptures has Scriptural authority?" To sanction the truth of Christianity is to justify, even to necessitate, the terms scientific Christianity and Christian Science, since that which is not scientific is not Christian. Infinite Truth embraces all truth, be it arbitrarily classified as scientific or religious or what you will. When for the sake of greater perspicacity we speak of a particular religious verity or of a particular pathway in scientific inquiry, we ought not to overlook the fact that we are speaking of partial presentments, or particular facets of truth, instead of separate things. We cannot know all there is to be known of anything real without knowing all there is to be known of everything. Every item of knowledge we gain helps toward the acquisition of other knowledge. For example, to become a better religionist is to become a better mathematician, a better astronomer, and so on.

Is it not a fact that mankind have gained certain items of what we will call religious knowledge (although at times mixed up with much falsehood), and glimpsed, imperfectly it may be, other items of such knowledge, independent of the so-called five physical senses and of any other imaginable physical senses of whose existence we are unconscious? Is it not a fact that mankind have discovered items of religious truth, as well as of other scientific truth, by intuition or other means wholly outside of human reason? Is it not a fact that deeds have been done on this planet which are incapable of scientific explanation on the assumption that man is a material and not a spiritual being? Is it not a fact that in their far traveling and sublime thoughts, aspirations, ideals, and even emotions, men at times experience that which has no explanation on the supposition that man is wholly material, but which furnishes a hint and awakens a hope that refuses to be denied by materiality? If any one of these truly momentous questions must be answered affirmatively, then Paul was justified in his triumphant and joyous cry: "O death, where is thy sting? O grave, where is thy victory?"

"Where there is no vision, the people perish." These words of the wise man have been justified many times in history. They dig very deep into spiritual causation and explain the decline and fall of many of the nations of the past. Are they not a profound revelation of the causes of the immeasurable cataclysm which is now devastating so much of the Old World? Has not the vision without which a people perishes, either been lost or never sufficiently attained? Has not the lust of material power, ambition, wealth, ostentation, degraded mortals and dimmed the light of that spirituality which alone can finally vitalize and energize both individuals and nations?

"I am the way, the truth, and the life," declared the Galilean Wayshower. He both pointed out and followed the one true path. With practical deeds to justify and emphasize his precepts, he exemplified the way to manifest one's love for his brothers and sisters. His way is for peoples as well as for individuals. His religious philosophy embraced the whole circumference of need, and of deliverance from the ills of suffering men, classify and locate them as we may. His words and works point out the way by which the vision that saves is attained and renewed. Thus is the unfolding sense of humanity, alike of individuals and of nations, assisted in reflecting more and more the divine intelligence.

It ought never to be forgotten that the solemn statement of Paul applies to peoples collectively as well as to each one of us: "To be carnally minded is death; but to be spiritually minded is life and peace." We read in Science and Health (p. 304): "It is ignorance and false belief, based on a material sense of things, which hide spiritual beauty and goodness. Understanding this, Paul said: 'Neither death, nor life, . . . nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God.' "

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"Owe no man"

EMMELINE HASKELL

"CHRISTIAN SCIENCE teaches: Owe no man." These imperative words of our Leader in "The First Church of Christ, Scientist, and Miscellany" (p. 114), reiterate St. Paul's advice, and many have heard the command and sought to obey it. Testimonies are frequently given of those who were encumbered by debt but who, through a realization of the divine Mind as the only source of supply, have regained their financial footing and rejoice in freedom from anxiety.

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Notwithstanding these proofs of divine care, some fail to grasp deliverance, and for years remain under a sense of humiliation because of unfulfilled obligations. Such a condition of indebtedness tends to become chronic. Those who cease to struggle against what seem overwhelming odds, and who continue to borrow whenever opportunity presents itself, may argue with themselves that they have obtained a livelihood with possibly a show of luxury, forgetting that borrowed plumes indicate loss rather than gain and do not become a Christian. If the words "Owe no man" have ceased to awaken even a desire for obedience to the command, this mental state will militate against fruitful effort in other directions, and one will not be the helpful, active member of church or community which his natural gifts would warrant. To such as desire freedom from this condition, Christian Science presents a sure way of deliverance.

As we read this divine command, we should begin at once to obey it, and the decision to do so will prove both inspiring and refreshing. Error may argue that under the circumstances obedience is impossible, but Truth reminds us that "with God all things are possible," that "now is the accepted time," and experience will prove this to be so. If simple methods of frugality are insufficient and ordinary resolutions fail, one may make the method more radical, in the way of sacrifice and self-denial. He should see that possible heedlessness on his part may have brought much embarrassment if not trouble upon his creditors, and if there is a firm determination to do what is just and right, the way will be opened up to him. Meanwhile he may explain to each creditor that he will do his utmost to meet the obligation in full, and that his determination is never to incur debt again. If the sincerity of this action is proved by the avoidance of new obligations, even at the cost of extreme self-denial, creditors will see that it is the best they can hope for, and will treat one accordingly. Reform from the habit of living beyond one's demonstration is as necessary as reformation from any other form of dishonesty, and having done all in his power, one may like Paul thank God and take courage.

At this point one will surely find within his reach some humanly understood means of supply. The prophet's question may here be recalled, "What hast thou in the house?" This may be offered in exchange for what another may have to give in return. Talents are of various kinds. Paul's counsel was, "Work with your own hands;" and we also read, "Whatsoever thy hand findeth to do, do it with thy might." If faith falters in giving obedience to this universally applicable advice, it is usually because we choose to "receive honor one of another, and seek not the honor which cometh of God only." No honest labor is menial, and such as serve God in singleness of purpose will find joy in proving the promise, "As thy days, so shall thy strength be."

What is called the servant question has its solution in Jesus' words, "One is your Master, even Christ," and "I am among you as he that serveth." Regarding the thought of "caste," which exercises so much dominion over the children of men, Christian Scientists will have, in any honest and humble service, opportunity to aid those not yet enlightened as to the liberty of the sons of God. Domestic service has generally been shunned by the very persons whose talents and culture best fitted them to ennoble the calling. Jesus said, "He that is greatest among you shall be your servant," and though there be many different uses of this word servant, it will not suffer by its most humble application.

It may yet be found that there is no effort more needed at this time or more influential in shaping the future of our nation. Think what it would mean to have a host of men and women who would so well do what the world names "menial work" as to transform it into divine service; such workers having learned no longer to crave praise of men, but to "walk humbly" with God, thus loosening the hold of some of the more subtle mesmerisms, hypocrisies, and covetousnesses which bind the children of earth. Let us not forget that obedience to any one divine command opens the way for obedience to all. The apostolic word is, "Owe no man anything, but to love one another."

Love's Never-failing Hand

W. W. TOTHEROH, LL.D.

SOME mountain climbers who were bent on reaching one of the high peaks of the Alps, came to a point where the narrow path on a ledge overhanging a deep precipice was almost completely blocked by a great rock that had been loosened from its moorings by recent rains. The first thought of some on discovering the barrier was that the ascent would have to be abandoned, but the leading guide soon proved himself master of the situation. Placing himself securely in position, he extended his hand to aid the timorous to encircle the rock. One after another thus reached the other side in safety; but one woman became appalled as she gained a near view of the almost obliterated trail, and giving a look into the vale below, drew back in terror. The guide promptly met the need. With a kindly smile and a voice pulsating with cheery confidence he declared: "Come, don't be afraid. That hand has never lost a man." This incident is fraught with instructive thoughts.

The Bible abounds with passages in which the hand is figuratively employed to express God's power and influence. It is a helping hand; a hand overflowing with blessings. We are reminded of that reassuring and joy-giving promise to God's people voiced by the prophet Isaiah: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: . . . I will uphold thee with the right hand of my righteousness." What more could be desired? This thought relates itself to the cause of all the ills and troubles that becloud the lives of mankind, the atheism of fear, doubt, and anxiety, the absence of faith in the one omnipotent God. Moreover, it serves to eliminate the discordant and injurious conditions from consciousness by bringing to view the constant immanence of God, whose hand is always able and ready to help. The Scriptures, which gather up the many and varied experiences of God's people in which they were afforded proofs of divine love and care, constitute a grand *Te Deum* of praise; but in our own times, when through Christian Science there has been a revival of the understanding that God is infinite, divine Mind, and that man is God's idea, and when all manner of healings are being experienced, the song of gratitude and praise is being repeated with a new fervor and is engaging happy voices in all lands.

The old theological concept of God as seated on a throne in a far removed heaven, where He had to be besought and "wrestled with" to gain His attention and to win His favor, naturally brought to men a sense of estrangement. This is dispelled by Christian Science in its spiritual interpretation of the Scriptures and in its unfoldment of the truth as to the nature of the Most High, and of man's relation to Him.

There is an endless variety of possible experiences which might be considered as analogous to that of the mountain climbers when they found their way hedged by the rock,—experiences which alarm, dishearten, and discourage. But, as in that case, the exhortation is applicable, "Be not afraid," and this because of the outstretched hand of Love that has never lost a man. In the old thought, when there were discords, sore trials, reverses, and distresses, these were usually

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ascribed to inscrutable dispensations of Providence or to mysterious manifestations of the divine will, to which we were to submit humbly and await explanation. But in Christian Science it is learned that such things, instead of being sent by God, are rather proofs positive of an absence on one's own part of the realization of man's true relationship to God, the truth which means freedom from all that makes for unhappiness. When spiritual understanding has displaced mortal belief and the human will is obedient to the divine, then is there a conscious dependence upon God, a resting securely in His hand. Then all seeming evil is seen to be non-existent and the presence of divine good is realized.

Jesus' perfect understanding of the presence of God and His reflection, and the unreality of everything of a supposedly opposite nature, explains his power to dispel sin, disease, and death. The realizing sense that God is All and in all and that there is naught else, opens unlimited possibilities. As we attain to a knowledge of the saving truth, we can but recognize our indebtedness and voice our gratitude to Mrs. Eddy, whose teachings have made the Bible a new and attractive book by its spiritual interpretation and practical application, showing the unreality of sin, disease, and death, and consequently the powerlessness of evil; thus bringing to view a perfect God and His spiritual law, which works good and only good.

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"Escape to the mountain"

J. LILIAN VANDEVERE

THE reader's clear voice gave the angel's summons to Lot, "Escape to the mountain," as a ringing call of today, individual and imperative. Startled to alertness, one of his hearers began to ponder the connection of Lot's warning with personal experience. At once came to mind the sense of uplift which one feels on a mountain top,—the purer air and wider outlook,—and the words of one of our hymns (Hymnal, p. 4) gave expression to the glad sense:—

> The freer step, the fuller breath,
> The wide horizon's grander view.

A mountain top finally reached, and the panorama scanned with an exultant thrill, we look back at the winding path of ascent. No one knew better its tortuous trails and precipitous steeps than did our Leader, Mrs. Eddy, and she voiced the prayer of all who follow it when she wrote, "Shepherd, show me how to go" (Poems, p. 14). Believing that Jesus was the Wayshower, even as he had said, she sought that way diligently, not with the despairing cry, "How can we know the way?" but with a certainty of success that made the search, as she has said, "buoyant with hope" (Science and Health, p. 109).

In the Master's words, uncomprehendingly repeated for ages by Bible students, Mrs. Eddy found definite direction and illumination, and to these ideas, gained in an hour of physical extremity, she gave expression. Some read with wondering scorn; others, awakened by the challenge, tested the verity of her startling statements, and to their joy found them true. The Bible promises were fulfilled when implicit reliance and understanding made demand and the healing power of Truth was manifested. The call of Christian Science is ever for elevation of thought, and the figure of the ascending path and the mountain, found so often in Mrs. Eddy's writings, illustrates her constant plea for spiritual perception and attainment.

As one follows the Bible narrative, he is impressed by the number of great events which transpired upon mountains. Meditating upon divine law while his flock grazed on the slopes of Horeb, Moses beheld the burning bush and became the divinely appointed ambassador to Egypt. Later, on Sinai, his thought grasped that law so clearly as to be able to voice it for the guidance of his fellow men. On Carmel, Elijah watched the attempts of Baal's prophets to evoke the believed in power of matter, and finally overwhelmed them with a fiery proof of divine omnipotence that "licked up" the very altar stones. Beyond the bare fact of geographical altitude we note the sturdy spiritual ascent which made possible these demonstrations, and far-away history is thus linked to present need, these glimpses of His presence coming as of old to all who work patiently upward for an unhampered view.

In the life of Christ Jesus the mountain again figures conspicuously. The Master's Sermon on the Mount, an epitome of our relations to God and man, is the essence of right living and leads to complete human beatification. On Olivet were held those quiet talks with the wondering disciples; there too he came alone to gird himself for the world's resistance. Mankind scoffed and threatened, but in the kindly shelter of the olive trees the great Teacher wrestled with material existence. Again we read that, "seeing the multitudes, he went up into a mountain." Step by step through all the gamut of experience he rose above the turmoil of mortal thought to the final triumph of his ascension.

As the ancient temple was built on Mount Moriah, so our concept of Truth must be built on clear spiritual vision, and this is accomplished only as thought mounts steadily spiritward. Each victory over material law gains for us a higher altitude, and leads ultimately to "the Horeb height where God is revealed" (Science and Health, p. 241) and the consummation of life in divine Science is realized.

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Rules and By-laws

FRANK W. GIBSON

AT some point in the experience of the beginner in Christian Science there comes to him the desire to join The Mother Church, and also his local branch church. This action impels an investigation of motives, and if the desire is not a self-seeking one, but rather that he may help in the orderly growth of our beloved cause, he will find many ways in which he may be made useful.

If he would properly fulfil the duties of membership, it is necessary for the beginner to study the Church Manual, also the government and rules of his branch church as found in its constitution and by-laws. In studying its government, he finds that, as Mrs. Eddy says, "the Magna Charta of Christian Science means much, *multum in parvo*,—all-in-one and one-in-all. It stands for the inalienable, universal rights of men. Essentially democratic, its government is administered by the common consent of the governed, wherein and whereby man governed by his creator is self-governed. The church is the mouthpiece of Christian Science,—its law and gospel are according to Christ Jesus; its rules are health, holiness, and immortality,—equal rights and privileges, equality of the sexes, rotation in office" (The First Church of Christ, Scientist, and Miscellany, p. 246).

Like the rules and by-laws of The Mother Church, it will be found that the rules for the systematic and orderly conduct of the affairs of a branch church are "not arbitrary opinions nor dictatorial demands, such as one person might impose on another" (Miscellaneous Writings, p. 148), but that their object is the transaction of the business of the branch church in the best possible manner. To attain this object, rules are sometimes necessary to restrain the individual member, so that they, rather than his wishes, may be

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followed, no matter how well-meaning he may be. In considering these rules, it is well to bear in mind what our Leader says regarding the method of applying the Principle of Christian Science: "Whoever would demonstrate the healing of Christian Science must abide strictly by its rules, heed every statement, and advance from the rudiments laid down" (Science and Health, p. 462). Can we find a better rule to follow in trying to become a useful member?

If to the study of these rules and by-laws the beginner brings a knowledge of parliamentary practice, it is well; if not, he finds that some knowledge of that subject is necessary for his participation in the transaction of business at the business meetings of the church. It has been said to the writer upon several occasions, "I would have liked very much to have brought a certain matter before the meeting;" or, "I would have liked to have said something on that subject, but I did not know how or when to say it, or whether it would be in order or not." While no lengthy consideration of the subject of parliamentary practice could be given in such an article as this, a brief *résumé* of the essentials for a beginner may not be amiss.

It will be found that either the by-laws or standing rules contain the order of procedure for the opening and conduct of business meetings. Among other provisions is this: that all previous business must be disposed of before new business may be considered. In introducing any matter to the meeting under the head of new business, it is well, unless the suggestion is of very simple nature, to write out the subject matter to be presented in the form of a resolution, thus: "Resolved, that this church remove its reading-room from its present location to the corner of Pearl and Market Streets." Rise and address the chairman by his proper title of chairman or president. When recognized by him, you have the floor, and can then read your resolution and move the adoption of it. In order that this matter may properly come before the meeting and be discussed, it is necessary that another member should second your motion; without this seconding the matter is not properly before the meeting, and cannot therefore be discussed. After all those desiring to speak on the matter have been heard, the motion is then disposed of either by adoption or rejection.

It will often be found that there is a desire to modify or amend the original motion, to defer action upon it, or to stop debate on the subject. It is therefore in order for any member in favor of such action to rise, obtain the floor, and state how he wishes the original motion modified or amended, or to what time he wishes action deferred, or to object to the consideration of the matter. Before these modifications can properly come before the meeting for discussion, it is necessary that some one should second them, with the exception of the "objection to consideration," which does not require a seconding and is not debatable. The discussion is then upon the merits of the modifying motions, and disposition of them must be made before the original motion can be disposed of, provided the other motions do not dispose of it.

In the debate or discussion which follows any of these ordinary or secondary motions, it will be found that a more orderly meeting will result, and the business be transacted more harmoniously and expeditiously, if the members confine their remarks to the subject matter of the motion under discussion, and speak only once on any subject; but if it be found necessary to speak twice, the member should wait until every other one desiring to speak has been heard. There are several excellent works on parliamentary practice, and it will be found that most by-laws contain a provision providing that the rules contained in one of them shall govern in all cases not covered by the by-laws.

The presiding officer should be thoroughly familiar with the by-laws, and should not attempt to conduct the meeting without a standard work on parliamentary practice. For the new member there is a safe rule to follow, when in doubt as to the proper motion to make or the time to make it: namely, obtain the floor and state the matter to the chairman, who will see the purpose and advise the proper motion to make. If this is done, no one need go away from the meetings with a sense of disappointment over something left undone from which good might have come.

It will be found, furthermore, that the by-laws contain a provision that they cannot be modified or amended except after the proposal of such changes at a previous meeting, and only upon the affirmative vote of at least two thirds of the members present, thus showing the importance of protection from thoughtless and hasty action regarding the rules. The two thirds affirmative vote also insures that such modification or amendment shall reflect the thought of a substantial majority of the members.

Heaven Our Home

LUCY E. MANN

LOOKING from my window, over the storm-tossed sea, battle-ships are visible, passing rapidly across the horizon. A great sense of gratitude wells up for the teaching that enables us to turn things into thoughts and to "pray for the peace of Jerusalem," our city that "hath foundations." The faith that inspires this prayer is its impulsion, and it must be manifested in the harmony that overcomes discord. It enables us to reach a realization of the ever present Christ, "The Prince of Peace," and the government that "shall be upon his shoulder," and impels us to ponder our Leader's counsel to "hold thought steadfastly to the enduring, the good, and the true" (Science and Health, p. 261), regardless of stirring accounts of battle, of loss and gain, coming every now and again. This lifts thought above the beckoning confusion and brings quiet and assurance.

At first it seemed difficult to rise above the sympathetic mesmerism from within and without, which reminded one of those near and dear engaged in action. Truth however prevails, and the facts remain intact, that there is only one country, our mental home, and that heaven means purified understanding; also one government, namely, that of Life, Truth, and Love. Holding thought free from fear, because man is forever in the sanctuary of Love, one is enabled to realize the divine protection for each and all who belong to the one "family in heaven and earth," the children of the one Father-Mother God. Man as God's idea is not in any turmoil, nor is excitement and unrest the reality of being. The psalmist speaks of those who cry unto God when in deep distress and then we read: "He maketh the storm a calm, so that the waves thereof are still."

As at the dawn of the Christian era, the Christ is here and now stilling the troubled waters of mortal mind, silencing the voice of error, and overcoming the tempests of greed and passion with the word of Truth, the "Peace, be still," spoken of heaven, legions of ministering angels, and they are for us, commanding thoughts of peace and security, thoughts of love and compassion, uplifting and pure, bringing us into the promised land, and exalting us to spiritual heights, the altitude of Mind that was in Christ Jesus. Nothing can tempt us to leave our stronghold of Truth, for here we are in the "secret place" where we gain the poise and peace of the one Mind. As one has said, "Ours is not a storm center or a war center, but a peace center, for God is here."

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Selected Articles

[Judge Clifford P. Smith in *The Republican*, Springfield, Mass.]

It was to be observed in a recent issue that a certain bishop injected an attack on Christian Science into the baccalaureate sermon which he delivered at Dartmouth College. I hope that your readers have noted the significance of such an occurrence. A revolution of religious thought is going on, and the rate of its progress is indicated by the nature of the opposition it has aroused.

As for the particular judgment which the right reverend gentleman pronounced, namely, that Christian Science leaves people to cure disease by neglect, it would be a weightier opinion from a more disinterested person. With many members of his church, and at least a few of the clergy, the question regarding Christian Science is not whether it is more reliable than medicine, but whether it can be fully enjoyed and utilized within the church. Of its efficacy and its spirituality they have been convinced by their own observation or experience. In these circumstances the dictum in question should not be regarded as convincing, even if its propriety should be admitted. Christian Science is the restoration of pure Christianity, with its spiritual power over evil, including disease. Therefore its present adherents confidently anticipate its ultimate acceptance by all people; and they are not concerned as to whether this development occurs within or without the denominations which now mark the division of Christendom into sects.

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[Harry I. Hunt in *Newark (N. J.) News*]

If critics of Christian Science who are fond of repeating that it is a mingling of idealism and pantheism would only study its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, they would save themselves from the charge of not knowing what they are talking about, for it may be said that there is no ground for such a statement. Christians will admit readily enough that the only true idealism is that preached by Jesus the Christ, the ultimate attainment of which is foreshadowed by St. John. That is the idealism of Christian Science, and it is about as far removed from pantheism as the east is from the west. Yet the world in general, and the theological world in particular, is slow to admit that the idealism of Jesus is practical, in spite of his positive declaration, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "Pantheism," Mrs. Eddy writes on page 129 of Science and Health, "may be defined as a belief in the intelligence of matter,—a belief which Science overthrows." Any belief that God lives in matter has no place in the teachings of this Science.

Christian Science does not deify Jesus, but distinguishes clearly between the man "in all points tempted like as we are" and his Messianic title and office. In so doing Christian Science accepts the record of the Scriptures, showing that Jesus never said he was God, that he spoke of himself as a man, that several of his sayings are contradictory of the theory that he was God, and that twice he virtually denied he was God. Certainly the disciples did not regard Jesus as Deity, for Peter, when addressing the company of believers at Jerusalem after Jesus had passed beyond the range of human sight, spoke of "Jesus of Nazareth, a man approved of God," throughout the address referring to the Master as distinct from God.

It should be noted also that Christian Science accepts the Scriptural account of Jesus' origin, to which reference is made in Science and Health on pages 315, 332, and 539, on the last named of which we find this statement: "The divine origin of Jesus gave him more than human power to expound the facts of creation, and demonstrate the one Mind which makes and governs man and the universe." Jesus was aware of whence he came, for he said, "I proceeded forth and came from God," and so declared his spiritual origin. We need to know what he was and to know that his work for mankind was spiritually natural, in order to perceive the way of salvation which he showed—the "new and living way," "the way of truth."

In stating that Christian Science perverts the gospel into a mere system of metaphysical healing, our critic must surely have forgotten that the four gospels are largely given up to chronicles of metaphysical healing wrought by the Founder of Christianity, that the book of Acts records similar works done by the apostles, and that Jesus distinctly promised, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Indeed these words of the Master make it perfectly plain that a claim to Christianity must be supported by the ability to do, in some degree at least, the works which he did. To heal, therefore, is not perversion of the gospel, but rather is proof of one's Christianity.

It ought to be said here that the wonder with which the critic views the acceptance of Mrs. Eddy's teachings by rational beings should disappear with the knowledge that these teachings are accepted, not "without the shadow of proof," as our critic avers, but because of overwhelming proof that they are true. The rapid rise and growth of the Christian Science denomination is due to the fact that Christian Science is a demonstrable religion.

Our critic disposes of the healing work of Christian Science by attributing it to will-power, which is one way of begging the question. Nothing could be further from the fact than to associate will-power with the practice of Christian Science. Will-power is a product of human mind. Now the human or "carnal" mind is in no sense a healer, because it is, as St. Paul says, "enmity against God: . . . not subject to the law of God, neither indeed can be." It is plain, therefore, that the human mind, which is made up of beliefs that do not acknowledge or recognize God, can have no part in the healing work which Christian Science has been doing for nearly fifty years. Christian Science heals sickness and sin by one and the same process,—by the prayer of spiritual understanding, an understanding which makes operative the prayer of all Christendom: "Thy will be done."

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[S. T. C. in *The Graphic*, Los Angeles, Cal.]

Christian Scientists the world over, it is asserted, testify that having the Mind of Christ is the goal toward which they are daily striving, but which they could not find as the aim of the churches they left. Is the church afraid to venture on the purely spiritual life which all people crave? it is asked. To save itself it resorts to every kind of attraction to interest people. It deals with social, civic, economic, and political reforms, suggests large schemes for evangelizing the entire world, and uses newspaper space freely to advertise its specialties. Look abroad and say in what denominational church ninety per cent of its members attend the mid-week prayer-meeting, as is true of the Scientists. It is folly to ignore these phenomena. If the average churches cannot draw their people as the Christian Science church does, then it is time to search for the true germ, which the Scientists appear to have found, and inoculate the Protestant religion with its properties.

How the Scientist rejoices in his affiliation! At the California Club in Los Angeles the other evening a prominent

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member of the Progressive party, whose recent adoption of Christian Science has transformed his life, appeared transfigured by the new faith that obsessed him. What it had wrought for him was his sole topic of discourse at the dinner-table, and although he apologized for monopolizing the conversation, there was no apology for the subject-matter. We were impressed by the notable change in our friend's demeanor. What Christian Science has done for him it has done for countless others, and we are not disposed to scoff at a religion that has accomplished such wonders and is so powerful a factor in the lives of so many hundreds of thousands of people whose spiritual unrest and bodily sickness have been dissipated by the acceptance of the theology of Christian Science.

What an enthusiastic propagandist is the average Christian Scientist! Not that he bores you with his belief, but how he glories in its possession! As a student of humanity in all its phases this tendency among Scientists is to us one of the most interesting revelations of the cult. As sowers of the seeds of Truth every member is a modern apostle St. Paul. Being at-one with God, the Christian Scientist believes that his individuality is no more his independent entity than an idea coming into his consciousness can be an exclusive possession. His life then is simply an expression of the infinite Life as an idea is the expression of universal truth.

To sum up, then: The churches must supply the truths that are so attractive in Christian Science and are so instrumental in enlarging its membership ranks, if they would regain their wonted strength. If healing is a fundamental factor, then Protestantism must include this as part of the religious duty. To destroy sin is, among our churches, largely a matter of egoistic will-power. The way of Christian Science is to see the sin disclosed by temptation and to bring into the consciousness the sense of Christ's truth which expels the sin. The old Aryan philosophy found that error, or a disturbance of the harmony of Truth, is the cause of sickness and sin; this is the Christian Science interpretation. False beliefs are expelled when Truth comes in. Discords, sickness, limitations, and want leave with the entrance of Life. When Love is admitted, fear, worry, and all forms of selfishness are cast out. Christian Science is waging an inspiring campaign to abolish the whole body of sin, poverty, disease, and death.

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[William G. Westle in *Birmingham* (England) *Weekly Post*]

In the column Health Hints by "Medico," there recently appeared a reference to Christian Science which might have achieved much in the chart of merit had its purport been that of stating merely what Christian Science practice is not. It however claimed to state what this practice is in certain particulars, and in this it signally failed, as can be readily discerned by any one more than superficially acquainted with the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

For instance, to suppose that a sufferer asking for Christian Science treatment would obtain relief through suggestion on the part of the practitioner, is to mistake the very nature of Christian Science practice. Remembering what Jesus the Christ indicated by the words, "He that believeth on me, the works that I do shall he do also," Christian Scientists are humbly trying to carry out the practical import of this indication in the same way as did Jesus himself, recognizing that what enabled him to accomplish the "works," and thereby heal the sick, was the realization in consciousness of God as the only Mind, or divine Principle, and of man as the reflection of this infinite, ever present Mind. Did he not say, "I do nothing of myself"? Mrs. Eddy has stated that "as mortals reach, through knowledge of Christian Science, a higher sense, they will seek to learn, not from matter, but from the divine Principle, God, how to demonstrate the Christ, Truth, as the healing and saving power" (Science and Health, p. 285). It is through this understanding, which is available today as of old, that Christian Science practitioners are enabled to be of benefit to those seeking their help.

Further, it is nothing but ignorance of facts which can cause an assertion that Christian Science is not able to heal "serious" as well as "simple" cases of disease, for abundant evidence is forthcoming in the shape of testimonies, either appearing in the authorized Christian Science periodicals or voiced by beneficiaries at the testimony meetings held in Christian Science churches throughout the world on Wednesday evenings, that thousands of cases have been healed which previous to Christian Science treatment had been considered incurable.

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[Robert S. Ross in *Palladium*, Oswego, N. Y.]

Not very long ago the writer heard a man publicly denounce Christian Science because a friend of his had died while undergoing what he understood was Christian Science treatment. When asked to prove that Christian Science was the treatment employed, the critic replied that he knew his friend had died under Christian Science because the treatment did not include the use of drugs. After further questioning, the point was established that the treatment was nothing more or less than osteopathy. This case not only illustrates how ignorant some people are of Christian Science methods, but it also illustrates how Christian Science is sometimes misrepresented by those who are inclined to condemn that which they do not clearly understand. With this class anything that departs from ordinary medical practice, be it osteopathy or naturopathy, hypnotism or voodooism, is believed to be Christian Science.

Now it may be that the religious system known as Tenrikyo, or so-called divine rationalism, referred to in your editorial of Aug. 19, resembles what your editorial writer believes Christian Science to be, but it certainly does not in the least resemble Christian Science as it really is. As I understand it, Tenrikyo is a system of occultism involving mental suggestion, clairvoyance, incantations, and other superstitious practices based upon the so-called human will. Christian Science, on the other hand, is the application of the truth of being as it was taught and practised by Christ Jesus, even the understanding of the allness of God, Spirit, the only Mind or cause, and the consequent nothingness and powerlessness of matter and evil.

"Those individuals, who adopt theosophy, spiritualism, or hypnotism," Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (p. 99), "may possess natures above some others who eschew their false beliefs. Therefore my contest is not with the individual, but with the false system." And on page 83 we read, "Between Christian Science and all forms of superstition a great gulf is fixed, as impassable as that between Dives and Lazarus."

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[A. E. Brandt in *The Eagle*, Reading, Pa.]

An article in your paper quotes from the Catholic Truth Society's notes, in which the Rev. Dr. —— is said to have "paid his respects to modernism in religion," and states that "Christian Science robs Christ of both his cross and his crown, and puts the fool's cap upon the sober brow of reason."

This statement should not go unchallenged, first, because it is not true; second, while Christian Scientists do not fear or take offense at criticisms of their faith, they feel it to be

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a duty which they owe to their fellow men and women, in consonance with the golden rule, not to allow anything so vital to the welfare of mankind as Christian Science to be openly misrepresented without at least attempting a correction in an equally open manner. This duty becomes almost imperative because of the widely acknowledged efficacy of Christian Science in working out the present salvation of mankind from sinful habits and diseased conditions, many of which were formerly considered incurable, and because of the many people who are in need of that healing truth.

Our critic is no doubt sincere in his belief that Christian Science teaching differs somewhat from his particular idea about the cross and the crown, and he has a right to his opinion. Christian Scientists will not attempt to rob him of it, nor of his concept of a "fool's cap upon the sober brow of reason," if he wishes to retain it; but that concept is not enlightening, leads nowhere, and certainly does not apply to Christian Science. If there is any one thing about the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, that impresses the student more than any other, it is its faultless logic, reasoning from premises to conclusions from which there is no escape, and by means of which truth may be discerned from falsity, reality from unreality, the seen and temporal from the unseen and eternal.

The reverend gentleman's statement is made without giving a single reason on which to base it. What his particular ideas about the cross and crown may be, concerns us little, but it does concern the world to know that Christian Science explains what the real cross is which Jesus bore so meekly and lovingly for the example and salvation of men, in a manner that satisfies the understanding and lightens its load for each individual, creating a willingness to bear it in the true Christian spirit.

Instead of robbing the Christ of his crown, Christian Science crowns him in this present age with a halo of his own spiritual light, hidden for centuries from the vision of men, but again being revealed and understood through the writings of Mrs. Eddy, and demonstrated by doing many wonderful works in his name and nature. There is no better way of honoring Christ Jesus than by obeying his precepts and following his example: "He that believeth on me, the works that I do shall he do also." "Heal the sick." "If ye love me, keep my commandments."

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[Ezra W. Palmer in *The Glenwood Springs* (Col.) *Avalanche*]

A local clergyman recently made an abusive attack upon Christian Science and upon Mrs. Eddy, its Discoverer and Founder. Christian Scientists have given no provocation to this brother to merit this assault, as they do not attack other religious bodies, but believe thoroughly that the religious freedom guaranteed by the Constitution of the United States and of the state should be respected both in letter and in spirit. The fact that interest in Christian Science is growing in any community is frequently heralded by attacks such as this clergyman indulged in. Of course if Christian Science did not produce results it would not be attacked.

Attempts to discredit Christian Science healing and the remarkable physical, moral, and spiritual improvement in Christian Scientists as a result of the application of Christian Science have not been successful in the past, and this attack in your city will have no effect in obstructing the progress of Christian Science. Humanity hungers for surcease from sickness, disease, sin, want, woe, and death; and Christian Science gives this freely to all who will study and strive to understand its teachings. Christian Science makes available to this age the spiritual healing which Jesus and his apostles taught and practised. Distortion, invective, and innuendo can no longer hide from the people this spiritual healing, the "pearl of great price;" nor can abusive personal attacks upon Mrs. Eddy alter the tremendous fact that Christian Science as she has stated and demonstrated it is the most potent and reliable healing agency in the world today. Christian Science heals the body and uplifts the thought to grasp spiritual truths, because it teaches full and complete reliance on God; it also teaches implicit obedience to the first commandment, "Thou shalt have no other gods before me." Drugs, electricity, manipulation, autosuggestion, and hypnotism are no part of Christian Science and are contrary to the commandment quoted.

Mankind has had quite enough of polemics and religious animosity. Attacks upon a more spiritual religion have never helped the race; on the contrary, they constitute the saddest pages of history. If the critits and traducers of Christian Science are earnestly seeking to bring the kingdom of God to earth, they will strive to emulate the good works of Christian Science in healing the sick and purifying the sinner, instead of arguing against the healing efficacy of divine, ever present Love.

These critics assume a grave responsibility when they repudiate the power of God to heal the sick. Let them remember the Master's warning about giving a stone when bread alone satisfies. Christ Jesus healed the sick; he commanded his followers to do likewise. Why should not this clergyman, as a follower of the Master, obey his commands, instead of smiting those who are seeking so to do? Surely there is work enough in the vineyard of our Master for every faithful Christian in overcoming sin, disease, and death, and in making available the riches of God's love for His children, without one worker attempting to discredit another.

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[M. I. Whitcroft in *Stroud* (England) *Journal*]

The remark that "Christian Science is capable of doing both harm and good," which appeared in your paper, is apparently the result of a misunderstanding on the speaker's part. It is as impossible for Christian Science to work harm as it would be for good to work evil, for the reason that its Principle is divine Mind, God, Life, Truth, Love. This divine Principle is demonstrated now as of old in healing sickness and sin, in the destruction of evil in whatever form it presents itself. As Mrs. Eddy says in Science and Health (p. 407), "Christian Science is the sovereign panacea, giving strength to the weakness of mortal mind,—strength from the immortal and omnipotent Mind,—and lifting humanity above itself into purer desires, even into spiritual power and good will to man."

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[Charles W. J. Tennant in *Musical Standard*, London, England]

Why a writer in a recent issue should refer to autosuggestion as a "sort of Christian Science," it is hard to imagine, for there is nothing in common between them. The latter, discovered by Mrs. Eddy, is the Science of absolute truth taught and practised by Jesus, and referred to by him in Luke when he said, "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." Autosuggestion is the exercise of human will-power, the effort to displace one false belief by another equally false. The kingdom of God has never come upon any one through autosuggestion. The cure for stage-fright will be found in the understanding which Christian Science gives of our Master's declaration, "Ye shall know the truth, and the truth shall make you free." This is the only way to real freedom.

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Editorial

Freedom in the Truth

To the Christian Scientist all right thinking, all real progress, and all that makes for the good of humanity is the manifestation of infinite Mind, God. Only, therefore, as we understand God and man's relation to Him can we really progress along spiritual lines and rightfully claim to be Christians. Christ Jesus said that his mission was to help mankind to know God, and it was to be through this knowledge that men were to find life eternal. This knowledge of God was to be obtained through prayer and right doing; through communion with the Father, and through righteousness. On page 1 of Science and Health, in the chapter on Prayer, Mrs. Eddy writes, "Desire is prayer; and no loss can occur from trusting God with our desires, that they may be molded and exalted before they take form in words and in deeds."

In this same chapter Mrs. Eddy sets forth the difference between the prayer which seeks by much insistence to change the divine will, and the prayer of Christian Science, which has for its object the right apprehension of divine law, and is based on a desire to conform to this law. Through Christian Science it is manifest that there is an unchanging divine law, which is always in operation and always governing every right thought and desire. It is the law which the Master invoked when at the grave of Lazarus he prayed, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always." In the prayer which does not conform to Christian Science there is always the danger of attempting to instruct omnipotence, and also the danger of perpetuating whatever there may be of selfishness at the root of our petition. This is not possible, however, in the true prayer of Christian Science, for there can be nothing in it but the pure desire to do God's will and to be conformed to His law, a law which like its author is without beginning or end, "the same yesterday, and today, and forever."

In the one great prayer which the Master gave to his disciples a very striking and impressive phrase is, "Thy will be done in earth, as it is in heaven," and the thought which these words express is to be found throughout Jesus' ministry. The prayer of Christian Science necessarily follows this thought, and is not based on the belief that God is the creator of evil, or that in being submissive to evil we are submitting to His will. Christ Jesus never taught that God was the author of evil, and the prayer which healed the sick was based upon an understanding of the omnipotence of good and the unreality of evil. Christian Science prayer necessarily recognizes God, infinite Mind, as the only creator, and man as His image and likeness,—God the Father as Spirit, and man the son as spiritual. Through this recognition of the divine creation, mankind is brought into communion with God, and humanity is governed and guided as was Christ Jesus, who gave credit to the Father, who "doeth the works," for all he accomplished.

That it is not an "unknown God" such as the Athenians besought, God in a far-away heaven, but God the infinite Father, to whom Christian Scientists address their petitions, and that it is through the realization of His omnipotence and ever-presence the sick are healed and the sinning are reformed, is a truth which should ever be in the thought of those who pray. Along with this should be the understanding that the Father doeth these works not as a respecter of persons, nor in a changeable way, but only in fulfilment of divine law. "There is a law of God applicable to healing," Mrs. Eddy writes, "and it is a spiritual law instead of material" (Science and Health, p. 463). When we are ready to break away from the bondage of material belief, to realize and declare with Paul that we are not subject to the law of sin, sickness, and death, we shall find, as he did, freedom in the truth, in a knowledge of God which comes from obedience to that divine command never to be abrogated, "Thou shalt have no other gods before me."

ARCHIBALD MCLELLAN.

Differing View-points

A STUDY of the book of Acts and of the various epistles reveals the fact that considerable time and growth in grace were needed in order to reconcile the differing views of those who were at that day accepting Christianity. Not only did this apply to those of other nationalities who had believed in "gods many," but even those who had been brought up in the Jewish faith and who had become Christians were not always agreed as to the best way of advancing the cause which they had espoused. This shows that we can never be in entire agreement with our fellow men until we understand and obey the one Mind, God, and then we shall be truly tolerant of what may seem to us the slow steps of others who have entered the path which leads from sense to Soul. We shall also be willing to apply to others as well as to ourselves our Leader's counsel, given on page 485 of Science and Health, namely, "Emerge gently from matter into Spirit."

In the second chapter of Galatians we read of a controversy between some of the early workers respecting circumcision, Paul even charging Peter with dissimulation and saying, "I withstood him to the face, because he was to be blamed." Happily, however, this incident did not rupture their brotherhood in Christ, for we read in Peter's second epistle a touching tribute to his "beloved brother Paul," in which he speaks of "the wisdom given unto him." He adds that some of Paul's epistles contained "things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." These two noble and fearless workers had therefore reached in large measure that "unity of the faith" and that "knowledge of the Son of God" of which Paul elsewhere writes.

The experience of the two apostles above cited is similar to that of many students of Christian Science today. They indeed come from the north and the south, the east and the west, to find their places in the kingdom of God, and this in a far more vital sense than a merely geographical one. Their mental view-points are therefore different until they rise above the plane of mortal belief and experience. The same statement does not for this reason mean the same thing to two persons who may be equally sincere in their desire to grasp the truth, that is, until both have progressed farther.

A case might be cited of a person who had received class instruction in Christian Science, and when a friend asked her about the teaching she replied that the chief thing she got was a wonderful sense of the all-power of divine Love. To this the friend responded that she feared the teaching had not been so thorough as it should have been; that it should have dealt more with the subtleties of mortal mind and the need of wrestling with them. The student was in consequence somewhat confused and discouraged, yet she felt that her greatest need had been met and that fuller understanding would surely come to her. Now it happened that another student in the same class complained that the teaching had been so drastic in relation to the need of constant watchfulness, and alertness in the use of spiritual weapons, that he felt tempted to give up Christian Science altogether if it demanded so much. It may be well to say here

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that each of these students advanced so as to hold clearer views of the demands of divine Principle with a correspondingly improved practice, and this is what we all need.

Before deciding that a brother's statement of Science is faulty, would it not be well always to seek from the Bible and Science and Health a clearer view of the question involved, remembering that the real issue is often obscured by the poor medium of human language. Even where one is nearer right than the other, as is doubtless the case in many instances, the Master's words to Peter may well be recalled and heeded, "What is that to thee?" also his command, "Feed my sheep." As we seek and find the green pastures on higher spiritual levels, our one desire will be to encourage others to reach them, that we may rejoice together in seeing Truth no longer "through a glass, darkly," but face to face.

ANNIE M. KNOTT.

"And greatly to be praised"

"WONDERFUL! How wonderful!" All were looking out of the car windows, feasting upon the beauty that lay like a radiant sunset upon the woods. Even the scraggly undergrowth of the wayside swamp had arrayed itself with indescribable splendor of color, and as one traveler heard approvingly the oft repeated ejaculations, he recalled Isaiah's use of the term "Wonderful" to describe the appearing of that divine idea which, alas! has ever been "despised and rejected" by the great majority of men. How different the subjective state and sequent vision of the prophet from that of those who "led him away to crucify him." To him "The mighty God, The everlasting Father," was made manifest in the divine idea, while they saw what they believed to be but an insufferably presumptuous Nazarene of whom they declared with bitter word and cruel deed, "We will not have this man to reign over us."

This historic failure to honor or even recognize the divine revelation is essentially repeated to our loss whenever we fail to identify all beauty, truth, and goodness as the expression of infinite intelligence, of the activity of divine Love. This wrong finds pertinent rebuke in the scientific declaration of Christian Science that "no wisdom is wise but His [God's] wisdom; no truth is true, no love is lovely, . . . no good is, but the good God bestows" (Science and Health, p. 275). Spiritual education begins with the issuance of the first commandment, which demands that we know and honor Truth and true things alone, and both perception and judgment are corrected as we begin to see, as St. Paul puts it, that every thought and thing is to be brought into captivity "to the obedience of Christ." This right sense of God and His infinite and perfect expression must surely embrace the wondrous beauty so prodigally displayed these autumn days, but which for those who have eyes to see is ever present and abounding. It is expressed not only in exquisite refinements and associations of color, but in that beauty of form and tracing, found no less surely in the heart of an agate crystal than in the heart of a rose; in the harmony, the order, the coordination and adjustment to ends which are to be seen in the little things as well as the large all about us, so that the psalmist was impelled to say, "Out of Zion, the perfection of beauty, God hath shined." How true it is that everything becomes wonderful the moment it can be dissociated from matter and recognized as "of God," and this because the perfection of His beauty can never become commonplace, nor its inner wealth exhausted.

A mote floating in a sunbeam seems a very center of scintillation, and yet we never think of this radiance of prismatic color as pertaining to a speck of dirt. On the contrary, it is always known and honored as none other than a child of the sun. In this we make no mistake, and yet how grievously and universally men have stumbled in failing to identify the ideal and the inspiring as a revelation of the infinite good. It is here that the fundamental teaching of Christian Science expressed in Mrs. Eddy's statement, "There is no life, truth, intelligence, nor substance in matter" (Science and Health, p. 468), relates itself to the right understanding and interpretation of experience. If there is no life in matter, then matter certainly cannot give expression to any manifestation of Life; hence wisdom, goodness, and beauty should be forever divorced from it in our thought, and all that quickens and delights our higher sense, all that inspires us to seek after nobleness and purity, after God, becomes for us a revelation of the nature and the presence of Him in whom man, and all the things that appeal to man, consist.

We may not be able to explain all the apparent associations which obtain in the realm of incongruous human belief in both good and evil, but we can refuse to consent that anything good, beautiful, or true pertains to any phase or condition of materiality. To habituate thought to this scientific classification is distinctly worth while, so directly does it contribute to that putting off of the old man, which means the putting on of the new, in Christ. To know every-day experience for what it really is, is more and more "to behold the beauty of the Lord, and to inquire in his temple."

JOHN B. WILLIS.

Among the Churches

Current Notes

LUDINGTON, MICH.—One of the most attractive churches in this city is the newly remodeled and redecorated edifice of First Church of Christ, Scientist, which was opened the last week of August after improvements had been made costing four thousand dollars. The society was organized in 1899 as a branch of The Mother Church in Boston, with a membership of twenty-four, only three of whom are still residents of Ludington. The church property was purchased for nine hundred dollars. The original building has now been improved by the addition of the porch and foyer in front and a Sunday school room at the rear. The funds for the alterations were raised by voluntary subscriptions, and they have all been paid for.—*Grand Rapids Herald.*

FREMONT, OHIO.—The homestead on the corner of Park Avenue and Ewing Street is to be the permanent home of First Church of Christ, Scientist, in the near future. The trustees of the church have purchased the residence for $5,650. Members of the congregation plan to occupy the present residence as their meeting-place and reading-rooms as soon as the dwelling, a splendid frame structure, can be vacated by the present occupants. Later it is planned to erect on the site a Christian Science Church. The property is most desirably located for church purposes, having a frontage of 82 feet on Park Avenue with a depth of 132 feet on Ewing Street.—*The Fremont News.*

MORRISON, ILL.—About three years ago First Church of Christ, Scientist, bought and paid for a building lot at the corner of Genesee and Cherry Streets, the purchase price being eight hundred and fifty dollars. Since then Genesee Street has been paved, and this has brought the cost up to about eleven hundred dollars. In July of this year the contract was let for a church edifice, and the foundation is now completed. The building is to cost, without furniture, six thousand dollars. We expect to be located in it by the first of next year.—*Correspondence.*

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BURNS, ORE.—The Christian Scientists of this city recently purchased lots just back of the house on the corner toward the court-house, and this week [July 26] they bought a building which will be immediately moved upon the land and used as their church. They have secured a good location, and with some repairs to the building purchased they will have comfortable quarters.—*Burns Times-Herald.*

HONOLULU, HAWAII.—The new hall in the Odd Fellows' Building, formerly used as a roof garden, will be occupied by the Christian Science congregation for the first time this morning [Sept. 5]. The room has been rebuilt and decorated at a cost of approximately two thousand dollars and has a seating capacity of about four hundred.

Pacific Commercial Advertiser.

TERRE HAUTE, IND.—By an agreement consummated Tuesday [June 8], the Christian Scientists of Terre Haute will have the free use of the old First Baptist Church, Sixth and Cherry Streets, for a period of two years. The owner of the church building donated the use of the church to the members of this faith.—*Terre Haute Tribune.*

HOOD RIVER, ORE.—At the annual meeting of First Church of Christ, Scientist, Aug. 13, it was decided to proceed at once with the erection of a church edifice on the lot located on Ninth Street just south of the Park Street school.

Hood River News.

ABILENE, KAN.—The Christian Science Society has purchased three lots on the southeast corner of the intersection of North Fifth and Cedar Streets. This site will give the church edifice a space 75 by 80 feet.—*The Abilene Chronicle.*

OAKLAND, CAL.—Seventh Church of Christ, Scientist, was opened for its first service July 11. Its dedication will not take place for some time.—*Correspondence.*

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The Lectures

Harvard University, Cambridge, Mass.

Bicknell Young delivered an interesting lecture on Christian Science in Emerson Lecture Hall. The lecture was given under the auspices of the Christian Science Society of Harvard, and Mr. Young was introduced by the president of the society, C. A. Woodard, second year law student, who said:—

The true attitude of the student is well expressed in those words of Paul: "Prove all things; hold fast that which is good." Here in the university we are not expected to accept a proposition as true or reject it as false merely because our instructor believes it to be true or false. We are encouraged to do our own independent thinking; but we are taught that before we can determine whether any proposition is true or false, we must understand just what the proposition is and what it means. On the subject of Christian Science, also, the student should do his own thinking, realizing that he can form no correct opinion as to its truth until he understands its teachings. And just as the student who wishes to learn something about mathematics goes to a text-book on mathematics or to some one who can demonstrate its theorems, so also he who would learn something about Christian Science should go to its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and to those who can prove their understanding of Christian Science by demonstration.

The purpose of these lectures by members of the board of lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, is not to persuade any one to become a Christian Scientist, but to correct erroneous opinions about Christian Science and about its Discoverer and Founder, Mrs. Eddy, and to give reliable information on this subject.—*The Cambridge Tribune.*

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Cincinnati, Ohio

The introductory remarks by W. P. Rogers, dean of the Cincinnati Law School and president of the Cincinnati Business Men's Club, in introducing Jacob S. Shield, who delivered a lecture on Christian Science at Music Hall, were as follows:—

This is a splendid gathering. I do not remember of ever having stood before a more inspiring audience. You are to be congratulated on the fact that the basic truths of your religion have taken such hold upon the hearts of your people that they quickly respond to every call of the church. While the stated meetings of other churches are poorly attended, you are able without apparent effort to secure audiences such as this. While other churches are struggling for existence, you seem to abound with all those things necessary to the growth and maintenance of great institutions. I am not familiar with all your tenets and doctrines, but I believe you are doing great good in the world. I believe further that good can come only from righteousness. If I were familiar with your doctrines, it might be that I could not agree with all of them; but judging from what I have observed, I would still say that your work is toward the everlasting better, for which we should all be striving.—*Correspondence.*

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Springfield, Mass.

A large audience was present at the lecture on Christian Science in the Auditorium given by Dr. Francis J. Fluno, who was introduced by Harry C. N. Smith, first reader of First Church of Christ, Scientist, of this city, as follows:—

It is primarily gratitude to God for healing that makes these Christian Scientists supremely happy in having their friends and neighbors here to listen to this gospel of freedom and peace.

Christian Science first attracted me when I observed the conduct of some half a dozen men with whom I did business. These men, out of thousands of acquaintances and without mentioning their religion, convinced me that there was a principle and a power in daily life that made them more honest with themselves and others, and that made them free from the fear of failure and competition. There was a well-spring of clean, clear thinking, the visible result of which was success, happiness, and efficiency. When I learned that these men were Christian Scientists I immediately bought the literature and faithfully studied the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I have found that Christian Science is the panacea for all human want and woe.—*The Springfield Union.*

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Wilmington, Del.

Col. William E. Fell lectured on Christian Science at the edifice of First Church of Christ, Scientist. Former Judge David T. Marvel presided, and introduced the lecturer with the following remarks:—

I deem it a privilege as well as a pleasure to be with you on this occasion. I must confess that I feel a strong desire to tell you some of the results I have observed of your work here in this city,—not only of benefit to individuals but also in the social uplift and advancement of its citizenship. But you have come not to listen to me, but to hear another discuss

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some of the fundamental truths which we are all anxious to learn about; to learn something more of the universality of truth. Man, since his creation, has been seeking to discover and interpret the law of life; the law that governs and controls life and living, that makes for righteousness and if followed will bring all men into harmony with God. There have been great conflicts in interpretation and teachings. Much has been rejected, but we have today a more spiritual interpretation than ever before, and I believe that eventually we shall have full knowledge and understanding of that law or truth which is in full accord with righteousness and in complete harmony with the Spirit of God.

One of the latest interpretations is the teaching of Christian Science. While many of us are not acquainted with or do not have an accurate knowledge of this religion, we know that the basic law of its ethics is righteousness; and we have observed, as the Hon. Joseph E. Warner said, "that it teaches its apostle to think; that it banishes many ills and much mental disquietude; that it purposes a high type of citizenship; that it illumines life with the thought of ever present Deity; that it urges quiet example in place of pharisaical display; that it regards the spirit and not the letter; that it places Principle above person, and prefers practice to profession." We are all interested in these teachings that have accomplished so much, and will all be delighted to hear a discussion of Christian Science.—*Evening Journal.*

Lectures to be Delivered

ALABAMA—Birmingham (First Church): Prof. Hermann S. Hering, Lyric Theater, 3:30 p.m., Nov. 7.

ARKANSAS—Monticello: Bliss Knapp, Church Edifice, North Main Street, 8 p.m., Nov. 1.

CALIFORNIA—Eureka: William D. McCrackan, Eagles' Hall, 8 p.m., Nov. 9.

Fortuna: William D. McCrackan, Church Edifice, Seventh and D Streets, 8 p.m., Nov. 8.

Oakland (Fifth Church): William D. McCrackan, Masonic Hall, corner East Fourteenth and Hepburn Streets, San Leandro, 3 p.m., Nov. 7.

Pacific Grove: William D. McCrackan, T. A. Work Hall, 8 p.m., Nov. 11.

Palo Alto: William D. McCrackan, Marquee Theater, 8 p.m., Nov. 12.

COLORADO—Delta: George Shaw Cook, I. O. O. F. Hall, 8 p.m., Nov. 11.

Grand Junction: George Shaw Cook, Margery Hall, 8 p.m., Nov. 12.

Montrose: George Shaw Cook, K. P. Hall, 7:30 p.m., Nov. 9.

Salida: George Shaw Cook, The Rink, 312 F Street, 8 p.m., Nov. 8.

CONNECTICUT—Hartford (First Church): William R. Rathvon, Parsons Theater, 3:30 p.m., Nov. 7.

ENGLAND—Cheltenham, Gloucestershire: Clarence W. Chadwick, Town Hall, 3 p.m., Nov. 13.

Halifax: John W. Doorly, Victoria Hall, 8 p.m., Nov. 18.

Liverpool: Clarence W. Chadwick, St. George's Hall (Concert Room), 7:30 p.m., Nov. 18.

Norwich: Col. William E. Fell, Thatched Assembly Rooms, 4 p.m., Nov. 18.

ILLINOIS—East St. Louis: Bicknell Young, Church Edifice, Washington Place and Summit Avenue, 8 p.m., Nov. 8.

Hoopeston: Dr. Francis J. Fluno, Church Edifice, Third and Washington Streets, 8 p.m., Nov. 12.

INDIANA—Columbus: Jacob S. Shield, Crump's Theater, 8:15 p.m., Nov. 12.

Crawfordsville: Jacob S. Shield, Music Hall, 8:15 p.m., Nov. 11.

Elwood: Hon. Clarence A. Buskirk, Kramer Grand Opera House, 8 p.m., Nov. 11.

Mt. Vernon: Willis F. Gross, Court-house, 8 p.m., Nov. 8.

New Albany: Bicknell Young, Maennerchor Halle, 8 p.m., Nov. 9.

Princeton: Willis F. Gross, Star Theater, West Broadway, 3 p.m., Nov. 7.

IOWA—Dubuque: Jacob S. Shield, Church Edifice, corner Ninth and Bluff Streets, 8 p.m., Nov. 7.

Fairfield: Bliss Knapp, High School Auditorium, 8 p.m., Nov. 11.

Mason City: Dr. Francis J. Fluno, Cecil Theater, 3:30 p.m., Nov. 7.

Ottumwa: Jacob S. Shield, Grand Opera House, 8 p.m., Nov. 8.

Webster City: Bliss Knapp, Armory Opera House, 8 p.m., Nov. 12.

KANSAS—Emporia: Bliss Knapp, Commercial Club Room, 8 p.m., Nov. 8.

Fort Scott: Bliss Knapp, Pictureland Theater, 8 p.m., Nov. 9.

Pittsburg: Bicknell Young, Church Edifice, corner of Euclid Avenue and Walnut Street, 3 p.m., Nov. 7.

KENTUCKY—Paducah: Prof. Hermann S. Hering, Three Links Building, 8 p.m., Nov. 9.

MAINE—Brunswick: William R. Rathvon, Pythian Hall, 7:45 p.m., Nov. 11.

MASSACHUSETTS—Haverhill (Second Church): Clarence C. Eaton, High School Hall, 8 p.m., Nov. 9.

Needham: William R. Rathvon, Town Hall, 8 p.m., Nov. 5.

Orange: William R. Rathvon, Town Hall, 8 p.m., Nov. 9.

MICHIGAN—Lansing: Hon. Clarence A. Buskirk, Gladmer Theater, 3 p.m., Nov. 7.

Traverse City: Hon. Clarence A. Buskirk, Grand Opera House, 8 p.m., Nov. 9.

Ypsilanti: Charles I. Ohrenstein, Masonic Temple, 3 p.m., Nov. 7.

MISSISSIPPI—Meridian: Willis F. Gross, New City Hall, if finished, 8 p.m., Nov. 11.

NEW JERSEY—Orange: Frank Bell, Church Edifice, Cleveland Street, 8:15 p.m., Nov. 8 and 9.

NEW YORK—Dunkirk: William R. Rathvon, Drohen Theater, 8 p.m., Nov. 8.

Troy: Charles I. Ohrenstein, Music Hall, 8:15 p.m., Nov. 11.

Yonkers: Frank Bell, Warburton Theater, 3:45 p.m., Nov. 7.

OHIO—Cincinnati (First Church): Bicknell Young, Music Hall, 8:15 p.m., Nov. 12.

Marion: Charles I. Ohrenstein, Elks Hall, Elks Building, South State Street, 8 p.m., Nov. 9.

PENNSYLVANIA—Bellefonte: Clarence C. Eaton, Court-house, 8 p.m., Nov. 11.

TENNESSEE—McKenzie: Prof. Hermann S. Hering, Church Edifice, 8 p.m., Nov. 8.

Memphis: Prof. Hermann S. Hering, Church Edifice, Dunlap Street and Monroe Avenue, 8 p.m., Nov. 11 and 12.

TEXAS—Cleburne: Bliss Knapp, Carnegie Library, 3 p.m., Nov. 7.

WEST VIRGINIA—Huntington: Willis F. Gross, Carnegie Auditorium, 8 p.m., Nov. 9.

WISCONSIN—Eau Claire: Dr. Francis J. Fluno, Men's Club Auditorium, 8 p.m., Nov. 9.

West Bend: Dr. Francis J. Fluno, Public School Hall, 8 p.m., Nov. 11.

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Testimonies of Healing

I regret to record that our family for many years scoffed at the thought of Christian Science healing, although help along this line was lovingly proffered from time to time by friends who were students of this great subject. It is now difficult for us to understand upon what we founded our prejudices, as not one member of the family had read a word of authorized Christian Science literature, nor had we sincerely sought enlightenment or authentic information from authoritative sources. We were simply enmeshed in theological self-satisfaction, and sharp indeed seem the experiences necessary to rouse the suffering human mind to admit the poverty of its perfunctory religious beliefs in time of need and cause it to seek surcease in other than the stereotyped channels. Not until the physical condition of my father had become especially acute, and material remedies were proving worse than useless, did we finally lay aside our foolish misconceptions of Science, go to a practitioner, commence treatment, and begin to read Science and Health.

My father had suffered for years from a wretched condition of head, stomach, and bowels, and I can hardly remember a day when he was able to be up and about his business without resorting to medicines. His improvement under Science treatment was gradual but unmistakable. The medicines were immediately discarded with no harmful results, and within a few days he began to eat articles of food which had been denied him for years. At the end of several months the improvement was remarkable, and it was not long before the nightmare of invalidism was wiped out of thought. This was eleven years ago, and he is today a splendid, wholesome specimen of manhood and an earnest student of Christian Science.

We next witnessed the healing of other members of our family. I myself seemed in no need of physical aid, but the study of Christian Science literature greatly appealed to me, since for years I had been heart-hungry for this very food. Some time afterward the opportunity came to prove in my own experience that the "healing of the seamless dress" is indeed "by our beds of pain," as Whittier so tenderly puts it. I seemed to go through a veritable "valley of the shadow," but can now truly say that I am grateful for the whole testing-time, for Truth was marvelously and naturally victorious, and like the Hebrew youths emerging from their fiery baptism, I lost therein much that had bound and enslaved me.

It would be difficult to name the condition under which I seemed to go down. Mortal mind might have called it brain fever or typhoid, acute lung trouble, paralysis, and numerous other equally terrifying names, for the well-known symptoms of the foregoing seemed loudly to assert their claims, and like Goliath of old to attempt to affright and overwhelm the faithful little band of workers who for three weeks never left my side day or night. But though error raged and drew up in gruesome array its diabolical arguments, the soldiers surrounding me, armed with the sword of Truth and protected by the shield of faith, never once faltered, never once gave up, and never thought of turning to other aid. They needed not to know what a material physician thought of the case, but what the great Physician was knowing about His child,—that He was beholding him unsullied, upright, strong, and free. When the last enemy seemed near, no material stimulant was thought of, but instead there was poured into my ear inspiring declarations of Life, and the glorious recognition of Life eternal called me forth from the dream of death as surely as the same truth vanquished the hosts of error on the shores of Galilee nineteen centuries ago. The convalescence, after I regained consciousness, was remarkable, and in a few weeks I had gained the strength and flesh which patients under *materia medica* usually acquire only after months of gradual betterment.

Mrs. Eddy's inspired writings have indeed opened up the Scriptures. The Bible, which had hitherto been a volume read only from a sense of duty, has become a vital, practical manual of living, the study whereof brings joy as well as profit. My previous religious training taught me to regard Jesus as a miraculous being, a supernatural worker of wonders, one whose personality was to be worshiped; and misinterpreting his marvelous mission thus, I see now why my religious beliefs were of so little avail in times of trouble. In fact, the proposition of one's religion smoothing out the mental and physical discords of earth, and accomplishing aught other than the preparation for the final giving up of mortal life, seemed never to be suggested to my thought. It was like entering another plane of experience, therefore, when through the reading of Science and Health I glimpsed the simple truths of Jesus' ministry and learned to look on him as the practical Wayshower, the one who truly knew the way out of materiality, and who came to show us the path to the Father's home,—to deliverance and harmony here and now.

Accordingly I, who have been so blessed by the light which the study of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, has brought into my life, urge upon any who may read these words the prayerful study of this wonderful book. As it unlocks the Scriptures, bringing into your consciousness the understanding of what God is and man is, as spiritual sense lifts you out of physical and mental darkness, you will realize the gratitude I feel to that brave, pure woman-disciple who in this age said in the words of Samuel (see Retrospection and Introspection, p. 9), "Speak, Lord; for thy servant heareth," and afterward gave to us the heavenly harmonies which she heard.

JOHN RANDALL DUNN, St. Louis, Mo.

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When the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, was first presented to me, it was merely glanced through and laid aside. About five years later we bought a home, and upon opening a *Sentinel* which the previous occupant had left there, I read a testimony by a writer who had been healed of chronic bowel trouble through the reading of Science and Health. This was a complaint which had caused me great suffering for more than fifteen years, and having tried about everything *materia medica* had to offer without any lasting benefit, I was willing to try anything.

The idea of anybody being healed of disease through the reading of a book seemed absurd, but I nevertheless procured a copy of Science and Health from the public library, and before the chapter on Prayer was finished I knew that this was what I had always longed for. I had been reared religiously, but it meant nothing to me. Now I had found a God who is divine Love, divine intelligence, who never varies. I could not read fast enough, but wanted to know all that the book held for me at once, and after reading almost constantly for five days I was suddenly healed. That was nearly five years ago and the trouble has not returned. On Feb. 8, 1914, I awoke with severe pain in my head and eyes. I tried to use my understanding of Science, but the pain did not yield, and after suffering intensely for three days I telephoned to a practitioner for help, and was healed in ten minutes. This was my first absent treatment and I was overjoyed.

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Words cannot express my gratitude for the help I have received through Christian Science. The *Journal* and the *Sentinel* are most welcome visitors in our home, and we find the testimonies in both periodicals very helpful. The Wednesday evening meetings are always a spiritual feast. I often wonder how I ever managed to get along before I began to study Christian Science. It is such a comfort in time of doubt to know that we can always depend on divine intelligence to straighten out our tangled affairs. I am deeply thankful to God for this wonderful truth, and grateful to Mrs. Eddy.—JOSEPHINE KNAAK, Denver, Col.

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It is with the deepest gratitude that I give this testimony of what Christian Science has done for me. I turned to it first for the healing of a badly strained throat, for which I was about to undergo an operation. Although able to understand very little of the spiritual import of Mrs. Eddy's book "Science and Health with Key to the Scriptures," I felt certain that it contained the truth, the healing, and the peace of God's word, and after treatment I found that my voice and throat were stronger than they had ever been before. I have used my voice a great deal since then, and its fulness and strength have always been apparent. Christian Science has also healed me of minor ailments, such as headache, cold, and toothache. Then too I have been able to lay aside glasses which had been worn incessantly for over thirteen years.

Wonderful as this physical healing has been to me, it is nothing compared with the change that is taking place in my thought. Christian Science has brought me a greater happiness and peace than I ever knew or dreamed of. More and more I realize the unfailing help and joy it is to be able to turn in all moments of doubt and difficulty to a God who is Love. I know now that God does not send our trials and diseases, but that they are the results of our own wrong thinking, and that instead God is "a very present help in trouble," always at hand and giving all good freely to those who turn in trust and confidence to Him.

I could not conclude this testimony without saying how grateful I am to those who have led me into the way of Truth, for their patience and loving-kindness; also for those wonderful messengers of good tidings to all mankind, the *Journal*, the *Sentinel*, and the *Monitor*. At this time in particular the *Monitor* is proving the greatest blessing in this country, bringing its healing message of Love and Truth, and it is surely one of the greatest educational factors in the world.

CONSTANCE E. FAIRBAIRN, Kensington W., London, England.

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Less than four years ago I was very sick, and life was almost unbearable. From early childhood I had been so unhappy, so unfortunate, as it appeared to me, that I became convinced there was nothing in this world but sorrow and sickness, trials and tribulations. I had received no religious training whatever, knew no God, nothing but misfortunes and deceptions. My mother had passed on when I was only eight years of age, and the life which then followed was of such a nature that it left its marks on me, all of which I am learning to forget by the aid of Christian Science. Before I was twelve I had begun to smoke and chew tobacco, and continued this practice in excess up to my healing in Christian Science.

About seven years ago, after having lost my position, I became so disheartened that in sheer desperation I took to the use of intoxicating liquors and was fast becoming addicted to their permanent use. My general health was naturally being undermined all the time and I was going from bad to worse. The heart and stomach were seriously affected, according to the doctors, owing to the amount of liquor and tobacco consumed. Furthermore, from my early years I had suffered from chronic bowel trouble, and after having tried nearly every new physician with whom I came in contact, and nearly every suggestion regarding diet, I finally gave up in despair, as nothing helped me. This was the condition in which Christian Science found me, a veritable wreck; but now there remains no trace whatever of these diseased and discordant conditions, and the happiest and most tranquil days I have ever known are the present ones.

I am indeed thankful to God and grateful to Christian Science for my salvation, and also for the myriad blessings that have come to me and my dear ones during these few years in which this great Christ-teaching, as revealed and given to us by our beloved Leader, Mrs. Eddy, has been an active force in my life.

ROGER GILBERT HERSHBERGER, City of Mexico, Mexico.

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I have been healed through Christian Science of painful corns, the fear of poison-oak, severe headache, an impatient disposition, and other weaknesses. For this I am very grateful, but yet more so for the spiritual understanding of the Bible gained through the study of Science and Health. At first I was not willing to study the Lesson-Sermon, always giving as an excuse that I did not have time. One day the practitioner lovingly asked if I did not feel the need of spiritual food just as much as material nourishment, and I have found that I did need it, and now look forward with pleasure to the time set apart each morning for the study of the Lesson.

Two articles in "Miscellaneous Writings" by Mrs. Eddy, "Love Your Enemies"(p. 8) and "Taking Offense" (p. 223), have been very helpful to me in overcoming a sense of hatred of many years' standing. Words are inadequate to express my appreciation of the Sunday services and Wednesday evening meetings, and of our literature with its loving messages. For all these blessings I am truly thankful to God, and grateful to our beloved Leader, Mrs. Eddy.

AGNES M. CHACE, San Francisco, Cal.

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One Saturday afternoon, right after dinner, my little girl, then two years old, sucked the top off of twenty-seven blue-tip matches. My husband is opposed to Christian Science, so I telephoned at once to a doctor, who came immediately and gave the child some medicine. He said she might not feel the effects of the poison for several days, but if she were taken with convulsions or bowel trouble, no time should be lost in calling a doctor. The following Monday night she went into a state of coma, from which it was impossible to rouse her, although she vomited every hour or so. My husband would not believe this was caused by the matches, so long a time had elapsed, but said to wait until morning and he would call a doctor. Early the next morning I took the child into another room, and I felt that her case was desperate. I thereupon telephoned a Christian Science practitioner, telling her how the case stood, and she said she would begin treatment right away.

When my husband came into the room and saw how serious conditions were, he hurried to call a doctor, but for some reason could not make connections. When he came back up-stairs the baby opened her eyes and asked for a drink. She seemed pretty well all that day, but the next morning lapsed into a state of coma again. The practitioner, how-

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ever, told us not to be alarmed, for Truth had roused her once and could do so again, and Truth did. The child continued to improve, and in three days, when I took her to see the practitioner, she was all right.

For this wonderful healing I am more than grateful. It occurred about two years ago, and there has never been the slightest trouble from the poisoning since. The child is in perfect health.

Mrs. W. H. Shannon, Jr., Newburgh, N. Y.

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My first reading in the Christian Science literature taught me that to work out life's problems aright I must get a clear understanding of God, divine Principle. This demanded work,—the study of the Bible with the aid of Science and Health, and the putting into daily practice of what I learned. As a result of this course I have become a happy student of the Bible and have realized the fulfilment of many of the beautiful promises therein contained. I am daily being helped spiritually, morally, and physically.

A few years ago the application of this truth about God and man made the arrival of my little girl a most beautiful demonstration. I was up in less than twenty-four hours, but on account of my husband, who was not then interested in Christian Science, the doctor was permitted to make his usual number of calls, and so I stayed a little more closely to my bed than I would have done otherwise. Each time he called, the doctor told me many things that I must not do. His advice was not heeded in the least, however, because the Christian Science practitioner had assured me that God's ideas need no assistance from matter. My baby and I are both strong and happy.

Experiences during these few years have proven to me that "there is nothing from without a man, that entering into him can defile." At one time our baby swallowed a pin two inches long. My fear in this instance was overcome by the assurance given in the ninety-first psalm and in hymn 154 in the Christian Science Hymnal. There was no change in the baby's eating, playing, or sleeping. Although she was with my husband all of that day, he knew nothing of what had occurred until I showed him the pin the following noon. We have had no desire to seek help from any other source than God, who is all-presence.

I count it an added blessing each time I hear of some one taking up this study.

Elsa Christen Messler, Pasadena, Cal.

✧

[Translated from the German]

I am most deeply grateful to be able to testify to the many blessings which I have experienced through Christian Science. Three years ago I was taken ill with a very painful stomach trouble, and being able to eat only special kinds of food, I became so emaciated and lost so much in strength that it was impossible for me to attend to my household duties, small though they were.

It was then that I learned of Christian Science through a relative. Although I was rather diffident at first with regard to this new teaching, I called on a Christian Science practitioner, after I had attended the meetings several times, and asked for treatment. The very same day I ate food which had been strictly forbidden by the physician, and did not diet thereafter, having attained to the firm conviction that God alone is my helper and that He bestows harmony and health on every one of His children. Within four days I was entirely well, felt better than previous to my illness, and have had no trouble with my stomach since. With a few treatments I have also been healed of severe hemorrhages, from which I had suffered for many years and which in the physicians' opinion could be stopped only by means of an operation. The recognition of the fact that nothing can be lost in Mind, that God's children cannot sustain a loss, made it possible for me to recover a rather valuable object which was believed to have gone astray.

For these as well as for innumerable other proofs of the power of divine Love I am most deeply grateful. My endeavor shall be to grow in understanding, that I may at all times be able to lay hold on the good which is always nigh. Next to God I am profoundly grateful to Mrs. Eddy, our revered Leader, who was fitted to bring this sound teaching to the world.

Margarethe Freudenthal, Berlin-Friedenau, Germany.

✧

I am deeply grateful for the moral regeneration which comes through the study of Christian Science, for the overcoming of so-called human will and selfishness, and for the healing power of Truth and Love, which destroys all false beliefs and practices. I am ever grateful for my first physical healing, nine years ago, of chronic rheumatism and liver trouble, having been healed in three days' time while reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, our revered Leader. Since then Christian Science has met my every need.—Lottie M. Brown, Portland, Ore.

✧

I wish to testify to the rich blessings which have been mine through Christian Science. For many years I had been a constant sufferer from many complicated physical ailments, among them locomotor ataxia, kidney and bladder disturbances, rheumatism, neuralgia, and a constant pain in the face, all of which rendered life unbearable. I was a heavy burden to my family, both financial aid and constant care being required of them during the many years of my illness. Physicians could give but temporary relief, and as declining years approached all hope of recovery was given up.

In this deplorable condition Christian Science found me, and I was gently led to see the light of the guiding star of being for myself, even the very clear perception that there is no death. I have been entirely healed of all these ailments, and words are inadequate to express my gratitude. For my future guide I have God and the Bible. Mrs. Eddy's books are a rich legacy left by this inspired woman for the benefit of mankind.

I have just returned from a trip extending to the middle West, while before my healing I would have considered this an impossible ordeal. Although seventy-one years old and traveling alone, I had no sense of fear and no weariness, but a peculiar joyousness in the renewal of strength and the abiding peace which Christian Science has brought into my experience.

May the day-star of Truth dawn on all those who read these lines, and lead them to spiritual harmony through Christian Science. I know through the teachings of Science that Life, Truth, and Love are eternal.

Mary A. Smith, Portland, Ore.

This is to certify that I am fully acquainted with the facts pertaining to my mother's healing. The healing of the facial pains made a deep impression on me because they were destroyed within twenty-four hours after I had narrated to the practitioner a conversation in which my mother expressed her belief that they were caused by a malignant growth. The completeness and abiding nature of the healing are beyond question.—Mrs. C. E. Haney.

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About four years ago I was healed of female trouble and other discords by the first reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy. This healing was permanent, and since that time our many needs have been met by Christian Science, often by our limited understanding of its teachings.

When only two months old our baby became ill with cold, which resulted in a severe cough with croup, while to this were added hives and sore mouth, all of which were very distressing. The condition failed to yield to my efforts, and my husband being away on business, I wrote to a Christian Science practitioner who had helped us at other times, asking for absent treatment. The first day there was marked improvement. In three days the baby was all right with the exception of a slight cough, and that disappeared before the week was over.

We are indeed very grateful for this healing, and for the many other blessings that we have received since we began to study Christian Science. We take the *Journal*, the *Sentinel*, and the *Monitor*, and feel that we could not do without them.—Mrs. D. B. London, Alanreed, Texas.

✧

With a grateful heart I feel that it is time for me to add my mite in the Master's name, in the hope that it may help some one as I have been helped by reading the testimonies in the *Sentinel*.

For many years I suffered from severe headaches and internal ailments, and for several years from stomach, bowel, and kidney trouble. In fact my whole body seemed a wreck. A few years ago I was led through desperation to ask for Christian Science treatment, realizing at last that *materia medica* could do no more for me, since three doctors had failed to give relief and all agreed that an operation was the only thing that would help me. A practitioner sixty miles away was asked to treat me, and almost immediate relief from the distress in the stomach was experienced, so that for the first time in many months I was able to eat whatever I wished without suffering.

While my healing has been somewhat slow, the headaches and internal trouble gradually disappeared, and they have not returned. In the spring I had an attack of the stomach disorder, but it was entirely overcome through Christian Science treatment. I am now stronger than ever before and can perform my daily duties without stopping to think what the result will be from extra exertion, while before coming into Science I never knew what a well day was.

For this healing I wish to express my thankfulness to God, and my gratitude to the dear woman who has so lovingly given us the true understanding of Christianity and helped us to know that "to those leaning on the sustaining infinite, today is big with blessings" (Science and Health, Pref., p. vii). My blessings have been many, and my prayer is for growth in knowledge each day, so that I may help others to know God's ever present help through Christian Science.

Ella Will, Harrington, Wash.

✧

I wish to acknowledge my gratitude for having been healed through Christian Science of defective eyesight. Because of this trouble I wore glasses for fourteen years, but have not used them for about four years, during most of which time I have been doing clerical work, and some of it at night. I have also been healed of the desire for tobacco and liquor and have been helped in overcoming financial difficulties. For all of these healings I am thankful to God, and grateful to our Leader, Mrs. Eddy.

John H. Collins, Santa Monica, Cal.

From Our Exchanges

[*Northwestern Christian Advocate*]

Jesus knew what was in man; that is, he knew what there was to come out of man if only the opportunity allowed. He looked down the centuries—down even past our present generation and a thousand years beyond it—and saw the man of the future, the perfect man; and it was to this man that he addressed much of his truth that seems hard to comprehend. When he spoke of faith, saying if we had faith as a mustard grain we could work wonders; when he mentioned the perfect man, stating that he could eschew all evil and be perfect as the Father is perfect; when he mentioned love and commanded that we should love even our enemies, that we should do good unto those who despitefully use us, we instinctively exclaim, as did his auditors then, "How can these things be!" We are inclined to squeeze these and kindred great truths into the narrow confines of our contracted hearts, and because there is a misfit say that such things cannot be so, such living is not ours to have, we cannot attain unto it; only one has done so, that was Christ.

Thus we do Christ and his work an injustice. Rather should we pray to grow that we might approach unto these truths, that we might magnify the heart rather than minify the Word. It would have been unwise for the Lord to speak half truths to accommodate our little existence. He spoke whole truth; he spoke to all that is within us, and it is our business to grow into that possession.

[*The Congregationalist and Christian World*]

It may be that peace waits upon the performance of a vast amount of preliminary foundation work all over the world. This work has to do, not with the technique of treaties or with questions of boundaries, disarmament, and indemnification, but with the springs of character, with the cultivation of a spirit, which is the essential element of any new and nobler order.

Is the church, which ought to be the leader and pathfinder, bestirring itself to this end? In its pulpits, its meetings of prayer, in its worship and its work, is the church preparing itself and others to meet the challenge of a new world situation? Can it reenforce the troubled faith of men? Can it make the truths in which it professes to believe operative in all fields of human activity? Christian preparedness—that is the duty of the hour for all who have found in Christianity a commanding ideal, a workable program.

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

Jesus' followers felt quite certain that they had seen in him not merely a negative amiability but the positive expression on a limited scale of a life which never once thought of its own self-interest, and never left undone anything it could do for the common good. If history proves anything it surely proves that the men who knew and followed Jesus came to think of the ideal life as the life of love just because they saw it lived before them. They never saw in Jesus anything petty or mean, any desire for self-aggrandizement, any personal vanity or longing for applause. He never schemed for his own hand or thought of himself apart from his vocation.

[Rev. Harry Emerson Fosdick, D.D., in *The Christian Advocate*]

Creeds, rituals, organizations—how often these frozen forms of life have taken the place of inward, spiritual power, and yet men come still besieging the doors of the church and crying for strength to live. . . . This power which is

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striving for entrance into and control over our lives is the same power which made the Master's life of patience and ministry, which was the soul in every deed of moral courage or generous service that makes his character sublime. God is no metaphysical abstraction, no barren and uninteresting hypostasis. He is the indwelling Spirit, rather, that made the quality of all our Master's virtues so that they come each one, like Moses, with a shining face from out the communion of his heart with God. They carry a glory not their own. They are begotten, not made. Like the sun breaking into the jewel room of a king and setting every separate stone ablaze, breaking up the fountains of the beautiful deep in every diamond, and sapphire, and emerald, and pearl—so this Spirit of his, gracious, patient, compassionate, undiscourageable, divine, illuminates with more than earthly glory the separate jewels of his character. You cannot distinguish divine from human there.

[Prof. George E. Dawson, Ph.D., in *The Homiletic Review*]

Faith as a mental attitude becomes effective only as it functions in conduct. Religious leaders should stop teaching that any sort of salvation may be achieved by a form of faith that is simply a mental state and not a mode of conduct and character. Faith as a passive, static quality of mind is worthless and harmful. This is the verdict of science, and it is the verdict of religious history. To teach men and women and children that they can be saved from their sins and converted into righteous characters through a faith in Christ that does not become dynamic in Christian living and in the reproduction of the qualities of Christ in human character, is to confuse truth and religious values. The character of nominally religious men and women in our civilization is suffering from this confusion in thousands and tens of thousands of instances. The Christian church itself is paying a heavy toll of indifference and contempt, and that, too, not wholly from the unamiable worldlings, because of this confusion of truth and of religious values. Let there be exaltation of faith in religion and in life as a whole, but let righteous conduct and character be the aim for which faith is exalted.

[Rev. J. J. Knapp, D.D., in *The Christian Intelligencer*]

St. James speaks of the "fervent prayer." And what are we to understand by this fervency? Our prayers are frequently faint and lukewarm, and this often causes us bitter regret. In answer to this question we say first of all that the strength of our prayers does not consist in the multiplicity or fervency of words. It is not fervency in the sense of excitement, but unction. Long prayers are not infrequently weak prayers. The fervency of prayer is not its length but its depth.

[*The Christian Work*]

Christianity, like Judaism, stresses its historical side in the earthly life of our Lord. But he was insistent in his disqualification of the senses as a means for the growth of the soul. Their extremely limited range takes no account of the vastness and splendor of heaven's purposes. Apostles of the grosser types of evolutionary theory have not succeeded in their bold attempt to subject the creator to their tiny realms of inquiry and hold Him in bondage to His own laws.

[*The Universalist Leader*]

The religious world is growing, but as all best things grow slowly, so religion is a thing of centuries, not of years, and those who seek the best need the long look backward to encourage them to reach the best that is forward.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

Attention is called to the change in price (see also last cover page) on single copies of the following volumes of Mrs. Eddy's writings when sent by mail postpaid from the office of the publisher, Allison V. Stewart, Falmouth and St. Paul Streets, Boston, Massachusetts:

Science and Health (cloth) from $3.18 to $3.00; Retrospection and Introspection (cloth) from $1.06 to $1.00; Unity of Good (cloth) from 65 cents to 60 cents; Pulpit and Press (cloth) from $1.06 to $1.00; Rudimental Divine Science (cloth) from 55 cents to 50 cents; No and Yes (cloth) from 60 cents to 55 cents; Messages to The Mother Church (cloth) from $1.56 to $1.50; Christian Science vs. Pantheism (pebbled cloth) from 26 cents to 25 cents; Message to The Mother Church, June, 1900 (paper), from 26 cents to 25 cents; Christian Healing and The People's Idea of God (cloth) from 60 cents to 55 cents; Christian Healing (paper) from 21 cents to 20 cents; The People's Idea of God (paper) from 21 cents to 20 cents.

The above changes do not constitute a reduction in the price of Mrs. Eddy's works, but save the purchaser the postage on single copies of the volumes specified.

From the Editor

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



From the Publishing Society

The pamphlet, "Causation," by Frederick Dixon, has been translated into Norwegian "Skapende Kraft," and is now published with the English and Norwegian versions on opposite pages.

The pamphlet, "Fulfilling the Law," has been translated into Danish, "Lovens Fylde," and is now published and on sale. This new pamphlet has the English version printed opposite each page of the translation.

The pamphlet entitled "The Father's Business," already printed in English and German, has been translated into Swedish, "I Faderns Tjänst," and is now published with the English and Swedish versions on opposite pages.

"Christian Science: 'The Resurrection and the Life,'" a lecture by Clarence W. Chadwick, C.S.B., is now published in pamphlet form.

From the Clerk of The Mother Church

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

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



From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

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

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The Christian Science Journal

Published Monthly

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

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

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

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The Christian Science Quarterly

Published January, April, July, and October

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

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

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The Christian Science Monitor

Published Every Day, Except Sunday

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

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Der Herold der Christian Science

Published Monthly

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

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For table of English, German, Swiss, and French money equivalents, see inside front cover page.

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Written by MARY BAKER EDDY, Discoverer and Founder
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"What I say unto you I say unto all-WATCH" Jesus

Vol. XVIII No. 10

Boston, November 6, 1915

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Items of Interest

Uruguay has a good public school system, which was established some twenty-five or thirty years ago. It is copied after the educational system of the United States, and corresponds to the primary and grammar school grades only. The high school exists in the form of the National University, as it is called. In an enrolment of some fifteen hundred students only forty or fifty are girls. A campaign was started four or five years ago for the establishment by Congress of a women's university. There were many opponents of higher education for women and the measure was fought hard, but the President of the republic was in favor of such action and eventually a law was passed. In 1913 the women's section of the National University opened its doors. It was predicted that there would not be sufficient enrolment to warrant the continuance of the open door, but in the first year the enrolment reached close to the hundred mark.

The sale of public lands in the rural sections of Porto Rico to laborers for dwelling and farming purposes, provided for by an act at the last session of the Insular Legislature, gives some hope of providing better opportunities for the extremely dense population. Under the same act public lands in or near towns are to be sold for dwelling purposes only. There are approximately eight hundred thousand people, representing more than one hundred and fifty thousand families, who belong to the landless class, two thirds of the whole population. There are two classes of land that it is held can and should be placed within the reach of deserving laborers who now belong to the landless class. The first is the unused land, mostly in the interior, which is owned largely by non-residents, and the second is that portion of the land owned by the Government which is not needed for Government purposes.

By proclamation of its mayor, Newark, N. J., took a holiday a few days ago to celebrate the first public inspection of the great municipal work which is being done to reclaim thousands of acres of the Newark meadows. The day was celebrated as Port Newark Terminal day, for the city authorities, the members of the Board of Trade, the Traffic Club, and other business organizations plan to make the one time meadows one of the busiest shipping marts in the world, as well as a manufacturing and industrial center. The section now being developed includes nearly four thousand acres. Over three hundred acres have been filled in, and a channel 200 feet wide and 20 feet deep at low water has been dredged from the Government channel. The work has been in progress a little over a year, and the cost to date has been nearly two million five hundred thousand dollars.

From a Government resolution which has just been issued at Simla, it appears that the legislation introduced by the Government of India with respect to insurance companies operating in that country has been attended with the best results. The legislation in question was prompted by the growth of hundreds of insurance companies without governmental supervision, started practically without capital, and run by people who were ignorant of the rudiments of insurance business knowledge. Legislation of a fairly drastic order was therefore brought in, providing among other things for the deposit of all insurance companies of a considerable sum with the Government before they would be permitted to carry on business at all, and also insuring a rigorous official scrutiny of accounts.

Motorists of the United States will this year spend a total of $1,325,865,000 for their cars, the maintenance of them and expenses incidental to the use of them, according to a compilation made for the *Automobile Trade Journal*. On June 1, 1915, the number of automobiles in use in the United States for pleasure car purposes reached the 2,000,000 mark. This number is being increased at the rate of 700,000 cars a year, so that at present there are undoubtedly in use in the United States in the neighborhood of 2,235,000 automobiles. This does not take into consideration the 200,000 or more trucks.

At Arrowrock on the Boise River in Idaho there has been completed by the Government a dam 1,100 feet long, 348.5 feet high, 240 feet wide at the base, and 16 feet wide at the top. The time taken in construction was four years, and the cost $5,000,000. The dam impounds 211,300 acre feet of water. From thirty to sixty miles below the dam lie a quarter of a million acres of valley lands whose reclamation it has made possible.

Details of the Silver Lake (Vt.) power development plan, which is being backed by millions of dollars and is said by experts to be the greatest proposition of its kind in New England, have just been announced. The plan will allow the using of waters of approximately eighteen square miles of drainage area under a static head of 259 to 291 feet, and the waters of twenty-three square miles drainage area under a static head of 675 to 700 feet.

Formal recognition by the United States of the *de facto* Carranza Government resulted in all the morning newspapers of Mexico City being printed in American colors and containing extremely laudatory articles on President Wilson and the American nation. On all sides and in all circles cheers and praise for the American executive and for the people were heard.

Boston is to study Chicago's system of municipal labor efficiency to see if it would be advisable to incorporate any of its features into the working out of local problems. The action comes as an aftermath of a statement made by the president of the National Reform Association, to the effect that the Chicago system shows how Boston may in four years save $10,000,000 through the exercise of efficiency in utilizing city labor.

Seven communities of the South Shore of Massachusetts—Cohasset, Braintree, Hingham, Hull, Milton, Quincy, and Weymouth—have been chosen as a prospective site for the model city proposed in celebration of the three hundredth anniversary of the landing of the Pilgrims at Plymouth in 1620, according to an announcement by the sponsor of the plan. The plan provides for a canal from Weymouth to Fall River, and the development of the long water-front and the residential and business portions along intelligent constructive lines, in anticipation of a population of at least one million by 1940.

Since 1879 Montevideo, Uruguay, has had a water-supply system that is regarded as one of the best in South America. It is adequate for all wants, and equipped with modern methods of filtration, purification, storage, and distribution. The works, operated by a company formed with English capital and under English management, supply water free of charge to the city for its parks, streets, and fountains, and to various public institutions. The water-mains have been extended to every part of the city. Montevideo is a city of some four hundred thousand inhabitants, and consumes about twenty-two million liters of water a day.

The voice of an experimenter in Washington, D. C., was carried from the naval radio towers at Arlington, Oct. 21, by a wireless telephone, and was heard by listeners in Paris and Honolulu 8,000 miles apart. Telephone talks with the Orient without a relay at Honolulu are declared to be practically certain. The distance of about eleven thousand miles, it is believed, can be bridged eventually, although it is expected that considerable difficulty will be met, and considerable time required for machinery adjustments.

The organization committee for the congress of social sciences, which next year is to be in Tucuman, Argentine Republic, in connection with the national centennial celebration, has agreed upon the questions to be discussed by the various sections. These questions cover many topics in economics and finance, civil, commercial, and international law, immigration, education, politics, the press, and administration.

Some early paintings of Antonio Allegri, called Correggio (1494-1534), have been discovered in Mantua behind a framework covering a wall in the vestibule of the basilica of S. Andrea. They are not in good condition, but the subjects can be traced as representing a Pieta, Ascension, and Virgin and Saints.

Two national reforms, a permanent tariff commission and a national budget, are to be urged by the Chamber of Commerce of the United States through its seven hundred constituent organizations. These questions were submitted to the various bodies by referendum, and indorsement was practically unanimous.

Heavy travel by motorists going to and from the Pacific coast for the world's fair, or touring America, has caused Missouri to decide on the construction of two good cross-state highways. The routes selected are from St. Louis to Kansas City in one case, and from Hannibal to Kansas City in the other.

The seventy-six beet factories of the United States, located in seventeen states, represent an investment of about one hundred million dollars and require a thousand square miles planted to sugar-beets for their average season's operations.

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Christian Science Sentinel

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

Vol. XVIII November 6, 1915 No. 10

[From *The Christian Science Monitor*]

Thanksgiving Proclamation

PRESIDENT WILSON, naming Thursday, Nov. 25, as the date, has in accordance with custom issued the following Thanksgiving proclamation:—

"It has long been the honored custom of our people to turn, in the fruitful autumn of the year, in praise and thanksgiving to Almighty God for His many blessings and mercies to us as a nation. The year that is now drawing to a close since we last observed our day of national thanksgiving has been, while a year of discipline because of the mighty forces of war and of changes which have disturbed the world, also a year of special blessing for us.

"Another year of peace has been vouchsafed us; another year in which not only to take thought of our duty to ourselves and to mankind but also to adjust ourselves to the many responsibilities thrust upon us by a war which has involved the whole of Europe. We have been able to assert our rights and the rights of mankind without breach of friendship with the great nations with whom we have had to deal; and while we have asserted rights we have been able also to perform duties and exercise privileges of succor and helpfulness which should serve to demonstrate our desire to make the offices of friendship the means of truly disinterested and unselfish service.

"Our ability to serve all who could avail themselves of our services in the midst of crises has been increased, by a gracious Providence, by more and more abundant crops; our ample financial resources have enabled us to steady the markets of the world and facilitate necessary movements of commerce which the war might have otherwise rendered impossible, and our people have come more and more to a sober realization of the part they have been called upon to play in a time when all the world is shaken by unparalleled distresses and disasters.

"The extraordinary circumstances of such a time have done much to quicken our national consciousness and deepen and confirm our confidence in the principles of peace and freedom by which we have always sought to be guided. Out of darkness and perplexity have come firmer counsels of politics and clearer perception of the essential welfare of the nation. We have prospered while other peoples were at war, but our prosperity has been vouchsafed us, we believe, only that we might the better perform the functions which war rendered it impossible for them to perform.

"Now, therefore, I, Woodrow Wilson, President of the United States of America, do hereby designate Thursday, the twenty-fifth of November next, as a day of thanksgiving and prayer, and invite the people throughout the land to cease from their wonted occupations and in their several homes and places of worship render thanks to Almighty God.

"In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the city of Washington this twentieth day of October in the year of our Lord one thousand nine hundred and fifteen and of the independence of the United States of America the one hundred and fortieth.

[Signed] "WOODROW WILSON.

"By the President.

"ROBERT LANSING, *Secretary of State.*"

Scientific Mastery

WILLIAM R. RATHVON

ONE could hardly wish a greater good for another than that he should do all that he is capable of doing in Christian Science. A renowned philosopher defined a friend as one who makes us do what we can; but in Christian Science true friendship is not so much a matter of making another do something as of revealing to him what he is capable of doing. While a friend may describe to us the glorious splendor of the sunrise, if we would see it for ourselves we must awake early and rise promptly. In Christian Science the incentive may come through another, but the performance rests entirely with one's self.

Divine Love ever directs and invites obedience or compliance, but rarely compels it. So too with our work in Science, we must be careful not to confound the offices of impulsion with compulsion or of guidance with performance. If one points out to us the ways and means whereby we may come into a closer walk with God, he has done much; but if we walk with God, we have done more, for when we commune with Him we are bringing good into our consciousness, and therefore into our experience,—a thing which no one can do for us. The oftener we thus walk with God, the clearer becomes our vision, the smoother our path, the brighter the sun, the sweeter the flowers.

Smooth paths and bright flowers are not, however, the constant accompaniments of the wayfaring man; he often wanders far from them. Nevertheless let him rejoice that there is no hour in the day or night when he may not find them, and return to them if he will. In its present stage of development human consciousness is not capable of continuous or even greatly prolonged communion with God, but let us be grateful that we have progressed to the point where we may have it times without number, if not uninterruptedly. Knowing this, we need not be dismayed even if there appears an unwelcome mental intruder to becloud our thought, divert our steps, and loosen our hold upon the heavenly Father's hand. This may mean a struggle to retain that which is threatened, a trial of our faith, our understanding, our steadfastness, but let us not grieve over such experiences.

God does not send grievous trials upon us, though His loving care has provided us with the means of overcoming them, and thereby proving His goodness. In this way trials are seen to be "proofs of God's care" (Science and Health, p. 66). It lies with us to make of them what we will. We may cringe and whimper when they knock at our door; or we may see in them opportunities for growth, for fighting the good fight, for overcoming. Error would have us make

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much of the attacks of adversity, but Truth shows us how to get much out of them. The pleasant things, the things which do not interfere with our comfort or serenity, are the things that generally find a welcome; but they are not the things that make for the greatest growth. The warm, ankle-deep waters of the inlet may be fine places for children at play, but the man who would learn to swim must be ready to breast the blue waves of the bay itself.

There is a sentence in Science in Health (p. 419) which tells us to "meet every adverse circumstance as its master." These few words are rich in helpfulness. Each one of them rings out as though shouted from a trumpet. They tell of the preparation, the going forth, the conflict, the victory. We should go forth to meet adversity, not retreat before it, nor yet wait timidly until cornered; but when we hear the challenge we should go forth valiantly, with that sense of mastery which comes from knowing that the battle is not ours but God's. A good way to meet an adverse circumstance, to surprise and disarm it, is to meet it with a smile,—not the smile of delight or of welcome, but the smile of confidence and readiness and mastery; the smile mental, which should be ours whenever we grip the sword of understanding, upon whose blade there is inscribed on one side, "Who is so great a God as our God?" and on the other, "To them that have no might he increaseth strength."

There is no distinction, no grade, no degree to be recognized in the ranks of error. There is no phase of it that is to be looked upon as more formidable than any other. The little word "every," in the sentence above quoted from Science and Health, disposes of that argument. We are to meet and master, not merely a few or all but a few, but "every adverse circumstance." With that one word "every" Mrs. Eddy indicates that there are no phases of error which are immune to the annihilating assaults of Truth; none so subtle that they cannot be uncovered, none so great that they cannot be shattered, none so high that they cannot be reduced, none so deeply rooted that they cannot be overturned. If David had been appalled by the bigness and fierceness of Goliath and so delayed his attack until he was strong enough to hurl a great boulder at the giant, the hordes of the Philistines would have routed the children of Israel. But a pebble and not a boulder was the instrument of error's downfall,—and who among us cannot throw a pebble when God furnishes us the sling and the skill to wield it? If the enormity of error seems overwhelming, it is worth while to remember that the bigger the mark the easier it is to hit and the harder it falls.

Our Leader here gives us also a valuable lesson on dominion. We are told not only to meet the foe, but to meet it as a master. Two contestants may struggle long and hard for mastery if at the outset neither believes himself superior to the other. But let one enter the conflict with the absolute knowledge that he is the master of his opponent, and though the fight may be fierce its issue is never in doubt. The man who enters the field of conflict as a master, leaves it as a victor. Hence the need of keeping ever in thought the truism that "one on God's side is a majority," and of striving constantly so to live that we may be enabled to share daily in this glorious at-one-ment with Him.

Another great lesson given us by Mrs. Eddy in this short sentence is to be found in the word "circumstance." Here with one sweep of the helm she steers us away from the rocks of personal domination that have wrecked so many crafts, great and small, in Christian Science activities and out of them. We are to master circumstances, not people. The mastery which Truth brings is to be exercised in Christian Science over conditions, not persons. Failure to observe this clear-cut distinction has been the cause of much trouble, misunderstanding, and dissension among those who should dwell together as brethren.

The understanding of Truth and its application, which gives one mastery over adverse circumstances, must not be misused in wilfully influencing another's thought, for such a course carries one across the line that separates mastery from malpractice. The mesmerism of achievement is ever inviting mortals to cross this line, and persuasion is not difficult, for the masterful man or woman is apt to be assailed by the specious argument that one who can master adverse circumstances is surely qualified to direct the thought of those who may be wrong, and is warranted in so doing even though uninvited. This sugared bait is too often swallowed eagerly, without considering the barbed hook it hides. The Christian Scientist, unsolicited, has no right intentionally to control the thought of his neighbor.

Many years ago the renowned scholar Von Humboldt caught the force of this when he wrote, "Man can do everything with himself, but he must not attempt to do too much with others." As Christian Scientists we may do much for others, but let us be cautious how we attempt too much with them. We know we have no right to meddle with the training of our neighbor's children. Let us similarly respect our neighbor's thoughts, the offspring of his mentality, and see to it that they are as free from our deliberate interference as are the children of his household.

The earnest student in Christian Science who directs his efforts to the conquering of adverse conditions and to self-mastery, will find a field so broad, so rugged, so greatly in need of cultivation, that he will have little time or desire to undertake to sway the thoughts of his fellow men. He will be content to allow the unceasing activity of good to bring about its own results in its own way and in its own time, and to that end he will mentally keep hands off his brother. He will also learn that it is greater to inspire than to manage, to uplift than to control. He will see that the world, even the Christian world, has a superabundance of those whose inclinations urge them to shape, influence, and control their neighbor's thoughts, and that it surely needs those who are gentle yet strong, those who are striving daily to walk with God as they see the way, who animate but do not sway, who illumine but who do not inflame their fellows.

This glorious ministry of impersonal good is within the reach of all through Christian Science, and its attainment means the mastery of self as well as of circumstance.



Possession

FRANK H. SPRAGUE

THE experience of Abraham when bidden, as he believed, by Jehovah to sacrifice his son Isaac as a burnt offering, holds a lesson of peculiar significance for those who are trying to work out their problems in the light of Christian Science. On page 579 of Science and Health we read: "This patriarch illustrated the purpose of Love to create trust in good, and showed the life-preserving power of spiritual understanding."

No more severe test could be imposed on any one's loyalty to Truth than the patriarch was called upon to face in relinquishing the idol of his earthly hopes, the son through whom he had expected to see realized the coveted boon of a glorious posterity. The spirit of obedience which prompted him, in the first instance, to take preliminary steps toward the enactment of a terrible tragedy, enabled him, as events progressed, to gain a more enlightened understanding of divine Principle and its demands on men. The chastening of mortal sense brought the conviction that God did not call for the slaughter

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of a human being, that the sacrifice demanded was not that of flesh and blood, but of an idolatrous propensity which centered affections and hopes on human personality. Abraham had heard the voice of Truth but had misinterpreted the message.

Following this liberation of thought, the patriarch was led to descry what he had not before noticed,—a ram caught in a thicket. In substituting the animal type of offering for a human victim, Abraham approached a step nearer the impersonal, spiritual ideal of sacrifice brought out centuries later in the demonstrations of the Prophet of Galilee.

This episode in Abraham's career is typical of the experience of all who are seeking to live up to the Christ-ideal, for it shows how those who implicitly trust the guidance of Truth may confidently look for deliverance from the pitfalls of human ignorance and short-sightedness. The attitude which human wisdom pronounces fatal may lead to unexpected developments and prove a means of averting a catastrophe; while worldly expediency, which shuns the ordeal and seeks safety in material channels, makes shipwreck of hopes and ambitions. Even though it may seem blocked at certain points by impassable barriers, the path of spiritual demonstration leads eventually out into the open.

Abraham's forfeiture, to all intents and purposes, of the sole chance of realizing his cherished ideal, proved an open door to the fulfilment of the covenant of divine Mind on a plane higher than human vision could discern; for it enabled him not only to be the progenitor of a race mighty in numbers and renown, but what was of far greater account, it constituted him "the father of the faithful," the prototype of the spiritually minded in ages to come.

There comes a time sooner or later when every one is compelled to make a radical choice between Spirit and matter as the basis of his affections. If, as in Abraham's case, the test is met by acknowledging Spirit as the only substance, a tragedy of the senses may be averted. On page 296 of Science and Health Mrs. Eddy says, "Either here or hereafter, suffering or Science must destroy all illusions regarding life and mind, and regenerate material sense and self."

While to sense it may seem to be a material object which one is called upon to part with, it is really a mental state that is involved. The way to more spiritual conditions lies not in an arbitrary, forced renunciation of material symbols, but in the disposition to hold lightly the seemingly material things which come naturally into evidence in the development of relative human experience. The purification of thought which results in willingness to leave all for Truth, makes the world with which one has to deal seem a degree less material; for God's spiritual idea then begins to appear through the mist of materiality. So long as her hopes centered on a rapidly diminishing supply of meal, the widow of Zarephath was confronted with famine; but when she was ready to part with her earthly store at the call of Truth, she gained a sufficient sense of the infinitude of spiritual resources to effect the removal of physical limitations, so that her environment lost to some extent the attributes of materiality.

Although largely indifferent to material considerations which the world regards as essential to happiness, the Saviour of mankind possessed untold riches, because he had the consciousness of spiritual reality, the substance of which material possessions are but the shadow. He was simply stating an aspect of spiritual law when he declared, "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." Paradoxical as it may seem, all we really possess is that which we have given up for the spiritual; while that which we cling to materially is lost.

The great truths set forth in the writings of Mrs. Eddy, the Leader of the Christian Science movement, illuminate understanding and inspire a broad, deep, living faith which severs the affections from earth-born concepts. Their study enables us to follow St. Paul's counsel when he said, "Set your affection on things above."

Mental Breadth

BESSIE E. LANGDON

THE term "broad-minded" has been applied to many mental states; but though one's idea of the meaning of this term be indefinite, he is a rare person who does not like to hear it applied to himself. Not uncommonly, however, error tries to argue to the young student of Christian Science that this Science, working as it does on a basis of absolute, uncompromising truth, must make its adherents intolerant and narrow in their dealings with their fellow men. Yet when we study the life of our Master, the greatest of all Scientists, what do we find in this connection?

Let us consider, for instance, Jesus' manner of treating the sinful woman. He, the purest of mortals, was able to look upon her without scorn, because he realized how real the claims of error may seem to the unenlightened human mind. He realized too that this woman's sin was merely one of the workings of the lie that has deceived, in one way or another, the whole human race. No one can deny that this was an example of true mental breadth,—the ability to assume another's view-point, though differing widely from his own, and to be compassionate and just where superficial observers were merely scornful. Because the Master thus understood and refused to condemn the woman, he did not fail most emphatically to condemn the error which had enslaved her. Indeed the command "Go, and sin no more," was more than a condemnation of error; it was a declaration of the powerlessness of error to hold one who wished to be free. He did not say, If possible, sin no more. He did not imply that because the woman had been wicked she must continue, for a time at least, to be so. Because God is omnipresent and omnipotent, and because He is the Principle behind every sincere effort for reform, Jesus gave the uncompromising command "Go, and sin no more," knowing that it could be obeyed.

There was surely nothing narrow-minded, nothing of prejudice or intolerance about the great Teacher's attitude in this case. And what do the sentiments appear to have been which impelled him to deal thus with the case? First there was the reflection of divine Love, which destroyed in him all desire to condemn the woman; and next there was spiritual understanding, which enabled him to know that the error was without real foundation, consequently that reform was possible from that very moment. We thus see that if the exercise of two of the qualities which the Christian Scientist most earnestly desires, resulted in such breadth of thought in dealing with human affairs of the first century, they must bring about like results today. No life could be more free from narrowness and intolerance than that of Jesus, whom Mrs. Eddy characterizes as "the most scientific man who ever trode the globe" (Science and Health, p. 313).

Absolute intolerance of error is indeed a duty, but if we are impersonalizing error as we should, we shall love our fellow men none the less because of this duty. Indeed we must love them more, for in laying bare the falsity of error's illusive claims, we must continually see the individuality upon whom it seeks to fasten itself as God's perfect idea. This is true love, and in true love only we reach real breadth of mind and mental poise.

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Of course if one considers that to be broad-minded is to overlook and excuse certain phases of evil as justified by circumstances, he must indeed give up such a belief before he can honestly call himself a Christian Scientist. But before he has progressed very far in the study of this Science, he will come to see that this belief is no more logical than it would be for the mathematician to overlook certain mistakes on the ground that the difficulty of the problem justifies them, and that they may in the end result as well as correct work would. For those who desire mental breadth there is one sure way, namely, to strive each day to reflect more and more that Mind "which was also in Christ Jesus." This one true Mind is indeed broad, even to infinity.

Love and Patience

RUTH INGRAHAM

THERE are probably few of us who would not own that from the time we left childhood until in the providence of God we came into some understanding of Christian Science, we little knew the real meaning of love, the only love, that which is without passion or prejudice, described in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy (p. 13), as "impartial and universal in its adaptation and bestowals."

Love is wonderfully portrayed in the thirteenth chapter of I Corinthians under the name of "charity;" but for one of us to claim now that we comprehend the fulness of this divine idea, would be for a bird on the wing to attempt to compass the unfathomable reaches of infinite space—his farthest flight could only convince him the more of its infinity. It has been said that while we cannot know all of God, we can at least know something of God's allness. The Lesson-Sermons are a continuous revelation to us of this allness, of the fulness of Love divine. In one for which the writer was especially grateful, the qualities inseparable from love—patience, humility, unselfishness, justice, steadfastness—were dwelt upon, and the emphasis laid on certain of these gave occasion for serious thought as to the significance of the statement: "Love suffereth long, and is kind" (Rev. Ver.).

In looking back over past experiences, perhaps we would again agree that those who have helped us most, who have influenced us most for good, have been those who loved us most. A sense of duty, untempered by love, has the negative value of an otherwise perfectly appointed home in which no fire burns on the hearth and no lamp glows in the window. The warmth and light of love must inspire to make one's thought welcomed and his service acceptable. Those were most our friends who showed forth most the patient selflessness of the one Love; those who pointed the way as best they could, urging the right from motives devoid of self-interest, but with the warm wish to see us happy; those who were too large-minded to watch for failure when we essayed another course from the one they counseled; who waited, always loving, to rejoice in our success or to receive and comfort us in our want of success, helping us to see the mistake, but never by so much as a look expressing the self-satisfied self-righteousness of mortal sense in "I told you so!"

"Love suffereth long, and is kind." How patient we need to be with one another, for how greatly do we all need another's patience! How prone we are, though full of fault, to render snap judgment, to rebuke hastily, to criticize mercilessly, to condemn perhaps wholly. The more we are at fault, oftentimes, the deeper we plunge into this error, prompted not infrequently by the desire to reinstate ourselves by placing blame anywhere but where it should be placed—on selfish self. On page 49 of Science and Health Mrs. Eddy speaks of the "divine patience" of our Master, and on page 4 she says, "What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds."

A certain stanza from Byron's "Childe Harold" comes to thought, gaining force and impressiveness in the light of Christian Science. The traveler stands on the brink of a chasm, watching the cataract pour over a ledge and plunge into the self-created maelstrom of black waters, ceaseless in their turmoil. Above this roar and riot, this tremendous activity, albeit causeless and resultless, spanning it ever with the sign of the covenant, he sees a beautiful rainbow in the spray, and the poet likens this to "Love, watching madness, with unalterable mien."

Only as we reflect this imperishable Love can we draw mortal sense from its sad contemplation of error's vain dream to the realities spiritual and eternal. "Love suffereth long, and is kind." It is not to be separated from patience,—patience not with error, but with the aspiring thought groping blindly upward for light and Truth. Let us have at least that measure of patience with another's blundering efforts to do better that a mother has for her baby's stumbling attempts to walk; the love that is always waiting there to comfort and to set right for a new start, and which wisely allows the effort to be individual. It does not discourage with blame or weaken with false sympathy, but watches with "unalterable mien." We are all learning our way home together, and it is only by reflecting the full measure of such spiritual light as we have received that we may come to know how divine Love, in the words of our Hymnal (p. 231), "forever waits to bless."

The Burning Bush

SAMUEL JOHNSTONE MACDONALD

SOME years ago a friend of the writer was healed in Christian Science. It was a remarkable case, for he was not only reformed but transformed. When the writer first saw him after his healing, he stood amazed as at a miracle. On inquiring what had wrought this marvel, he was told that it was Christian Science, and then he was obliged to inquire further what was meant by the phrase. On being informed, he concluded very naturally that he must learn of this wonder-working power and win some share in its great good. Still he did not succeed. For fifteen years he lingered without the gates of the city, catching glimpses ever and anon of the light and joy within, but never able to win his way to its heart. It began to seem certain to him that he never would have part or lot with those happy citizens. Nevertheless, the day came when he had given up self entirely, and then like a little child he was gently led by the hand within the gates, where presently he began by degrees to behold the light, "for the glory of God did lighten it, and the Lamb is the light thereof."

Sometimes thought looked back to that healing of the friend fifteen years before, and wonder would arise that the truth had not then been seen and felt, and the apostle's searching question came, "Who did hinder you that ye should not obey the truth?" This question remained unanswered for some time, for more important thoughts called for attention and study; but the student waited in patience and meekness, knowing that every question will be answered in its own proper time, "for there is nothing covered," Jesus declared, "that shall not be revealed; and hid, that shall not be known."

One evening one of the "angels of His presence" (Science

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and Health, p. 174) brought to thought the picture of Moses in the desert when he came upon his first great marvel,—the sight of the burning bush. "And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt." This is the natural impulse of the human mind in presence of anything unusual. It is the motion which is usually styled among men "natural curiosity." It was inevitable at this point that the writer should recognize the parallel between his own experience fifteen years ago and that of Moses. What was it but the bush that "burned with fire" which he beheld in the marvel of the healing of his friend? Was not that too the manifestation of divine Love, the eternal ardor which glows continually but does not harm? Surely God is "the same yesterday, and today, and forever," and with Him is "no variableness, neither shadow of turning." What then had caused his eyes to be "holden" that they could not see at the time that his friend's healing was surely one of the manifold manifestations of divine Love? Let us look and see: "And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

Is not the answer now plain? If Moses had refused or failed to put off his shoes, would he have been chosen to lead his people out of bondage? Could he have gained the spiritual sight which beheld "the pillar of the cloud by day" and "the pillar of fire by night"? But we read that he "hid his face; for he was afraid to look upon God." In the presence of the manifestation of the power and the love of God, he was meek enough to silence the clamor of the corporeal senses, to turn aside from the assertedly godlike human reason, to worship and to fear only the ever living and true God, and to have no other gods before Him. Therefore he was accepted of God, understanding and power were given him, and God said to him, "Certainly I will be with thee."

The answer to the oft-repeated questions, Why did not all people believe who beheld the mighty works of Jesus? Why do not all those believe who behold or who experience the power of God in Christ Jesus today? is found here: They refuse to put off the "shoes" of natural curiosity and intellectual criticism. They refuse to cast down, break in pieces, and turn from the idol of human reason; to humble themselves before, to fear, love, and worship, the only living and true God.

In Science and Health (p. 200) Mrs. Eddy says: "The suppositional antipode of divine infinite Spirit is the so-called human soul or spirit, in other words the five senses,—the flesh that warreth against Spirit. These so-called material senses must yield to infinite Spirit, named God."

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[Written for the *Sentinel*]

Offertory

EMILY HOUSEHOLDER

O NEW-BORN day, my chalice filled
I bring unto thy shrine,
Repentant dew from night distilled
To be transformed to wine.

O ripening noon, my listening ear
Awaits thy harvest call
To fields already white and near,
That not one grain may fall.

O vesper bell, unto thy song
I blend my own of praise,
To hear the echo sweet, Well done,
Rest now in Sabbath ways.

Selected Articles

[Judge Clifford P. Smith in *Omaha* (Neb.) *World-Herald*]

The second of the letters against Christian Science written for your columns by a Lutheran minister has disclosed the hiatus in his thinking. Evidently the crux of his whole contention is the unproved assumption that the Son of God is God. A member of the clerical profession who can fail to notice such a logical chasm as that has no license to speak against other people's religion. He needs to reconsider his own.

It is quite true that Jesus spoke of himself as the Son of God. In my former letter I cited John x. 36, where he said, "I am the Son of God," as a denial and correction of the charge that he claimed to be God. There is no process by which these words can be converted into a claim that he was God. Even the Jews who were trying to get proof of their accusation did not attempt to put that construction upon them. In order to understand the word "Son," as used by Jesus, we must consider his use of the word "Father," for each of these words is the counterpart and complement of the other. In the gospels we find that he spoke not only of "my Father," but of "the Father," "our Father," and "your Father;" and he used these titles interchangeably. This fact of itself proves that he did not regard himself as God.

It is also to be proved that Jesus spoke of other men as sons or children of God, and he expressed his whole aim and object in the words, "that where I am, there ye may be also." Furthermore, the words "Father" and "Son," as Jesus used them, expressed both kinship and likeness, both relation and kindred nature. They denoted that the nature of God is imaged or reflected by man; that is, by the real man. This is what Jesus meant when he said, "He that hath seen me hath seen the Father."

The object then of what is called the incarnation was fulfilled when God was made manifest to human thought through man; and the atonement, or at-one-ment, was revealed when the real man was proved to be inseparable from God and entirely separate from evil; in other words, written by Mrs. Eddy concerning the great Teacher, "through the magnitude of his human life, he demonstrated the divine Life" (Science and Health, p. 54).

The writer of the letters in question also said, "In John viii. 23 Jesus declared his deity in so many words: 'I am not of this world.'" This is an apt illustration of the way in which the simple and evident meaning of what Jesus said has been perverted by centuries of elaborate interpretation. On the face of these words there is no claim that he was God, and it is to be observed that he used the same words with reference to his disciples: "They are not of the world, even as I am not of the world." Did he mean to deify them?

The only saying of Jesus cited by our censorious friend which furnishes any evidence in support of his contention was this: "I and my Father are one." But in order to bend this saying into consistency with the doctrine in question, it has to be construed as if Jesus had said, "The Father and I are the same," "God and I are identical," or, "I am God." If the Master's words, "I and my Father are one," stood alone, the meaning which has been given them would be more defensible than most of the other attempts to find in his sayings a confirmation for his deification. But this is not the natural meaning of his words, and they do not stand alone. For example, Jesus said, "The glory which thou gavest me I have given them; that they may be one, even as we are one." Did he mean that we may lose our identity, or become the same as God? Surely not.

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Our clerical critic has also challenged me to explain the words used by the disciple Thomas as shown by John xx. 28: "My Lord and my God." My reply is that these words were a mere exclamation, not involving the assertion of any fact, much less the proposition for which the reverend gentleman contends. It is to be observed that Jesus had previously sent word to Thomas and other men, as shown by the seventeenth verse of the same chapter, saying, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." It should be quite evident that Thomas did not mean to contradict his Master.

In order to determine whether Jesus is God, due weight should be given to his every utterance, and if there is any conflict between what he said and what was said by others, surely as Christians we must accept his utterances as conclusive and final. When the subject is approached in this manner it is to be observed that Jesus never said he was God; he spoke of himself as a man. Twice he virtually denied that he was God, and several of his sayings are flatly inconsistent with the theory of his deification.

When Christians give up their supernatural views of Jesus the Christ and accept him for what he was and claimed to be, they will begin to get the full benefits of his teaching and atonement. If any readers of the *World-Herald* wish to pursue this subject further, they are cordially invited to read the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, especially the chapter headed Atonement and Eucharist. This book can be found in most public libraries or at any Christian Science reading-room.

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[Ezra W. Palmer in *Sterling* (Col.) *Advocate*]

A pamphlet by Mr. ——, entitled "Why I am not a Christian Scientist," has been circulated in your city. It might be well for the gentleman to know that so long as he circulates or continues to voice the defamations given in his pamphlet, it would be impossible for him to be a Christian Scientist. Christian Scientists do not defame others, do not pervert the religious teachings of other churches, do not circulate falsehoods. They strive to live the golden rule and to obey and demonstrate the words and works of the great Master, Jesus the Christ. The pity of it is that exponents of religion in their attempts to injure Christian Science should permit themselves to resort to methods so unfair, and at the same time so contrary to the teachings and practice of the Master they profess to follow.

Christian Science came to the world because humanity needed a religion of works, a religion which would prove again the might of Spirit overcoming sin, disease, and death. This Mrs. Eddy gave to the world when she reinstated primitive Christian healing and proved that the healing power which Jesus and his apostles manifested was available here and now to free the sick, the suffering, the poverty-stricken, and the sorrowing. But the carnal, human mind has ever hated spiritual things, and as a result Mrs. Eddy was hated, persecuted, and maligned, as the Master was before her and as every pioneer of truth has been throughout the ages. But persecution, defamation, and abuse have not stopped the growth of Christian Science, and will not stop it. This great religious movement will continue its course, unparalleled in history except in the early spread of Christianity, of purifying human thought until the happy state foretold by the prophet Jeremiah is made manifest: "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord."

Critics of Christian Science, whether evangelists or pamphleteers, should pause in their efforts, and seriously ask themselves if it would not be better for them to seek to emulate the good works of Christian Science instead of belittling them. The best system of religion will ultimately prevail, despite unfair attacks. If these critics cannot heal the sick, it behooves them to recognize that the cause of their failure is not Christian Science, but their own misconceptions of the plain teachings of the Master they profess to follow. Their plain duty, therefore, is to conform to the command of Christ Jesus when he said: "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." When they have accomplished this they will find they have no quarrel with Christian Science, but are living in conformity with it. Until they do bring their teachings and practice of Christianity into harmony with the Master's teachings, they will continue to have the troubles which result from living in glass houses.

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[Thorwald Siegfried in *The Aberdeen* (Wash.) *Herald*]

A statement as fairly applicable to poverty as to disease appears on page 460 of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and reads: "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being." The conclusion of the same paragraph denounces "the superficial and cold assertion, 'Nothing ails you.'"

Now the "truth of being," an apprehension of which solves every problem, is not mere truth about relative things and sensible phenomena, but is "the" truth of which the Bible has much to say, which Jesus acknowledged as the very essence of his being and recognized as eternal, and a knowledge of which, he stated, would make us free. It is that truth which, when applied to any human relationship, brings absolute perfection to light. So wide is its application that in Christian Science it is always begun with a capital letter, Truth, when used as a synonym for God; and as men have perceived its application to human affairs they have chosen for its transforming effulgence those names which brought to them some hint of its power, none of which is better known or loved than that by which we call Jesus of Nazareth,—the Christ.

Christian Science does not consist in a mere repetition by rote of the words "nothing ails you," but by degrees it brings about a scientific understanding of all human relationships, including those of the business world. In the light of that understanding, poverty is not only imaginary; it is an illusion, from which one awakes just as he awakes from any other dream, when he learns that it is a dream and not the reality it seemed to be. To relieve a dreamer of his distress the most sensible course is to wake him up. The experiment of waking up to the truth about disease of "mind, body, or estate" can be easily made, and always brings about a better state of affairs.

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[Carl E. Herring in *Omaha* (Neb.) *World-Herald*]

A sermon preached in Omaha in opposition to Christian Science assumed such a bias as to call for a few words of comment. It would seem that we might all agree to certain axiomatic propositions,—as that one should not make solemn and reiterated statements that the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is such a mass of jumbled confusion that no one can understand it, and then proceed for over two hours to expound its fundamental teachings and denounce them.

Further, the dispassionate listener is apt to be put on

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inquiry when the church that admittedly has failed in its duty to obey the command to "heal the sick," admits that Christian Science is endeavoring to meet that duty, and yet denounces this religion as unscriptural and contrary to the teachings of Jesus. It brings one near enough to the shores of Galilee to hear the Pharisees say, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils," and thus history repeats itself. "Whereas I was blind, now I see," has been accepted for centuries as the final word of argument, and so long as Christian Science submits to this test, it ill becomes any other church to denounce as blasphemous the works which it admits Jesus commanded and which it has failed to do.

No prolixity of discourse is needed to prove the fundamental teachings of Christian Science, nor should these be the occasion of any surprise or as if a mystery had been uncovered. That Christian Science teaches that God is Spirit, Life, Truth, is indeed true. The mystery lies in the fact that a minister of the gospel of a Christian church in an unusually intelligent community should find fault with the proposition. It is safe to say that there is not a member of the infant class in the critic's Sunday school who does not know that "God is love," and probably not one of them ever heard of Science and Health.

There is nothing in Christian Science that is not in the Bible, and Mrs. Eddy does indeed define God as All-in-all, omnipresent, omniscient, omnipotent, all-loving, eternal, Principle, "the great I AM" (Science and Health, p. 587). Do the schools of theology limit God in any of the above particulars?

Moreover, it is quite true that Christian Science draws a very sharp line of demarcation between the real man, made in the image and likeness of God, and the carnal or mortal man. In common however with the other teachings of Christian Science there is no originality in this. "The carnal mind is enmity against God," Paul declared, "for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." What a wonderful theme for a denunciatory sermon if Mrs. Eddy had written that instead of St. Paul!

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[John L. Rendall in *The Grinnell* (Iowa) *Register*]

In a recent issue I find an article under the caption, "A Marshalltown Plan," which mentions a proposed sick benefit association to be promoted by churchmen of that city. Commenting on some phases of this proposed plan, the Rev. Mr. —— is quoted as stating: "The time has arrived for members of the Christian churches to do some healing in the practice of their religion as the Christ did. Preaching and teaching religion are all right and have their place in the work. Healing the sick also seemed to be one of the practices of the Christ, and should be followed by those who follow him." He further states: "The Christian Scientist seems to have grasped the idea that it is the function of faith and religion to destroy disease, but has gone about it along impractical lines in denying that sickness and disease is a material fact, when the Bible is full of accounts of it. However, the Christian Scientist is doing a good work in so far as the minds of the people can be lifted from their imaginary ills, and it remains for the members of Christian churches generally to roll up their sleeves and go about the practical business of curing those who are sick in fact."

It is evident from the above that this clergyman has awakened to the fact that the religion of Christ Jesus is a healing religion, and that the healing of the sick should go hand in hand with the reformation of the sinner. I would like to point out to him that during the past fifty years the Christian Science religion as discovered and founded by Mrs. Eddy, and as explained in "Science and Health with Key to the Scriptures," has consistently practised Christian healing as part of its redemptive mission and is in exact accord with the teachings of Christ Jesus that he mentions.

If our reverend friend will carefully read the text-book above mentioned, he will find that Christian Science does not deny sickness or disease as a seemingly "material fact." It does, however, deny that sickness and disease are any part of God's spiritual creation, and therefore it denies that these are any part of the eternally real, though to the human sense of things they seem to be very real. It is equally certain that humanity as a whole needs to have its thought lifted above matter, or so-called material things, to the contemplation of the realities supernal.

Now as to the statement that the Christian Scientist has gone about this healing work "along impractical lines," I will say that if the healing work demonstrated by Jesus was impractical, if that of his disciples was impractical, if all those instances of spiritual healing mentioned in the Bible were impractical, then also the healing of Christian Science is impractical, for it is all identical and based upon the same infinite, divine Principle. If it is true that "the time has arrived for members of Christian churches to do some healing in the practice of their religion as the Christ did," as the reverend gentleman states, then the time has arrived for members of Christian churches as a whole to adopt the methods of Christian Science, for the very good reason that these methods have brought about the most practical results possible in the overcoming of "all manner of disease among the people." The history of Jesus' life-work and that of his disciples, and the history of the early Christian church for three hundred years after Jesus' time, establishes the fact that healing the sick by spiritual means must be considered an integral and fundamental part of the Christian religion. This healing work should never have been discontinued by Christian churches.

It should not be a difficult matter to convince the ordinary church-member that those people who were healed by Jesus and his disciples were healed of what they believed to be real diseases and not of "imaginary ills." So too it would be an extremely difficult matter to convince the beneficiaries of Christian Science that the ills of which they were healed could be properly classified as "imaginary ills," as this term is ordinarily understood. Considered from the standpoint of their experiences and the opinions of the doctors who diagnosed their cases, these ills seemed to be very real. It is a matter of proof that very many if not all of the diseases which doctors have considered incurable or extremely difficult to cure, have been healed by the power of God as demonstrated in Christian Science,—and why should this not be so, since God is omniscient, omnipotent, and omnipresent Love?

How it is possible for this clergyman to find a more practical method or one that will produce more positive and definite results than those already produced in Christian Science, is difficult to comprehend. Any attempt to combine spiritual healing with material remedies must fail, for the reason that such an attempt is in effect trying to serve both God and mammon, which the Bible states cannot be done. If our friend understood more fully what Christian Science is accomplishing, and was more familiar with its methods, he would discover it to be consistently Christian in every respect, and would then find much more in its teachings to commend than he has already found.

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Editorial

"I press toward the mark"

THERE is a tendency at times, with some Christian Scientists, in their honest desire to make known what great things Truth has done for them, to hark back too persistently to the past, to recall and rehearse with painstaking detail the sufferings endured or the trials undergone, until quite unawares both narrator and listener have etched upon their consciousness as a vivid reality thoughts which are as an open door inviting the return of the illusion of sickness or sin. Gratitude for deliverance from the thraldom of evil is right, but there is need for care lest unwittingly too much power is ascribed to that which in the light of the omnipotence of good cannot be otherwise than an illusion, and thereby what has been admitted to thought manifests itself in the body. Our Leader's wise foresight safeguarded public testimony-giving by excluding "a description of symptoms or of suffering" (Manual, Art. VIII, Sect. 24), and obedience to the spirit of this by-law should put us on guard against its violation in personal conversation.

The path to the goal in Christian Science leads ever onward, and he progresses most rapidly who casts from him the outgrown habits and beliefs of an inglorious and painful past and is clothed upon with new hopes and aspirations that strengthen and encourage him against the seen and unseen obstacles with which error would retard his progress. He knows that he cannot win freedom if he is constantly retracing his steps to seek out and display the bonds from which he has been delivered. Rather does he regard every victory over temptation as a mile-stone to mark his advancement, a fresh occasion for gratitude and rejoicing. Even so desire may outstrip achievement, and because he has fallen so far short of the perfection for which he is striving, he may magnify his seeming failure until, disheartened and discouraged, he drops out of the race.

In his letter to the Philippians the apostle Paul gives us a glimpse of his personal experience that is comforting in its very humanity. In his zeal to atone for past errors he had given earnest heed to the demand that the followers of the Master be perfect even as the Father is perfect, and apparently this was the task to which he had addressed himself. There had been mistakes doubtless, failures to realize the truth at all times; but he held to the course marked out for himself, and there is inspiration and a touching humility as well in his confession of faith: "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark." Paul had the forward vision. The trials and disappointments of the past were behind him; they had ceased to be, so far as he was concerned. With his face set toward the goal, he pressed on, until he had indeed "apprehended," had laid hold on the truth of being, and in "the valley of the shadow of death" could triumphantly declare: "I have fought a good fight, I have finished my course, I have kept the faith."

In our own age we have been privileged to witness the forward vision, the "good fight" of another valiant soldier of the cross, and in one brief sentence (Science and Health, p. 226) our revered Leader has outlined for us her vision and the inspiration through which it was attained: "I saw before me the awful conflict, the Red Sea and the wilderness; but I pressed on through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged."

"I pressed on"! There was no looking behind, no fearful holding back because of future conflicts, but a steady onward movement until the goal was won. This is the lesson for us today. Progress is inevitably onward. "In Christian Science," Mrs. Eddy points out, "there is never a retrograde step, never a return to positions outgrown" (Science and Health, p. 74). So that our faces are set toward the light, and our trust is in Truth, we can but attain. The past is behind us, and though the future may loom large, in reality it is only with today and its problems that we have to do, "for the morrow," the Master taught, "shall take thought for the things of itself." Perfection is a plant of slow growth, but its fruition is possible, else it would not have been demanded.

ARCHIBALD MCLELLAN.

"Out of the depths"

No one can familiarize himself with the book of Isaiah without being impressed that he has come into touch with a man of remarkable vision, one whose spiritual intuition was no less authoritative than rare. He had a comprehensive mental grasp of the problems of a race, and with prophetic exaltation and triumph of thought he portrayed the human status, and in a burst of glowing appeal called thrillingly to his people, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." He was acquainted with the whole gamut of material ambition, pride, impulse, and asserted power, could speak knowingly of the burden of Tyre, of Babylon, and of Egypt, and name all the woes that attend the transgression of divine law.

Moreover, this prophet knew the source and power of the redemptive light which had already dawned upon his east, its ability to dispel every darkness of human sense, and so could comfort and inspire all the children of sorrow and of want. Voicing the word of Truth, he could say to the fearful and discouraged, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." His attitude toward every condition of afflicted sense witnesses to his clear realization of that truth supreme, enunciated by Mrs. Eddy when she writes, "God is at once the center and circumference of being" (Science and Health, p. 203), and here he based his word of gladdening assurance for those whose feet had reached the level of despair.

"Who is among you," the prophet cried, "that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." These wondrous words bring vividly to remembrance the seemingly inexplicable fact that today there are those who, though God-fearing and obedient so far as they are conscious of their own purpose and desire, find themselves submerged, to human sense, in a sea of suffering, in a darkness that knows no light. "Out of the depths" there is sometimes heard again the agonizing cry, "My God, my God, why hast thou forsaken me?" and for many this is the supreme test of faith.

The delayed healing which is this cross for some, cannot be duly considered apart from the practitioner's "little faith" as Jesus described it; nevertheless it may witness not only to that inadequacy of present spiritual apprehension which must surely impel us all to "prayer and fasting," but to the seeming subtlety with which sin deceives; the possibility of latent unrecognized doubt, intellectual pride, longing for sense-satisfaction, or a looking to personality rather than to Principle for aid. Certain it is that the heart of educated material sense is desperately wicked, and in view of this the

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holding of either practitioner or patient as responsible may well be eschewed. Evil is still "a liar, and the father of it," but over against seemingly tenacious error stands that unchanging almightiness of divine Truth, that unforgetting faithfulness of infinite Love, which none can doubt and upon which therefore the afflicted can "stay."

It is interesting that the great prophet does not question the possibility that to the God-fearing and obedient such an experience may come, and yet more, that he assumes the certainty of one's finding the solution of the hardest problem in faith's insistent reversion to the undisturbed integrity of God and His man. "The law of the Lord is perfect;" His judgments are "righteous altogether." This is the rock against which the waves of incredulity must ever beat, as they have ever beaten, in vain. There can be no afflictive experience from which I may not wrest a blessing, if in its every pang I am holding to the indisputable fact that "the Lord is my light and my salvation."

The heart of the gospel is reliance upon God, and Christian Science is but an emphasis of this fact. With the prophet it counsels him whose suffering has not yielded in the least, perchance, to the faithful ministry of others, daringly to appeal his case to the tribunal of Truth, to "stay upon his God."

JOHN B. WILLIS.

Harvest Lessons

THE great Teacher had much to say about sowing and reaping, and it is well for us to cling to the fact that the good seed and its fruitage were given first place in his discourses and their permanence was shown. It is true that he exposed the work of the enemy,—the sowing of tares while men slept,—but he told in no uncertain terms of the annihilation of evil, whatever its manifestation, when he said that the angels would gather out of his Father's kingdom "all things that offend;" not merely a few of them, but all, and that then would follow the triumph of the righteous, when they shall "shine forth as the sun in the kingdom of their Father."

Of old the promise was made to Noah that "while the earth remaineth, seedtime and harvest . . . shall not cease." In a paragraph where this promise is cited, Mrs. Eddy outlines in mental terms the great world-struggle and says (Science and Health, p. 96), "Love will finally mark the hour of harmony, and spiritualization will follow, for Love is Spirit." In a long discourse found in the thirteenth chapter of Matthew, Jesus says, "The harvest is the end of the world." This would imply that many existing conditions have been of slow growth, that is, to mortal sense, and these are the ones which most need to be reckoned with. In Christian Science we know that only good is eternal, but its upspringing in human consciousness often seems to be very slow. Christian Scientists however take refuge in the account of creation given in the first chapter of Genesis, where the seed brings forth "after his kind" and all the divine creation is pronounced good. In human history we read of thorns and thistles, but we are told that these are the outward manifestations of disobedience to God's law on the part of mortals.

It may be remarked here that many of the discords which spring up, whether sickness or sin, are due to ignorance of God's law rather than to wilful transgression; but just the same these must all be "rooted up," as the Master declared, not allowed to multiply in the soil of human belief, and this rooting up constitutes in large part the work of the Christian Science practitioner. It is at least an indispensable preliminary to the sowing of the good seed. Long ago Christ Jesus said that the harvest was plenteous but the laborers were few. On another occasion he reminded his disciples that "one soweth, and another reapeth," and this is a vital lesson for us today. If we are ever tempted to murmur because the results of our sowing do not quickly appear, we may well ponder Jesus' words, "I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors."

How often do we remind ourselves that we are reaping in gladness that which "holy men" of olden time sowed in tears, and that our richest harvest of health, holiness, and happiness comes from the fields of spiritual experience sown by Christ Jesus. In admitting this with all thankfulness we must not forget that we were wandering in the barren deserts of material belief until we were led back to the Master's sowing by Mrs. Eddy's inspired teachings, and who that knows Christian Science would deny the boundless blessings which have in this way reached humanity, for the reaping of this harvest brings abundant supply for all human need.

There are at this hour many indications that the final harvest time draws on apace, the chief of these being the fact that the harvest of the good seed sown by "the Son of man" is being reaped; also the further fact that when human wisdom fails to deal with the "tares," as fail it must, the angels, "God's thoughts passing to man" (as we read on page 581 of Science and Health), come to our aid and with divine wisdom make eternal separation between God's ideas and "the children of the wicked one," between this false mortal concept and our true selfhood in God's likeness. This is the hour of separation, and in God's way and time will follow the harvest song of rejoicing over the unending triumph of Truth and Love.

ANNIE M. KNOTT.

Among the Churches

Current Notes

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

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

SUPERIOR, WIS.—The corner-stone of the new Christian Science church under construction at the southeast corner of John Avenue and Nineteenth Street was laid this morning [Sept. 29] at eleven o'clock. Work on the structure is advancing rapidly and it will be ready for occupancy by Dec. 15.—*Superior Telegram.*

TEXAS.—An increasingly friendly attitude toward Christian Science on the part of the press of Texas is reported. Many of the newspapers have quoted copiously from *The Christian Science Monitor,* while some of our foremost dailies have published Christian Science lectures in full. Other matter pertaining to Christian Science activities, and also articles expressive of the Christian Science attitude in regard to prevalent health theories and practices, have been courteously received by editors and published.

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Through distribution committees there have been sent out 258 *Sentinels*, 1,113 *Monitors*, 321 copies of "Christian Science: Its Legal Status," 100 *Journals*, 3 subscriptions to the *Monitor*.

There have been placed in Texas libraries, through donations from the Trustees under the Will of Mary Baker Eddy, 66 copies of Science and Health, together with 18 copies of the German edition of Science and Health; 258 volumes of other works by Mrs. Eddy; 27 copies of "The Life of Mary Baker Eddy" by Sibyl Wilbur; 20 subscriptions to the *Journal*, 14 to the *Sentinel*, and 19 to the *Monitor*.

State Committee on Publication.

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The Lectures

Chicago, Ill.

Bliss Knapp delivered two lectures on Christian Science under the auspices of Fourteenth Church of Christ, Scientist, in the assembly hall of the Ravenswood School. Ernest C. Moses in introducing the lecturer said:—

A modern writer has said: "You cannot dispose of a great man by traducing him; you cannot get rid of a great question by ignoring it; you cannot thwart a great cause by misrepresenting it. The man, the question, the cause will persistently recur and will not down." All of this applies to the man Christ Jesus and to the Christianity which he established; and because Christian Science by the will of God is today giving to mankind clear explanations of the nature and power of the Christ-man, and is reestablishing primitive Christianity in human consciousness by demonstrations of its divine Principle in the healing of sin and sickness everywhere, this Science persistently recurs "and will not down."

The wonderful vitality of this Science of Christianity is not due to any might or power of human personality and organization. It exists and succeeds because it is an exact demonstrable Science, a revelation from God, divine Principle, which meets the great need of humanity for health, morality, happiness, and true prosperity. Christian Science demonstrates the tender, compassionate love of God; and to understand it is to love it, for it sweetens life, satisfies every aspiration of the heart, elevates human character, heals the body, and overcomes all the inharmonies of mind and estate. We can all know and feel this in some degree right here this afternoon. This cause, which is surely unfolding to mortals the true nature of God and His Christ, was established through the wisdom, patient love, faith, and fidelity of one consecrated Christian woman. Mrs. Eddy discovered and founded Christian Science, and she initiated and established every one of its institutions.

Donald M. Jones, first reader, said in introducing the speaker at the second lecture:—

The interest shown in a Christian Science lecture is indicative of the fact that those who come are seeking to know more about this movement which includes in its beneficences redemption from fear, disease, discouragement, worry, lack, and similar conditions which are wont to burden the hearts of mankind.

Our Declaration of Independence states: "We hold these truths to be self-evident; that all men are created equal; that they are endowed, by their creator, with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." Christian Science brings to us a fuller realization of these rights and of how they may be acquired here and now, that we may have freedom and joy and life through the knowledge of God and the correct understanding of the words and works of Christ Jesus, who said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." He also said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." It is evident that this Comforter was not to have mortal form, because He shall, as Jesus said, "abide with you forever," and he defined this Comforter in the fourteenth chapter of John as the "Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

Now Christian Science is proclaiming to the world today that the Comforter has come, "even the Spirit of truth," and that we may now come into our heritage as children of God and prove our dominion over sin, sickness, want, woe, and fear.—*Correspondence.*

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Brockton, Mass.

William H. Dawes, first reader of First Church of Christ, Scientist, in introducing Dr. Francis J. Fluno, who lectured on Christian Science, said in part:—

There is ever present in the human thought a desire for better conditions, or a longing hope that in some place or time in the dim future we may be able to lead better lives; but the apostle says that "now is the accepted time; behold, now is the day of salvation." In the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy tells us that this saying of Paul does not mean "that now men must prepare for a future-world salvation, or safety, but that now is the time in which to experience that salvation in spirit and in life" (p. 39). Right now, in our present day, we may gain freedom from the ills that seem to be the heritage of mortal flesh, and acquire a workable knowledge of God.

That Christian Scientists have attained, in some degree at least, the realization of these hopes and aspirations, is evidenced by their improved lives, mental, moral, and spiritual, as well as physical. When this experience is gained, they know that "joy is no longer a trembler, nor is hope a cheat" (Science and Health, p. 298), for they have reached a demonstrable understanding that God is infinite Love, infinite good, and sends only good to His children. Christian Science is not an experiment, nor is it a human theory or doctrine or blind belief, but it is preeminently a practical religion that can be taken into the daily life, and that enables mankind to solve the problems and overcome the difficulties that so frequently arise. It has no controversy with other beliefs, nor do Christian Scientists seek to proselyte, but they have received untold benefits and blessings which they are willing and ever ready to share with their fellow beings.—*Correspondence.*

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Lectures to be Delivered

ARKANSAS—Walnut Ridge: Prof. Hermann S. Hering, Sharum Theater, 8 p.m., Nov. 18.

CALIFORNIA—Berkeley (Society of University of California): William D. McCrackan, Edifice First Church of Christ, Scientist, Bowditch Street and Dwight Way, 8 p.m., Nov. 13.

Los Angeles (Fifth Church): George Shaw Cook, Woman's Club House, 7078 Hollywood Boulevard, 8 p.m., Nov. 15 and 16.

Oakland (Second Church): William D. McCrackan, Oakland Municipal Auditorium, 8 p.m., Nov. 14.

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Pasadena: George Shaw Cook, Church Edifice, Oakland Avenue, near Colorado Street, 8 p.m., Nov. 18.
South Pasadena: George Shaw Cook, Woman's Club House, 8 p.m., Nov. 19.
CONNECTICUT—Bridgeport: William R. Rathvon, Lyric Theater, 8 p.m., Nov. 14.
Derby: Frank Bell, Unitarian Church, Atwater and Seymour Avenues, 8 p.m., Nov. 11.
New Haven: William R. Rathvon, Hyperion Theater, 3 p.m., Nov. 14.
ENGLAND—Bournemouth, Hampshire: Clarence W. Chadwick, King's Hall, Royal Bath Hotel, 3 p.m., Nov. 11.
Kingston-on-Thames, Surrey: John W. Doorly, The Assembly Rooms, Surbiton, 8:30 p.m., Nov. 30.
London (Fourth Church): Col. William E. Fell, Municipal Hall, Tottenham, N., 8 p.m., Nov. 25.
London (Sixth Church): John W. Doorly, Baths Hall, Latimer Road, Wimbledon, S.W., 8:30 p.m., Nov. 25.
ILLINOIS—Aurora: Jacob S. Shield, East Aurora High School, 8 p.m., Nov. 9.
Chicago (Fourteenth Church): Dr. Francis J. Fluno, Ravenswood School, Montrose Avenue and Paulina Street, 8 p.m., Nov. 16.
Chicago (Fifteenth Church): Bicknell Young, Masonic Temple of Austin, Central Avenue and Fulton Street, 3:30 p.m. and 8 p.m., Nov. 13.
Harvard: Bicknell Young, Saunders Picture Theater, 8 p.m., Nov. 16.
Palmyra: Hon. Clarence A. Buskirk, Opera House, 8 p.m., Nov. 18.
Pontiac: Dr. Francis J. Fluno, Folk's Opera House, 8:15 p.m., Nov. 15.
Riverside: Bicknell Young, Town Hall, 8:20 p.m., Nov. 15.
INDIANA—Bloomington: Dr. Francis J. Fluno, Crescent Theater, 8 p.m., Nov. 16.
Hammond: William R. Rathvon, Masonic Temple, 8 p.m., Nov. 16.
Peru: Prof. Hermann S. Hering, Wallace Theater, 8 p.m., Nov. 19.
Rockville: William R. Rathvon, Rockville Opera House, 8 p.m., Nov. 18.
Vincennes: William R. Rathvon, Court-house, 8 p.m., Nov. 19.
Warsaw: Bicknell Young, Circuit Court Room of Court-house, 3 p.m., Nov. 14.
IOWA—Ames: Bicknell Young, High School Auditorium, 8 p.m., Nov. 18.
Sioux City (First Church): Bliss Knapp, Auditorium, 3 p.m., Nov. 14.
Waterloo: Bicknell Young, Waterloo Theater, 8 p.m., Nov. 19.
LOUISIANA—New Orleans: Prof. Hermann S. Hering, Church Edifice, Nashville Avenue and Garfield Street, 8 p.m., Nov. 15 and 16.
MASSACHUSETTS—Athol: Charles I. Ohrenstein, Moose Hall (Cook's Block), 8:15 p.m., Nov. 16.
Lynn: Charles I. Ohrenstein, Odd Fellows Hall, corner Market and Summer Streets, 8 p.m., Nov. 18.
Stoneham (auspices Reading Church): Willis F. Gross, Old Armory Hall, Main Street, 8 p.m., Nov. 19.
MICHIGAN—Traverse City: Hon. Clarence A. Buskirk, Grand Opera House, 8 p.m., Nov. 8 (instead of Nov. 9).
MINNESOTA—Willmar: Bliss Knapp, Church Edifice, 8 p.m., Nov. 16.
MISSOURI—Kirkwood: Hon. Clarence A. Buskirk, Church Edifice, Clay and Washington Avenues, 3 p.m., Nov. 14.
St. Louis (First Church): Hon. Clarence A. Buskirk, Church Edifice, Kingshighway and Westminster Place, 8 p.m., Nov. 15 and 16.
NEW JERSEY—Camden: Charles I. Ohrenstein, Towers Theater, Broadway and Pine Street, 3:30 p.m., Nov. 14.
Hackensack: Willis F. Gross, Oritani Hall, 8:15 p.m., Nov. 15.
Jersey City: Willis F. Gross, Bergen Lyceum, 651 Bergen Avenue, 8:15 p.m., Nov. 16.
Newark (Second Church): Frank Bell, Paramount Theater, corner Broad and Hill Streets, 3:30 p.m., Nov. 14.
Ridgefield Park: Jacob S. Shield, School No. 4, Lincoln Avenue and Austin Street, 8:15 p.m., Nov. 15.
Rutherford: Charles I. Ohrenstein, Masonic Hall, 8:15 p.m., Nov. 13.
NEW YORK—Albany: Jacob S. Shield, Harmanus Bleecker Hall, 3:30 p.m., Nov. 14.
Hudson Falls: Clarence C. Eaton, Court-house, 8 p.m., Nov. 8.
Kingston: Charles I. Ohrenstein, High School Auditorium, 8 p.m., Nov. 15.
Mount Vernon: Clarence C. Eaton, Westchester Theater, South Fifth Avenue, between First and Second Streets, 3:30 p.m., Nov. 14.
Newburgh: Clarence C. Eaton, Academy of Music, Grand Street and Broadway, 8 p.m., Nov. 14.
New York (First Church): Clarence C. Eaton, Church Edifice, 1 West Ninety-sixth Street, 8 p.m., Nov. 15.
Tonawanda: Jacob S. Shield, High School Auditorium, 8:15 p.m., Nov. 19.
OHIO—Ashtabula: Charles I. Ohrenstein, Church Edifice, 18 Elm Street, 8 p.m. (central standard), Nov. 8.
Bellevue: Frank Bell, High School Auditorium, 8 p.m., Nov. 19.
Youngstown: Frank Bell, Masonic Temple, 8:15 p.m., Nov. 18.
OREGON—Ashland: William D. McCrackan, Elks Temple, 8 p.m., Nov. 16.
Grants Pass: William D. McCrackan, Opera House, 8 p.m., Nov. 15.
PENNSYLVANIA—Corry: Frank Bell, Library Theater, 8 p.m., Nov. 15.
Erie: William R. Rathvon, Masonic Temple, 8 p.m., Nov. 15.
Sharon: Jacob S. Shield, Morgan Grand Opera House, 8:15 p.m., Nov. 18.
West Chester: Clarence C. Eaton, Opera House, 8:15 p.m., Nov. 18.
Wilkes-Barre: Jacob S. Shield, Church Edifice, 185 South Franklin Street, 8:15 p.m., Nov. 16.
SOUTH DAKOTA—Huron: Bliss Knapp, Opera House, Nov. 15.
Yankton: Bliss Knapp, Church, Sixth Street and Douglas Avenue, 8 p.m., Nov. 18.
TEXAS—Dallas: Prof. Hermann S. Hering, Dallas Opera House, 3 p.m., Nov. 14.
VIRGINIA—Norfolk: Willis F. Gross, Colonial Theater, 3:30 p.m., Nov. 14.
WASHINGTON—Bellingham: William D. McCrackan, Grand Theater, 8 p.m., Nov. 19.
Everett: William D. McCrackan, Everett Theater, 8:15 p.m., Nov. 18.
WISCONSIN—Eau Claire: Dr. Francis J. Fluno, Eau Claire Club Auditorium, 8 p.m., Nov. 9.
Portage: Dr. Francis J. Fluno, Home Theater, 2:30 p.m., Nov. 14.

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Testimonies of Healing

I first heard of Christian Science on Thanksgiving day, 1904. Within ten days after that I fell and injured my ankle. After being unable to walk for a week I decided to try Christian Science, and absent treatment was given. In half an hour after help was asked for I was entirely free from pain and could walk without difficulty. Two days later I went to see the practitioner on account of a slight strain in the hip, and at that time was healed of an ailment which had held me in bondage for ten years. Glasses which had been worn for nine years were laid aside in two months, although I had been told that they must always be worn for a bad structural defect.

I had no more help in Christian Science until three years afterward, when through great suffering, both physical and mental, I was brought back to the straight and narrow path of Truth. My healing was slow this time, but because of that I have gained more understanding of God and His relation to man and am learning to love mankind. In the fall of 1913 my ankle was injured twice, but each time it was quickly healed. These are only a few of the numberless instances in which Christian Science has helped me, and I am most thankful to God, and grateful to our dear Leader for this truth that meets our every need.

LOTTIE C. FORBES, Chicago, Ill.

I wish to corroborate my wife's testimony, and add that her precarious mental condition has been so changed through the application of Christian Science that she is not the same woman. As for myself, Christian Science found me embedded in the mire of materialism, breaking the ten commandments in thought and deed, burdened with debts, and despondent; but I was aroused through the healing of my wife.

Only faintly did I see the light of Truth for a number of years. I appreciated the uplift, but it seemed that my progress was halted, while others were forging ahead. At times things were very discouraging, until finally I was brought to the full realization that I had to choose between God and mammon. Since deciding to follow the ten commandments to the best of my understanding, I feel as if a mighty mountain had been lifted from my shoulders. I have been healed through Christian Science treatment of gall-stones, all trace of them disappearing within thirty-six hours after the first treatment; also all the old obnoxious habits have disappeared, among them the use of tobacco.

I hope I may live a life which will attest my sincerity. My heart is full of thankfulness to God, who revealed to our beloved Leader, Mrs. Eddy, this wonderful truth.

HARRY B. FORBES.

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In the fall of 1903, after being ill five years and undergoing two serious operations, I was healed through Christian Science of chronic stomach disorder and abnormal growths. My healing was instantaneous, but I had no knowledge of Christian Science previous to this time and could not seem to become interested in it, so being a regular attendant and member of another church, I finally gave it up. Five years later I accepted a position to sing in a Christian Science church and became very much interested in the services. Even then I did not give much time to study, but my little daughter and I called a practitioner when we needed help, and this was often, although there has never been a return of the growths or the stomach trouble.

In January, 1913, I was taken with what seemed to be nervous breakdown, as my work had been very heavy and I had not had time for the study of Christian Science. I tried one physician after another, growing worse all the time, and finally decided to try Christian Science again, after a physician said I could not be relieved of pain in the back of my head for three months. A practitioner was called and the pain left in two days, while in ten days I accepted a position. I have learned what it means to "continue" in God's word, and know that as I live in obedience to the spiritual law of harmony, as I am grateful for what I have and work at my problems with "patient continuance," I shall receive the bread of Truth, "which cometh down from heaven;" that as I "put off the old man with his deeds," I shall be clothed in the spirit of Truth and Love, for, as our Leader has said, "obedience crowns persistent effort with everlasting victory" (Miscellaneous Writings, p. 118).

I never before enjoyed such good health as I have in the past two years and a half, and I am more thankful than words can express for it and for the happiness which the study of Christian Science brings to my little daughter and myself.

S. ELIZABETH PARKER, Venice, Cal.

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Through a copy of the *Sentinel* which my husband found in a railway carriage while on a journey to the north of Scotland, several years ago, we learned of Christian Science, and since then we have had many proofs of its healing power.

One morning my little girl was quite suddenly seized with acute pain, and I immediately telephoned to a Christian Science practitioner for treatment for her. In three hours the pain became less acute and the child fell into a quiet sleep. Day by day the pain became intermittent and less acute, so that in a week she was able to be up for a short time and in a fortnight was down-stairs. She looked much thinner but felt quite normal in every way, except that she could not stand erect and there was a stiffness round the part where the pain had been.

A fortnight later there was every appearance of an abcess beginning to discharge. The practitioner told me to call in a doctor, to satisfy some relatives who were antagonistic to Christian Science. The doctor found my daughter quite normal but told me to keep her warm and in bed. The discharge continued for three days, but there was no pain. The doctor was in daily attendance, watching the case but prescribing nothing. On the third day he remarked to me that he could not understand how such a thing could have formed without great pain. Then I told him the facts and my daughter was asked to show where the pain had been. The doctor said: "Well, that is the appendix. It seems a mystery to me, but you have got rid of that discharge in the easiest and most natural way possible, and there is no doubt but you have been spared a very serious operation." Two days later the girl got up. She could stand quite erect and was absolutely free. This happened three years ago, and there has never been the least return of the trouble.

I feel very grateful for the courage given me at this time to rely wholly on Truth in the face of many seeming difficulties. Words could never express our thankfulness to God for this healing, and our gratitude to Mrs. Eddy for the discovery of this saving truth which is daily giving us a better understanding of God and man's relation to Him.

MARY GARDEN, Leith, Scotland.

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I wish to tell of a few instances in which the efficacy of Christian Science as a healing power has been proven in our home. My mother took up the study of this truth when I was six years old, and was healed of invalidism by reading the literature. When I was quite a child she awoke one night

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at ten o'clock to find me unconscious and to sense dangerously ill. She immediately began to treat me, at intervals rousing me and having me repeat "the scientific statement of being" (Science and Health, p. 468) with her. She continued her work until about two in the morning, when I was so much better that she lay down and slept the remainder of the night. In two days more I was entirely well. The illness was a serious throat condition.

In my home now with my two babies, Christian Science is an ever present help, for the little ones escape many things which mortal mind says children must have. When my elder child was four weeks old she passed a week with no movement of the bowels. At the end of that time fear entered in and material means were resorted to, but the same condition returned. My mother had been treating her, and about the fifth day of the second week she called my attention to a testimony in the *Sentinel* of a child with the same trouble, but much more serious, who was healed in Christian Science. After reading the testimony I felt that if the parents of that child could trust so firmly I certainly could with my small problem. In less than half an hour normal action was restored, and the child has never had the slightest return of the trouble. When my fear was allayed, the demonstration was complete.

Christian Science is a preventive as well as a curative. In October, 1913, a stubborn cold manifested itself with the children and would not yield to treatment. One afternoon my little girl manifested the usual symptoms of whooping-cough, but immediately I declared the truth, and as a result of the work which my mother and I did, my children suffered little inconvenience.

For the many proofs of God's loving care I am indeed grateful, also for our Christian Science literature. I thank God that there was one courageous and pure enough to give this religion to the world, and I want to learn more each day of this saving truth.

BLANCHE M. WETZELL, Kansas City, Mo.

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Before taking up the study of Christian Science (in 1912) I suffered from catarrh. Many kinds of medicine had been tried but all had failed to cure me. By the time I had read Science and Health through I experienced a great change. The disease at once began to disappear and the healing has been permanent. My slight understanding of Christian Science helps me to "cling steadfastly to God and His idea" (Science and Health, p. 495). I am deeply thankful to God, and grateful to our dear Leader, Mrs. Eddy, for this truth which makes us free.—LOUIS WAMPFLER, St. Joseph, Mo.

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When Christian Science came into my life, the clouds of sense hung so dark and so heavy that little light seemed visible. I had been a church-member from childhood, and had dearly loved the services and tried faithfully to follow in the way I was taught; but I was constantly reaching out for something that would help to solve my many problems. I was teaching a class of eighteen little boys and was very successful in the way of keeping them interested in Bible stories, but when it came to the point of making these stories practical I failed. With tears I would ask myself why I could not help the boys to overcome temper, impatience, and selfishness, and would have to acknowledge that it was beause I did not know how to overcome my own sense of evil. After a few years it was my privilege to teach a class in a Christian Science Sunday school, and such a joy it was to me, for I had found the "key" with which to solve not only the mental problems but the physical as well, and for fourteen years I have been able to prove beyond a doubt that I have found the Christ-method of overcoming evil with good.

My healing was in some instances quite rapid, and in others it had to be a process of regeneration. I found that when willing to resign myself to God's wisdom and let His will, not mine, be done, I responded to the healing power of God's dear love. Inaction of the bowels, supposedly inherited, was quickly overcome, although pronounced incurable by *materia medica*. Many other ailments melted away into their native nothingness as I obtained a clearer sense of God and His Christ as revealed through our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Christian Science has taught me how to be faithful in the little things of every-day life and to make all work a sacred task. It has made me a better wife and truer friend. It has helped me to see the cowardice of sarcasm, the cruelty of criticism, and the danger of gossip. It has made me willing to look within, has given me courage to persist in overcoming false beliefs, and has also made plain that evil is not personal.

I am grateful for our periodicals, and also to those who contribute so faithfully and lovingly to them. Our Lesson-Sermons keep us close to God if we follow the light they reveal. Words fail to express my gratitude to Mrs. Eddy, who had the courage, faith, and love to stand by her convictions and prove to a weary, sin-sick world that God, divine Love, is omnipotent, omniscient, and omnipresent, and who has taught us how to trust Him.

F. LILLIAN LANCASTER, Utica, N. Y.

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I have received so many blessings since taking up the study of Christian Science about five years ago, that I feel I would not be doing my duty to my fellow men if I did not offer my testimony for publication.

I had suffered for more than ten years from a skin eruption, had tried many remedies, and had the services of about nine physicians, no one of whom was able to relieve the pain or check the spread of the disease, and I was finally told by the last physician that he thought my case incurable. A short time after this a friend advised me to try Christian Science and gave me some literature. I then secured a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy and began my studies systematically and earnestly, so that with the aid of a Christian Science practitioner I was healed in a few months. I had also been under medical treatment for chronic stomach and bowel disorders and hay-fever for about ten years before I knew of the power of Truth, but all of these ailments, and many others of a minor nature, were healed very quickly by Christian Science. I can truthfully say that I have not tasted medicine of any kind since I began to read Science and Health.

When I became interested in Christian Science I was engaged in the saloon business and had about all the habits which go with that business, such as gambling in all forms, drinking, and dissipating in general. I had no desire to give up any of these habits, because I thought I was enjoying them and that they were all right so long as I could afford them. Probably if the Scientist who mentioned Christian Science to me had said it would be necessary to give up my business or any of these habits before I could be healed I would never have taken it up, for I only wished to be healed of my diseases. It did not take very long, however, for me to find out that Christian Science is a great deal more than a physical healing agency, for I had read the text-book only a few weeks when I noticed that there was no longer any desire to gamble, drink, or do many other things that I had

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formerly enjoyed. Finally my business became uninteresting to me and I wanted to get away from it. I have now been out of it for nearly three years.

It was only a short time ago that our youngest daughter was sent home from school because she was not vaccinated, or more properly speaking the former vaccination did not take. We had her vaccinated, and the arm went through all the stages which *materia medica* holds to be necessary, but at no time did she suffer or become inconvenienced by the operation.

I am grateful for the many physical healings received since taking up this wonderful study; but when I think of the spiritual healing and regeneration, the physical seems indeed small. Before becoming interested in Science I had no God, no church, and not only myself but my wife and two daughters were in this condition; now we feel that we are becoming better acquainted with our Father-Mother God every day, and continually rejoice. I am also very grateful for our literature and our wonderful daily newspaper, for having had the privilege of class instruction, and last but greatest for the privilege of helping others.

SAM B. METCALFE, Louisville, Ky.

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[Translated from the German]

In April, 1910, I called on a specialist with my daughter, who was suffering from an affection of the eyes. After one year's treatment this physician declared that no further help was possible, as there was total atrophy of the optic nerve of the right eye. While my child was in such a distressing condition I heard of Christian Science through my brother-in-law, who advised me to give it a trial and see what it would do in this case. With full trust in God I went to a Christian Science practitioner and asked for treatment. This was in July, 1911. Three months later there was nothing left of the trouble, and the child now sees quite well with both eyes. Another of my children was healed within three days of a very serious difficulty.

In many instances I have been able to prove the power of Love, Truth, omnipotent good, thanks to the Discoverer of Christian Science, and my endeavor is to show my gratitude by holding fast to the teachings of Truth, thus partaking more and more of the fulness of God, to whom be glory.

FRAU SCHÄFER, Lehe a.d.W., Germany.

✧

It was several years ago that I accepted Christian Science. On various occasions I had been given up to die by attending physicians and surgeons. In April, 1908, I was suffering physically and mentally, and it seemed as if I could bear no more, having already undergone three severe operations and tried different treatments of a material nature, yet after all this being worse in every way than I was before. My home at that time was with Christian Science friends, and it was their love and kind ministrations and unselfish way of living which led me to try Christian Science for myself. I was suffering from a great mental sorrow, which never left me night or day, and I knew help must be had from some source, and that quickly. My healings have all been slow, but I am grateful for this, because it has been a great incentive for work and study on my part.

It has not been a royal road, but all the way I have learned something of real joy and peace. The mental burden was first lifted; then several of the old chronic ailments disappeared. Daily and hourly as I draw closer to God I gain in physical strength through spiritual refreshment. Christian Science helps me in every way. It sustains me morally, mentally, physically, and financially; more than all this it uplifts me spiritually. I am very grateful to all the dear friends who have helped me more than they know, and for the many blessings and privileges that have come to me in Science; also for the many useful activities that have come into my life, and the fact that I am able to some extent to help others as well as myself.

To God, the giver of all good and the healer of all diseases, and to our revered Leader, Mrs. Eddy, who has shown us the way to Truth, Life, and Love, I humbly lift up my heart and voice in loving praise.

RUTH H. BAILEY WALKER, Meredith, N. H.

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[Translated from the German]

In August, 1914, erysipelas manifested itself very severely on my face. The physician whom I called in designated the trouble as a very tedious and contagious one and interdicted my being with my relatives; but things took a different turn. I used no material remedies, but asked without delay for help from a Christian Science practitioner. My relatives had no fear of contagion, neither was there any ill communicated to them. When the physician called again he was very much surprised at finding me active in the store.

Last winter I suffered with cramps of the stomach, which recurred every week and finally every day. Through treatment along Christianly scientific lines this condition was healed, and I have not experienced any such trouble since. I am thankful to God and grateful to our dear Leader, Mrs. Eddy, for the help brought me in my need.

ERNA HÖFENER, Nordstemmen (Hannover), Germany.

✧

When I visited a Christian Science practitioner I was in the depths of despair and almost mentally unbalanced; indeed I had not passed a normal day in thirty years. The practitioner asked me if I believed in God, and I replied that I did; in fact I longed to understand something of the Bible, yet it always confused me. After treatment I went away feeling much better. The physical ailment was slow to yield, but in two weeks' time the mental condition was overcome. I knew then that the leaves of the Bible were for the healing of the nations and decided to work out my own problem. I began to study the Bible, also "Science and Health with Key to the Scriptures" by Mrs. Eddy, and to attend the Christian Science services. At the end of the year I was a new creature, and my gain in weight was a source of much joy, as I had been a mere shadow for the previous thirty years.

It is my desire to grow in grace so that I may be able to help others. For something over six years I have depended wholly upon God for help in every trial, and am not only well but happier than ever before. I hope this testimony will be a source of strength to some one who seems to yield slowly to the physical healing, for I find much joy in giving it.—MARY A. HOWE, Oklahoma City, Okla.

✧

I did not become interested in Christian Science through the physical healing, but honest curiosity led me to read "Science and Health with Key to the Scriptures" by Mrs. Eddy. As this teaching unfolded itself to me, I became convinced that it was the solution of the problem of life; that it was the truth, the religion of Christ Jesus, and I wanted to have part in it. For several years I had suffered from various ailments and was continually under a doctor's care, but while reading Science and Health I was healed of an hereditary disease pronounced incurable, and glasses were laid aside. Other physical ills left gradually, and my disposition was improved in a marked degree.

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As I read and studied I began little by little to prove for myself and children the power of God to heal. My little daughter brought home a signed report from the school physician, stating that she had nasal growths for which an operation was necessary, and that the matter must be attended to immediately. I went to see the teacher, and told her that the little girl should have treatment right away, but not an operation. The moment I read the report I affirmed that God's child could manifest nothing that was unlike perfection, and whenever the thought of a diseased condition came before me I corrected it by a declaration of the truth of being. Soon I felt that the healing was accomplished, and when the physician again examined the child a year later he pronounced her in perfect health.

Although these healings were wonderfully satisfying proofs of God's love and protection, yet the spiritual awakening, the realization of the purpose of existence, and of the meaning of Jesus' command to love one's neighbor as one's self, have meant immeasurably more. My heart is full of thankfulness to God for this blessed truth that sets free from every human ill, and of love and gratitude to Mrs. Eddy for her service to mankind. My prayer is that my life may give proof of this gratitude in my daily deeds.

MARGARET W. DYER, Alhambra, Cal.

✧

Very early in life I became a church-member, but I could never understand God, being taught to fear rather than to love Him, and to prepare for happiness at some future time rather than to realize it now. I did not come to Christian Science for healing, but gained my first knowledge of it by reading to one who did need physical help. Nevertheless I have been healed of many minor ills, and at one time a very severe cold disappeared almost instantly. Since then I have used no material remedies, finding that divine help is sufficient.

Of the many things for which I am thankful, the understanding of God as an ever present help in human need is the greatest. I am grateful for the knowledge I have gained of this great truth, and realize that I can show my gratitude only as I live according to the example left by Christ Jesus. Through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have gained some understanding of how to follow him. I am thankful for all our Christian Science literature; it is my daily food. Without the help of Christian Science my life would indeed be empty, and I fully recommend this teaching to any one in need.

JOSIE M. OWEN, Kansas City, Mo.

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Answered Prayer

PEARLE M. WARREN

AT morn I prayed for harmony,—
For light, for love, for purity;
And as I prayed I seemed to feel
God would His light to me reveal.

At noon, when duty bade me leave
My cherished plans, and to believe
That all my ways are in His hand,
'Twas hard to trust—to understand.

At eve, obedient to Love's call,
When night was hovering over all,
The light was shining bright on me;
My answered prayer was—Harmony.

From Our Exchanges

[Rev. Edward F. Sanderson in *The Homiletic Review*]

The supreme thing is that you give implicit obedience to those high impulses, perfectly recognizable, which are forever pressing upon you. That is the heart of religion. It was the religion of Jesus. It has been the religion of the world's noblest and best. Jesus felt the pressure within himself of these impulses toward the highest,—the sense of ought, ideals, aspiration, the impulse to dare all for truth and righteousness and love,—and he named the power behind them Father. His one great desire was that all men should know that power within themselves which is making for the highest, and which he called Father. Jesus found supreme satisfaction in his relationship to that power. It was the Father, alive and closer than breathing, urging him on toward the highest.

Jesus had no revelation of God which was different in kind from the revelation which comes to us out of the deeps of our own spirits. His implicit obedience to that power earned for him the fuller revelation which always follows such fidelity. But the light within him was the same light which burns in diminished radiance in us,—the Light which lighteth every man coming into the world. The great phrase of Jesus, so often on his lips and so little understood today, was "the kingdom of heaven," or "the kingdom of God," which, he said, "is within you," and men have looked everywhere except within themselves to find it. To Jesus the kingdom of heaven was the filial relationship of a man to God.

[*The Christian Work*]

There can be no real and lasting peace in this world till justice is done and righteousness is established as the law of society. And so we might as well banish once and forever the empty and delusive dream of peace in society on any other terms than this: righteousness between man and man as the law of life. God's program must be our program; to begin at any other point is to make the confusion worse confused. Back of every other need today is the need of more righteousness, God's righteousness. Nothing can ever be a substitute for this. Legislative enactments that rest on policy, national policies that are a compromise of self-interests, can never advance society one inch toward the goal. The righteous will of the righteous God is the best politics, the best economics, the best ethics. Any national policy or legislative enactment or social system that does not square with the will of God is defective and will only lead to confusion and failure. In every such case "the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it."

[*Zion's Herald*]

Our religious aims tend to remain only "pious wishes," while the great body of duties and desires concerned with our economic support, our pleasures, and our friendships, "instigates activity." We need a revival of religion which shall issue in the practical transfer of the Christian motive from the sphere of mere pious wishes into aims and motives that are hot and vital and create action. We need to be converted in our wills. Our minds are convinced; we feel kindly toward the Christian purpose, but we do not act with resolution and steadiness according to the distinct Christian aim. The great revival will not consist simply in the preaching of a new theology or the kindling of a new glow of love for Christ; it will finally issue in a new choice of a set of ruling motives for daily living. It will bring the purpose of

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Jesus to reign in the purposes that control the practical life of his followers. This will be something far deeper than an "ethical revival;" it will be concerned with the creative energies out of which moral character is formed. One motive will master us; it will be the purpose of Christ.

[From an editorial in *The Mansfield* (Ohio) *News*]

There is something radically wrong with religions and religionists that cannot pursue the even tenor of their way with a worship of God according to dictates of conscience and allowing others to do the same. A religion that cannot thrive on the living of it, and without an attempt to belittle or destroy other religions that freely accord liberty of conscience to all mankind, is a mighty poor religion either to live by or to die by. If there is to be a universal prayer, the invocation should be a supplication for a greater degree of toleration and broad-mindedness relative to humanity's journey to that undiscovered country concerning which we hope so much and know so little. Just a little more kindness and charity as we go along will make the journey so much pleasanter, and make us all feel so much better, and so much better acquainted, if some time, somewhere, we are to spend an eternity together.

[Prof. Thomas N. Carver in *Harvard Theological Review*]

The simple fact is that the church today does not really and in its heart believe in the old doctrines of salvation and damnation. There is an acid test which may be applied to determine this. Speak of the devil or hell, not in too coarse a manner, but as a bit of gentlemanly persiflage, before a body of preachers of any large or influential church. If your allusions provoke a smile, you may be sure that they do not take these names seriously.

[Edward B. Reese in *Pacific Baptist Advocate*]

Holy joy, which was one of the characteristics of Pentecost, comes from being filled with the Spirit. The holy joy is the believer's inheritance, and when he comes to his own, a world grown sick with sin and fear and sorrow will look with longing eyes upon one so possessed and crave so blest a gift. No one can ever hope to be a representative of Jesus Christ in the world until filled with the Spirit. We can never live efficiently until this experience comes to us.

[*The Living Church*]

The divine life which the divine Christ promised is working more and more in our humanity, and the future far beyond the past will show vaster triumph. God's life in the soul must go out unto its own, until it reaches divine life. It is only a question of time and struggle when the divine shall triumph over the animal, when the love of Christ in the souls of men shall triumph over selfishness, greed, and pride.

[*Northwestern Christian Advocate*]

A man may be poor in this world's goods, but with the approving voice of God in his heart he has a peace beyond all earthly dignities; he may have untold wealth at his command, but with God's rebuking disapproval in his heart he is the poorest, weakest, and most miserable of men.

[William J. Hart, D.D., in *The Christian Intelligencer*]

Life at best is sufficiently complex, and can be simplified only by doing the day's duty and rejoicing in the day's opportunity without permitting today to be overshadowed by tomorrow.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

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

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

From the Editor

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

From the Publishing Society

"Christian Science: The Religion of Divine Love," a lecture by Jacob S. Shield, C.S.B., has been published in pamphlet form, and is now on sale at prices for our regular pamphlets, as shown on the opposite page.

A new pamphlet, "What Went Ye Out for to See?" is now on sale. This pamphlet contains the four following articles, republished from the Christian Science periodicals: "Principle Not Person"; "Jesus of Nazareth"; "Jesus the Christ"; and "Jesus and the Christ."

The pamphlet, "Causation," by Frederick Dixon, has been translated into Norwegian "Skapende Kraft," and is now published with the English and Norwegian versions on opposite pages.

The pamphlet, "Fulfilling the Law," has been translated into Danish, "Lovens Fylde," and is now published and on sale. This new pamphlet has the English version printed opposite each page of the translation.

From the Clerk of The Mother Church

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

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

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

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

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The Christian Science Journal

Published Monthly

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

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

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

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

The Christian Science Quarterly

Published January, April, July, and October

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

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

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

The Christian Science Monitor

Published Every Day, Except Sunday

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, one year $5; six months $2.50. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local newsdealer, 12 cents a week, payable to the newsdealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, one year $1; six months 50 cents; three months 25 cents. In all other countries, one year $1.25; six months 63 cents; three months 32 cents.

SALE PRICE, DOMESTIC TERRITORY AND CANADA, POSTPAID: Single copy 10 cents; four or more copies to one address, each 8 cents. Foreign rate, single copy 12 cents; four or more copies to one address, each 10 cents.

Pamphlets

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

CHRISTIAN SCIENCE: "THE RESURRECTION AND THE LIFE." By CLARENCE W. CHADWICK.

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

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

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

"THE SONS OF GOD." By COL. WILLIAM E. FELL, C.S.B.

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

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

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

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

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

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

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

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

Vol. XVIII No. 11

Boston, November 13, 1915

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Items of Interest

Agricultural or farm schools are urgently needed in the Philippine Islands, according to the director of education, who says that at least one such school should be found in every province, and that equipment should be purchased and capable teachers employed to put not less than one special course in farming in every one of the 200 intermediate schools now in existence. Considerable has already been done in the way of making a real start along this line. Day schools, known as settlement farm schools, and dormitory schools for older pupils, are now being organized in several of the provinces, and these schools are being furnished with essential equipment. Filipino teachers are rapidly replacing American intermediate teachers, so that now they constitute two thirds of the intermediate teaching force. The American teachers are being pushed up into the higher lines of instruction and supervision, and here they will be needed for a number of years, as it will be a long time before the native teachers will be prepared to handle secondary instruction alone.

The Arizona antialien labor law, enacted by the initiative vote of the people, has been declared unconstitutional by the United States Supreme Court, thus affirming the decision of a special circuit court. Because several foreign governments had protested against the law, and because of its similarity to the land legislation in California, which restricts the ownership of real estate by Japanese, many lawyers looked forward to this decision for the indications it might give of the view the highest court might take of the California law if it ever got into litigation.

Justice Hughes said: "It is sought to justify this act as an exercise of the power of the state to make reasonable classifications in legislating to promote the health, safety, morals, and welfare of those within its jurisdiction. But this admitted authority, with the broad range of legislative discretion that it implies, does not go so far as to make it possible for the state to deny to lawful inhabitants, because of their race or nationality, the ordinary means of earning a livelihood. . . . The authority to control immigration—to admit or exclude aliens—is vested solely in the Federal Government. The assertion of an authority to deny to aliens the opportunity of earning a livelihood when lawfully admitted to the state would be tantamount to the assertion of the right to deny entrance and abode, for in ordinary cases they cannot live where they cannot work. And, if such a policy were permissible, the practical result would be that those lawfully admitted to the country under the authority of the acts of Congress, instead of enjoying in a substantial sense and in their full scope the privileges conferred by the admission, would be segregated in such of the states as chose to offer hospitality."

There will be sold at public auction to the highest bidder at different railroad points in the Choctaw and Chickasaw nations in eastern Oklahoma, from Jan. 3, 1916, to Jan. 31, 1916, inclusive, 31,700 acres of unallotted lands and 181,800 acres of the surface of the segregated coal and asphalt lands belonging to the Choctaw and Chickasaw tribes of Indians, at not less than the appraised value. No person can purchase more than 160 acres of agricultural land, nor more than 640 acres of grazing land. Residence on land is not required. Maps and full printed information may be obtained of Cato Sells, commissioner of Indian affairs, at Muskogee, Okla.

Plans to bring the 1917 convention of the National Canners Association to Boston are announced by the convention bureau of the Boston Chamber of Commerce. The bureau states that this convention would bring 5,000 visitors to the city, as well as an exhibition of some sixty-five thousand square feet of space, including elaborate machinery. The allied industries holding their conventions with this organization are represented by the National Canned Foods and Dried Fruit Brokers Association and the National Canning Machinery Association. The 1916 convention is to be held in Louisville, Ky.

The long awaited report of the committee on smoke abatement and electrification which has been studying these problems for several years at a cost of over five hundred thousand dollars, will be presented to the Chicago Association of Commerce at its municipal dinner to the mayor, cabinet, and city council, Nov. 11. The smoke and electrification investigation has been made at the expense of the railroads by a committee representing the roads, the Association of Commerce, and the city.

The secondary schools of South and Central America are showing a tendency away from their traditional policy of having as instructors men who are engaged actively in other professions and who conduct the school classes merely as a side line. These instructors usually have been men of broad culture, holding university diplomas and appointed by the Government, central or local, and the system has served to bring the students into touch with men of affairs.

At a conference held at Taumarunui to discuss a national highway from Wellington to Auckland, New Zealand, a deputation was formed to place the proposal before the prime minister. The road will pass through sixteen counties, the total distance being 442 miles. The proposal is that the Government shall provide half the cost of construction and maintenance, and the local bodies concerned contribute the other half.

Of the 688,922,000 board feet of timber cut on the national forests during the fiscal year ended June 30, 1915, 123,168,000 feet was taken under free-use permits given to settlers and others living in or near national forests. There were 40,000 free-use permittees, and the value of the timber they cut was $206,464.13. The remainder, or 565,754,000 board feet, was cut under sales contracts, for the most part with lumber operators, but including 19,246,000 feet sold at cost to farmers and settlers, as required by a special provision of law. The prices received for all sold timber varied from 50 cents to $4 the thousand feet, and the total value was $1,179,418.39.

The *North China Herald* declares that there is every evidence that the recently started campaign in favor of monarchial government, which has assumed important proportions in China, is officially inspired. It is generally considered that the Government is seeking to learn how the country and opinion abroad would regard the ascension to the throne of Yuan Shih-kai, but that the step is actually not contemplated unless it meets with some measure of approval.

The South African National Union is taking steps to enlarge a fund which is at present being administered by a Johannesburg newspaper so as to include the sending of children to farms as well as to the seaside. By this means it is hoped to bring home to the rising generations the attractions of country life, and so help to fill up some of the vacant spaces in South Africa.

Yellowstone Park tourist travel of all classes, since the first of August, the day that the park was opened to automobilists, has been compiled by the touring bureau of the American Automobile Association. The number of tourists who entered in conveyances other than automobiles was 24,293. The number of cars entering was 958, carrying 3,513 persons.

Cooperation of the entire country is solicited by Governor Haines of Maine for the preservation and restoration of the Henry Wadsworth Longfellow birthplace in Portland. Although the poet lived there but a few months, admirers of Longfellow feel that the house should be kept as a memorial to supplement the house on Congress Street in which he spent most of his youthful days.

Experiments in Cuba with the fiber of a plant known as "malva blanca" indicate that it produces an ideal fabric for sugar bags. The fiber is said to be soft and silky, to possess a tensile strength greater than that of hemp, to be capable of close weaving, and not to be susceptible to shrinkage if wet. It can also be woven by ordinary machinery.

What are said to be important documentary discoveries relating to Cuban history have been found in the royal archives in Seville, Spain. It appears that in the Archivo General de Indias there are thousands of bundles of documents relative to the history of Cuba from the year 1508 down to a very recent time.

Work has started on a two million dollar plant on the Chippewa River in Wisconsin. It will develop 50,000 horse-power to be electrically conveyed to St. Paul and Minneapolis. The dam is to be nearly a mile long and 600 feet high, forming a lake five miles long.

It is reported that the principal works of the British Dyes Company will be established at Huddersfield, England. The contracts for structures covering an area of 250 acres are already let, totaling £250,000. Eventually 10,000 men will be employed.

Bonuses totaling $700,000 will be distributed this season by Hawaiian sugar planters to their plantation laborers.

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Christian Science Sentinel

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

Vol. XVIII November 13, 1915 No. 11

"No thought for the morrow"

WILLARD S. MATTOX

STUDENTS of Christian Science who are making discoveries, have learned among other things how futile and profitless it is for mortal man to make plans. When we are wise enough to realize that God forecasts every event of man's individual existence, we will have a well-poised understanding of the government of good. When we perceive that the unkind experiences of mortal man's daily life may be converted into blessings, we gain a new comprehension of the beatitudes.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven." The deep meaning of these words of Jesus becomes apparent to the consciousness which is learning that the lessons which seem hard to human sense are actually a benediction. There is unspeakable comfort in our Leader's words in "The First Church of Christ, Scientist, and Miscellany" (p. 149): "Remember, thou canst be brought into no condition, be it ever so severe, where Love has not been before thee and where its tender lesson is not awaiting thee. Therefore despair not nor murmur, for that which seeketh to save, to heal, and to deliver, will guide thee, if thou seekest this guidance."

Under the inspiration of a growing trust and faith in divine Love, whose one purpose is to be infinitely kind and to guide us aright, individual consciousness acquires a placidity, a serene confidence, which precludes any anxiety or fear, or the necessity for making plans. Elizabeth Barrett Browning must have had a glimpse of "God's greatness" and the disquietude of mortal minds when she wrote,—

> And I smiled to think God's greatness flowed around our incompleteness,
> Round our restlessness His rest.

Jesus was the one man who knew in all its completeness God's benevolent intent and will for all His children. His declaration, "Your Father knoweth what things ye have need of, before ye ask him," brings a sense of peace and confidence to the fearful thought. When man begins to comprehend the advantage of being controlled and directed by infinite, unerring Principle, he is glad to give up the mortal will, which makes its own selfish plans, and to submit joyously to the will of Love, which orders wisely all events. John Burroughs says, "The friends I seek are seeking me." We may be sure that it was not an accident that brought three seekers after Truth, three wise men, unknown to one another and without prearrangement, to meet and continue together their journey to the manger in Bethlehem. They were guided by the one Mind.

Unity of action is the fundamental law of the universe. Every created thing is moving in obedience to the same Mind, and all right relationships between the sons of God are established by the one Mind. The prayer in Mrs. Eddy's hymn, "Shepherd, show me how to go" (Hymnal, p. 188), is equivalent to Jesus' statement, "Not my will, but thine, be done." When we comprehend the nature of Love and learn its infinite plan to bless Love's ideas, our thought will achieve a confidence and an understanding of dominion which can never be lost. We shall rejoice and be grateful for the loving control and guidance of our God, who never makes a mistake.

We should never try to steady the ark. Something unpleasant usually follows when we act upon a belief that we are responsible for anything in God's perfect universe. It was a mistaken zeal which prompted Uzzah to believe that he was responsible for the safety of the "ark of God," and the fatal results of such a belief are on record. Adam and his progeny have believed the lie of the talking serpent, "Ye shall be as gods." The error of believing that a mortal man is under any obligation to assist divine wisdom in governing the universe is equivalent to a usurpation of the divine prerogative, and incurs the penalty of the deific law which destroys all evil.

Christian Science declares that God is the only governor, and that He preserves the unity and integrity of the eternal "now." It is a joy to know that all we have to do is to depend upon ever present Mind, which would guide and govern and control our activities, movements, relationships, supply, and every detail of existence. When we know that God loves us, that Love protects us, and that our eternal existence is the perfection of being, we can never be afraid. The belief that we have grave and serious problems to solve, that human existence consists of a long series of questions which have to be answered, the argument that there is a sequence of events which threaten our happiness, harmony, health, success, and life itself,—these errors are healed by the understanding that in Science all the issues of life are guided and controlled by divine Love. We then find that God's plans for us are infinitely wise, and kind; that they include an abundant supply for all human need, a joy of life which can never be taken from us, and a permanent consciousness of immortal being.

Sooner or later we must appreciate the truth as well as the humor of Burns' quaint phrase,—

> The best laid schemes o' mice and men
> Gang aft a-gley;
> And leave us naught but grief and pain
> For promised joy.

Humanity has had so many disappointments, so many cherished plans have failed, the wonder is that it has not learned the wisdom of seeking for the remedy,—the saving truth which is always at hand and always available. When self-will decides what it wants or what it intends to do, the only results are discouragement and despair. When the habit of making plans is recognized for what it is,—a plot to rob man of peace and the poise which means a real appreciation of being,—when a man is sure that he is subject only to the will of divine Love, he will abandon the habit of making up his mind to execute certain projects and will rejoice in the freedom of the sons of God.

Love's protection is the only law that governs the affairs of the universe, including individual man. When we remem-

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ber that God is always good, that His perfect universe holds nothing for us but bliss, then we have made the valuable discovery that there are no evil conditions which force us to plan a campaign of defense, nor on the other hand to have anxious thought about the question of supply, because we know beyond peradventure the source of our supply. The beloved disciple names a sufficient remedy for the fear which impels the human family to take precautionary measures, to guard against an imaginary foe, when he says: "We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. . . . There is no fear in love: but perfect love casteth out fear." Mrs. Eddy brings the whole question to a conclusion in one sentence, "The Gabriel of His presence has no contests" (Science and Health, p. 567); and it follows that man under the government of Love needs no plan for defense against an enemy or a law of condemnation or penalty which has no real existence.

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Giving Up and Going Up

LOUISE KNIGHT WHEATLEY

THE trend of the human mind for centuries has been to associate goodness with asceticism, and it is not surprising, therefore, to hear the beginner in Christian Science express a vague fear that if he continues his study to the point where he finally becomes what he terms "good," he will have to give up much of that cheerful exuberance of spirits which he has somehow grown to think is incompatible with the religious temperament.

No one, however, knows better than does the Christian Scientist that holiness is not synonymous with gloom or depression. Mrs. Eddy says, "I agree with Rev. Dr. Talmage, that 'there are wit, humor, and enduring vivacity among God's people'" (Miscellaneous Writings, p. 117). The joyless saint is a paradox. As a matter of fact, the better one grows, the happier he grows, for he is becoming more conscious of his oneness with God, the source of all good. So to those who seem to be entertaining a frightened sense that Christian Science is going to rob them of something in spite of themselves, let the comforting assurance be given that it never compels anybody to give up anything. It only shows us something so much better that we gladly let go of the old to find the new, just as a child will drop a worn-out toy to reach out with eager fingers for something more beautiful.

Christian Science never leaves the heart empty and unsatisfied. It never tears something rudely away and gives nothing in its place. The very fact that something is gone from human experience which was once deemed essential to happiness, is in itself proof that something else, and something better, has already come. God's ways are as gentle as the processes whereby a field of stiff little wheat-stalks is transformed into a sea of rippling gold. God's ways involve progress, unfoldment, accretion, not loss and deprivation. Nothing is lost when spring merges sweetly into summer,—hope is only exchanged for fruition, promise for fulfilment.

As one gathers a rich cluster of ruby grapes, does he sigh because the delicate fragrance of the early blossom no longer lingers on the air? Does the butterfly ever try to crawl back into his chrysalis? Without another glance at his empty cradle, he just flutters his wonderful new wings and disappears in a blur of gold. Why should it not be a matter for rejoicing to leave a thing outgrown? June would be without its roses if every little bud at the first touch of the summer sun should cry out in alarm, Don't shine on me, or I may have to give up being a rosebud. The desire to grow is as normal in a man as in a rose. "Christianity causes men to turn naturally from matter to Spirit, as the flower turns from darkness to light" (Science and Health, p. 458).

The Father's plan does not involve a giving up of anything. Through the study of the good, the true, and the beautiful, as revealed in Christian Science, thought is educated out of itself into loftier aims and ideals, but always in a direct line of spiritual advancement. "Giving up" is simply another name for "going up;" and it is so naturally accompanied by a grateful realization that nothing has been lost, nothing left behind, that unless this joyousness does attend the giving up, one may be very sure the thing has not really been done at all, no matter what the outside semblance may be.

Jesus once made this point very clear when he rebuked the thought which should even look with covetousness upon something forbidden. Is it not possible that the adversary sometimes deludes even very earnest workers into believing that they have given up something, when in reality they are clinging to it as desperately as ever? The human will has many disguises, some old, some surprisingly new, and one of its favorite diversions is to pass itself off as a Christian Science demonstration. It tells a man that he has given up some habit or appetite, yet every hour of every day he longs for the desired object. It tells a woman she has done the same, yet the lack of the thing desired leaves her irritable and hungry.

Unless there is a going up, there has been no giving up, we may be sure of that. Then let us turn the white light of Truth upon such a demonstration and look it squarely in the face. That which really demonstrates Love's omnipresence, leaves no lingering sense of deprivation. A trained musician would not feel deprived of anything because he could no longer stand entranced before that delight of every boyish heart, the circus hurdy-gurdy. He whose ears are attuned to heavenly harmonies, can well afford to relinquish the crudities of uninstructed childhood.

Heavenly harmonies, such as he never dreamed of before, are coming into the life of every earnest student of Christian Science. Things which he once found amusing, now seem stale and profitless. He suddenly discovers what is indeed the truth, that there is nothing in them, and finds himself beginning to take an interest in many things for which he has hitherto had scant regard. He begins to find himself attracted as never before to things genuine and simple, wholesome and unaffected. He likes simpler manners, simpler speech, simpler dressing, simpler modes of living. Better music appeals to him; his taste in art and drama becomes more refined; while as he grows more familiar with the unique, forceful English found in the writings of Mrs. Eddy, his appreciation of good literature is sure to grow ever more keen. Even his erstwhile favorite newspaper is likely to be laid aside in favor of *The Christian Science Monitor*, whose daily chroniclings uplift thought to behold the good, the useful, the beautiful, and the true.

These changes come about so gently, however, that the student is hardly conscious of them himself. He only knows that the old scenes wherein he once played so conspicuous a part know him no more. The very mental atmosphere they exhale would seem to him now as suffocating as the overperfumed, superheated air of some conservatory would be to one accustomed to the delicate freshness of the dew-wet morning. Perhaps new friends come to him, whose tastes and aspirations are akin to his own; but if the Father's plan for him does not for the moment seem to include the sort of human companionship to which he now instinctively turns, he knows that he is not in any way dependent upon it for

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happiness. He sees that the lesson of the hour is for him to turn more unreservedly to God, to prove that since God is the infinite ever-presence, man, His child, is never alone.

Thus the student finds friends in the birds, the stars, the flowers, the rippling brook. The winds whisper him their woodland secrets, and the pine trees sing him a song which needs no words to be complete. The happy, innocent creatures of the woods grow dear to him, and he wonders how he could ever have believed it sport to overpower them either by strength or strategy, and to carry them home limp and lifeless, "butchered," like those of old, "to make a Roman holiday." In fact, he whose heart is going out in truer love for all things, both small and great, through his better understanding of the eternal facts of being, finds that he loves the sweetness of solitude as never before. The whole world has suddenly become for him one vast, ever changing panorama of delight; and as you sometimes meet him, on an early summer morning, returning from an hour alone with his books and the sunrise and his own happy thoughts, and he smiles at you in passing, you somehow remember it was written once of Moses that "when he came down from the mount," he "wist not that the skin of his face shone."

God is so good, and we are all surrounded by so many beautiful, true, right things,—just waiting. Let us rejoice if we can see that one by one the old things, all that belongs to "the old man with his deeds," are already slipping away, and that no matter how fair these sense-dreams of happiness may once have seemed, we can be glad, because we have found that in parting with them we are losing nothing. Some one has written:—

> I thank Thee that I know
> Those much-desired dreams of long ago,
> Like butterflies, have had their summer's day
> Of brief enchantment, and have gone. I pray
> For better things.

Let us then welcome any experience, however trying, which enables us to go up to find those "better things" which God hath prepared for those who love Him. They will be gained just in the proportion that we are willing to loosen our grasp on matter and reach out for those things of Spirit which have from the beginning constituted man's eternal heritage.

Resentment

JAMES N. HATCH

THE feeling of resentment for real or imaginary wrongs is one of the most subtle forms of error lurking in the human mind. It is among the hardest to detect and the easiest to excuse. One reason for this subtlety is the fact that the real character of the feeling is often unrecognized; or if recognized, it is excused under the guise of righteous indignation, or cherished as only a desire to administer just retribution to one who has committed an offense.

The dictionary defines resentment as "a sense of injury or affront with a feeling of anger or ill will in view of real or supposed wrong done to one's self or one's friends." It is therefore an indwelling sense of injury that rankles in the human mind; and as implied in the definition given, it may have for its foundation only imaginary causes, or in other words, no real foundation in fact. But the mental condition of the person harboring resentment is not changed, whether the wrong on which the feeling is based is real or imaginary; so that the results will be the same in either case, and the ill effect on his peace of mind, and incidentally upon his bodily welfare, will be the same no matter what may be the cause. It follows that whether the subject be viewed from the dictionary standpoint, where the cause is regarded as sometimes real and sometimes imaginary, or from the Christian Science standpoint, where the cause of all discordant and resentful feelings is declared to be unreal, is quite unimportant, since the question is one concerning the effect upon the person who allows this resentment to rankle in his thought.

In an extreme case, suppose a person permits the feeling of resentment to take the form of violent or uncontrollable rage to such a degree that he seeks to do violent bodily injury to the one who he feels has offered him the affront. Such cases are recognized by almost every one as most deplorable, and the victim of such an uncontrollable temper is pitied by most right-thinking people; but when a person is able to control his temper, extreme indignation is often looked upon in an entirely different light. In fact, great anger and intense indignation over supposed wrong are sometimes considered quite commendable qualities, and calmness under such conditions is supposed to indicate cowardice. It does not appear to be generally understood that this indwelling hatred does as much harm to the one who harbors it as would an outburst of the more violent kind. It should not be inferred that wrong is to be looked upon with equanimity, and that there is to be no resistance against wrong-doing; on the contrary, we should strive to overcome it wherever it may be found. This should ever be done with a desire to help the wrong-doer to change from his ways,—to do him good rather than harm; to help him to cast out the evil spirit, and assist him in freeing himself from the unhappy condition under which he is found to exist.

So long as one cherishes hatred in his consciousness, and longs for the opportunity to come where he can "get even" with his alleged persecutor by doing him the same injury that he feels he himself has received, just so long is he punishing himself with self-inflicted punishment. In "Miscellaneous Writings" (p. 223) Mrs. Eddy says: "To punish ourselves for others' faults, is superlative folly. The mental arrow shot from another's bow is practically harmless, unless our own thought barbs it. It is our pride that makes another's criticism rankle, our self-will that makes another's deed offensive, our egotism that feels hurt by another's self-assertion. Well may we feel wounded by our own faults; but we can hardly afford to be miserable for the faults of others. . . . Nothing short of our own errors should offend us. He who can wilfully attempt to injure another, is an object of pity rather than of resentment."

Instead of wishing to destroy our enemies, we should rather wish to destroy the enmity we have been cherishing in our thoughts. When this has been accomplished, we will discover that we have no enemies. In order to destroy thoughts of hatred, however, we must replace them with thoughts of love, and this is accomplished as soon as we bring ourselves to wish to do our enemies good rather than to do them harm. The question then arises, How can we do them good, when to all appearances they are awaiting an opportunity to offer us an affront, and will in all probability scorn any attempted good will on our part? This question was one over which the writer had been pondering for a long time and for which he could see no satisfactory answer. Meanwhile he had been harboring a well-cherished feeling of resentment against conditions imposed by others, which seemed to be such as to thwart his best efforts and to form a barrier against his growth in the line of his natural development. The answer to the question was revealed by a literal "handwriting on the wall," and in a manner that has left a deep impression.

The writer was spending a Sabbath day in the city of Washington and started out in the early morning to walk around the Capitol grounds. It was a glorious morning, with trees beautiful in their bright-colored autumn dress. The writer had hoped that he could leave all discordant feeling

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behind and find peace for one day, but he found that the inharmony was from within, and that the brightness of the morning would not dispel the gloom, try he ever so hard to forget. In his walk he presently arrived in front of the new railway station and paused to study the architecture of this beautiful structure and to admire the grace and elegance of its splendid detail. Suddenly his eyes rested on an inscription graven in the stone façade, which read.—

> Be noble! and the nobleness that lies
> In other men, sleeping but never dead,
> Will rise in majesty to meet thine own.

Then a little farther down on another panel was the Bible quotation, "Ye shall know the truth, and the truth shall make you free."

With almost startling suddenness the light burst forth and the glories of the day were apparent. "Be noble" was the lesson. Stand forth as an example of nobility, regardless of who may see or hear, or how they may apparently regard it. Be exemplary in all your actions, whether in the presence of your friends or your enemies; and above all let your inner man fully verify to your own consciousness what your outer man displays to your friends. "Be noble!" Be broad-minded, charitable, forgiving, setting an example which all may be the better for following. This is the truth, and with the knowledge of this truth, freedom from the shackles of self-inflicted punishment will come.

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True Sympathy

HELEN WARD BANKS

LIKE many other words, sympathy takes on a new meaning to the student of Christian Science. According to the dictionaries it stands for "suffering; passion; the quality of being affected by the affection of another." Among other baseless charges made against Christian Scientists is that of coldness and lack of sympathy for those in trouble. Such a statement is superficial and does not differentiate between true and false sympathy. True sympathy is always helpful; it lightens a load, or gives the sufferer a helping hand up a steep place. Untrue sympathy adds to the load or pulls down the one struggling upward to apathetic rest on a wayside stone. It is only the weakness and selfishness of self-pity that could desire such sympathy.

Two friends, Christian Scientists, alighted from a trolley-car with a half-mile walk before them over a rough road. One of them had hurt her foot, and on stepping to the ground she said, "It doesn't seem as if I could take that walk home." False sympathy would have said: "Oh, you poor thing, I am so sorry for you. How can I help you? Lean on me," and the two would have hobbled uncomfortably and anxiously down the road. But true sympathy said no such thing. It said: "You are God's perfect child, upheld by His power. You can realize the truth of the Scripture promise, 'He giveth power to the faint; and to them that have no might he increaseth strength . . . they shall run, and not be weary; and they shall walk, and not faint.'" As this was realized she leaned on Truth instead of a mortal arm, and her courage being strengthened by these words of true sympathy, she walked firmly toward home. In less than a quarter of the distance she was going freely over the frozen ruts without any sense of pain. Would it not have been the weakest of cowardly self-pity that would desire a so-called sympathy which would have hindered her progress, instead of the true words which helped her forward? And still, an outsider who knew nothing of Christian Science might have thought the words harsh which denied pain instead of condoling with it.

We can never get rid of evil by coddling it. It would seem easier at times to have our friends "sympathize" with us over our sensitive nature and its numerous hurts than to find a friend loving and strong and sympathetic enough to tell us that our sensitive nature is only another name for selfishness and weakness, and that self-pity is a hindrance to all progress. But which sympathy takes us farther into the kingdom of heaven?

Neither do we destroy evil by believing in it. When we hear of a terrible calamity, which is the truer sympathy, that which shudders and weeps and holds the awful picture in consciousness, or that which immediately proclaims the steadfastness of Principle, shutting out the thought of death and disaster, declaring the unreality of accident and the unlegality of mortal law? Which adds more of a burden to humanity, and which goes farther toward freeing mankind from its belief in the "vapid fury of mortal mind" (Science and Health, p. 293)? And if the so-called accident were close at hand, which person would give the quicker and better help,—he who knows the allness of good, or he who believes in the power of evil?

The Standard dictionary defines sympathy as "fellow-feeling." So sympathy depends on one's concept of his fellow. If he believes in a mortal man, he may by false sympathy place him still lower on the mortal plane. If on the other hand he is taught by Christian Science, he knows man only as God makes him, his fellow-feeling will be for God's man, and all sympathy given gently and lovingly will go to develop that ideal, no matter what carnality it destroys in the process.

If this sympathy at times seems strenuous, and if we have moments of self-indulgence when we think we would prefer condolence rather than correction, such moments grow fewer and fewer as we ascend the hill of Science. And always in our heart of hearts we know that our desire is to ascend that hill, and we know too that we do not go forward by leaning on any mortal personality, but by holding fast to Truth.

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"Act of God"

SAMUEL JOHNSTONE MACDONALD

UPON my desk is a legal diary, each leaf of which carries a daily statement of some so-called principle of (human) law. These "principles of law" are the crystallizations of centuries of argument and consideration by the greatest lawyers and judges who have adorned our human forums, and are the clearest statements of "law" of which the human mind has been capable. Three centuries ago Lord Coke, one of the greatest lawyers, judges, and legal commentators who have sought to clarify human reason, declared, *Lex est summa ratio* (Law is the highest reason), evidently meaning that through the combined studies, arguments, and consideration of the ablest and brightest of human minds, aided generation after generation by the labors of those who have gone before but who have left the records of their labors behind them, men are able to rise to clear statements of fundamental laws which are the ultimate of achievement of the human reason.

One of these statements of the "highest reason," approved and confirmed by the highest legal authorities for centuries and accepted today as absolute and unquestionable authority by every judge and every lawyer in every civilized country, now lies before me. Let it be transcribed exactly, so there may be no mistake:—

"Illness an Act of God.

"An 'act of God' comprehends all misfortunes and accidents arising from unavoidable necessity and which human

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prudence cannot foresee and prevent. Illness, being beyond the power of man to control or prevent, is an 'act of God.'" —"Words and Phrases" (second series), Act of God.

This then is one of the clear statements of that law which is the "highest reason." It will be profitable surely to consider it for a few moments and see to what conclusions it unavoidably leads. If it be true that "illness is an act of God," then it must also be true that he who seeks to prevent or cure sickness must be resisting the "act of God." In other words, he must be seeking to frustrate or make void the will of God. Arrayed against God, he is an enemy of God. What other conclusion can be reached from this premise? Jesus of Nazareth, the greatest healer of all time, who healed "all manner of disease," must, according to the "highest reason," have been the greatest enemy of God; and the "kingdom of God" must therefore be divided against itself, with the inevitable consequence that it cannot stand. To this *reductio ad absurdum* does our "highest reason" lead us. Is not this a clear and unmistakable illustration of Jesus' words as given in Luke's gospel: "Can the blind lead the blind? shall they not both fall into the ditch?"

If God is omnipotent, then it is an act of futile folly to attempt to resist His power. And if illness is an act of God, of what avail can it be to seek to resist God? Mrs. Eddy says, "If sickness is true or the idea of Truth, you cannot destroy sickness, and it would be absurd to try" (Science and Health, p. 495). But if it be demonstrated "by many infallible proofs," as we read in the Acts of the Apostles, that illness may not only be prevented but also entirely healed, then the alternative is forced upon us that either God is not omnipotent or illness is not an act of God. Facing this alternative, can we halt between two opinions? Shall we not unhesitatingly declare with the apostle Paul, "Let God be true, but every man a liar"? And shall we not securely and unshakeably stand upon the scientific conclusion, not of the highest human reason but of clear spiritual understanding, as presented on page 472 of Science and Health: "That which He creates is good, and He makes all that is made. Therefore the only reality of sin, sickness, or death is the awful fact that unrealities seem real to human, erring belief, until God strips off their disguise."

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[Written for the *Sentinel*]

Supply

A. GERTRUDE HULLEY

"My meat," the Saviour said,
"Is to obey."
No other way
Can I be fed.

Obedience, that is all,
To voice divine;
Supply's then mine.
Oh, bounteous call!

Always God's calling me
In tender tone;
Him will I own
And loyal be.

No irksome servitude
To me, but this
"Unfolding bliss"*
Is heaven's prelude.

*"Miscellaneous Writings," page 83.

Selected Articles

[Judge Clifford P. Smith in *Typographical Journal*. Indianapolis, Ind.]

When a man who is practising medicine says, "I use Christian Science in my work," he professes to practise two systems which cannot be combined, or else he uses suggestion. This comment is made with reference to an article by a medical doctor in a recent number. Christian Scientists sometimes employ physicians. In some states they are required to do so in certain cases, and they may do so voluntarily as a concession to the rights or the fears of other people. But if a Christian Scientist had occasion to employ a doctor, he would surely want one who was consistently practising medicine. He would have no use for a combination offer of both medicine and Christian Science, nor for any kind of mental manipulation.

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[John Ashcroft in *The Woman's National Weekly*, St. Louis, Mo.]

When the great apostle to the Gentiles confronted King Agrippa in the place of hearing in ancient Cæsarea, he summed up the incredulity of the human mind in regard to things spiritual in the trenchant question, "Why should it be thought a thing incredible with you, that God should raise the dead?" It is a curious illustration of the perversity of this mind that after forty years of contact with the teaching and practice of Christian Science, and despite the attestation of thousands of its beneficiaries that they have found God alone to be the healer of their diseases, it still insists that suggestion and not divine power is the agency by which this healing has been wrought.

That this mind has always sought to discredit anything tending to deprive it of its materialism and self-sufficiency, is evidenced throughout the Bible, culminating in the crucifixion of the greatest exponent of spirituality the world has ever known. The Scriptures are replete with illustrations of the effort of this mind to maintain its idols in the presence of a higher sense of things. The sorcerers and magicians who withstood Moses, the prophets of Baal who opposed Elijah, the Chaldeans who sought to destroy Daniel, were but the representatives of a condition of thought that is by no means absent from the world today, though it is known now under other guises and possibly more polite names. The entire experience of Christ Jesus and his immediate followers was marked by an ever recurring need of proving that, as Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 454), "the superiority of spiritual power over sensuous is the central point of Christian Science."

It is therefore possibly not to be wondered at that those who know nothing of the practice and teachings of Christian Science err in regarding its effects as the product of the human mind, but it is regrettable that they occasionally embody their mistaken conclusions in public utterances calculated to mislead the uninformed. That the practice of Christian Science as a remedial force rests upon suggestion, is absurd to those who have even an inkling of what Christian Science really is. There is no more suggestion in its practice than in the practice of mathematics. Both depend for their respective results upon knowledge of the truth. When Jesus told the Jews who believed on him that if they continued in his word they should know the truth and the truth should make them free, he indicated at once the nature of human bondage and the only possible salvation from it.

It may not be generally known, but in the Manual of The Mother Church (Art. XI, Sect. 9) Christian Scientists are specifically forbidden to learn hypnotism. Much of Mrs. Eddy's effort has been directed to pointing out the impossi-

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bility of human will being a healing factor in the cure of disease. It is furthermore impossible to work evil in the practice of Christian Science, because such practice involves the recognition and realization of the allness of God, divine Mind, and the consequent nothingness of all that is unlike Him. In Mrs. Eddy's own language (Science and Health, Pref., p. xi): "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation."

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[Samuel Greenwood in *The Hedley* (B. C.) *Gazette*]

A synopsis in your paper of a recent sermon indicates that the clergyman apparently misapprehends Mrs. Eddy's use of the word principle. In her Message to The Mother Church for 1901 she says: "To define Love in divine Science we use this phrase for God—divine Principle. By this we mean Mind, a permanent, fundamental, intelligent, divine Being, called in Scripture, Spirit, Love" (p. 3). Jesus said, "God is a Spirit," and the dictionaries define spirit as "an animating principle." Mrs. Eddy capitalizes this word principle and uses it in a deific sense, making the phrase "divine Principle" a synonym for God. This is vastly different from saying that "God is only a principle." If Deity is not the fundamental, creative, governing cause of all real being, we may well ask what is. Surely one who believes in God does not believe that creation was an accident or that man and the universe are governed by chance; and if creation is governed intelligently, that is scientifically, this government must be based on Principle, and we are not irreverent in naming this Mind, or Principle, God.

If your report is correct, this clergyman also mistakes and misstates the attitude of Christian Science toward sin, and most grievously so. The Christian Science movement—its publications, churches, and activities—was established and exists for the sole purpose of teaching mankind how to overcome and destroy sin. Christian Science churches are well attended, not because their congregations are taught that lying, drunkenness, and robbery are not crimes and that there is no sin in committing them, as one might conclude from your report of this sermon, but because Christian Science reforms the sinner.

The denunciation of Christian Science in the present instance, and in most others, is due to the failure to distinguish between the absolute and the relative, between absolute truth and relative human experience. Christian Science accepts the Scriptural teaching that God is All-in-all as being literally true; therefore to be loyal to that understanding of God it cannot consistently accept what is called evil as being true also. It is self-evident that you cannot destroy a reality. If evil is a real thing it is necessarily a part of God's creation, which would be an offensive thought; but if God did not make evil, if it has no divine approval, whence or from whom does it or can it derive reality, that is, permanence?

If the teaching which denies that aught beside the infinite God is real and powerful is immoral, as we have been urged to believe, where shall we look for the standard of right morals? If the teaching which steadfastly abides on the truth of the allness of God is an impostor, where indeed shall we look for genuine Christianity? We are taught that Jesus came to "destroy the works of the devil," not to acknowledge them.

Mrs. Eddy is not the author of the teaching that God is omnipotent and omnipresent, and that He made all that was made; nor is she responsible for the unavoidable conclusion that aught beside or outside of the infinity of good is impossible. When the Discoverer of Christian Science, speaking of that erroneous sense called the devil, or evil, quotes the declaration, "There is no truth in him" (see Science and Health, p. 292), it should be remembered that the Master first said it. When the apostle admonishes us to "awake to righteousness, and sin not," he evidently means that the sinner is asleep to the truth of his real being; then wherefore condemn Mrs. Eddy for taking the same position?

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[Robert S. Ross in *Western New York Post*, Lancaster, N. Y.]

Jesus said to his disciples, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." He meant, of course, that they should look away from his personality, which would not always be with them, to divine Principle, God, which would always be at hand to be understood and demonstrated. On pages 332-334 of "Science and Health with Key to the Scriptures" Mrs. Eddy makes a clear and logical distinction between Jesus and the Christ. If our critic is willing to accept the teaching that God, Spirit, is omnipotent, omnipresent, and omniscient, then he will doubtless be willing to admit that matter—the opposite of Spirit, God—is nothing, the testimony of the so-called material senses notwithstanding. Spirit, God, is All, or He is not. If He were not All, then a division of power would exist and God as the All-in-all would be a myth.

Jesus knew that human existence was not the reality of being; hence his statement, "If I bear witness of myself, my witness is not true." He also said: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Jesus was continually refuting and overturning the false claims of matter and material law. He healed those who were condemned to incurability, raised those admitted to be dead, changed the water into wine, walked on water, and fed the multitudes,—all through his understanding of the falsity of sense-evidence and the reality and ever presence of divine Truth, Life, Love.

Jesus not only proved for others that the testimony of the material senses does not constitute the truth of being, but he proved it for himself by displacing human belief with spiritual understanding until a true idea took the place of every false belief in his consciousness. Jesus knew that the human body and material existence were but subjective states of human belief. In the process of material elimination popularly known as the ascension, Jesus did not leave his body behind him, neither did he take it with him; it simply gave place to an understanding of his true selfhood. This exact, scientific thinking enabled the physical Jesus to be translated into the spiritual Christ.

Our critic is quite right when he declares that Christian Scientists deny the reality of sin and death. If God, who is Life, is ever present, there is no room for death or for anything that can say "I am dead." When belief in Christianity ripens into the understanding of Christ, Christians will fearlessly face the facts of being, and Christian Scientists will no longer be criticized for presuming through their understanding of God's allness to reduce sin, disease, and death to their native nothingness; instead, they will rejoice in the realization that death must inevitably lose its hold on human consciousness in the proportion that the Science of Christ is understood. "All things were made by him [God];" John wrote, "and without him was not any thing made." In the very next sentence this immortal scribe tells us that "In him [God] was life."

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If our critic believes Christian Science to be a prayerless religion, his conclusion is based on erroneous premises. Christian Scientists know that God has already done all. In the book of Genesis we are told that God's work was finished, and that it was "very good." The revelator likens this perfect creation to a city that "lieth foursquare," into which nothing has entered and nothing can enter which "defileth . . . or maketh a lie." If all that God made is good, then sin, disease, and death were never made, for they certainly are not good. These errors must therefore be mere suppositions which fallible human belief—based on the supposition that there is intelligence in non-intelligent matter—regards as real and indestructible.

Hence, instead of being a mere petition, the prayer of Christian Science is the affirmation of the truth of being of which human belief is ignorant and by which it must be corrected. On page 2 of Science and Health Mrs. Eddy writes as follows: "God is Love. Can we ask Him to be more? God is intelligence. Can we inform the infinite Mind of anything He does not already comprehend? Do we expect to change perfection? Shall we plead for more at the open fount, which is pouring forth more than we accept? . . . Asking God to *be* God is a vain repetition. God is 'the same yesterday, and today, and forever;' and He who is immutably right will do right without being reminded of His province. The wisdom of man is not sufficient to warrant him in advising God."

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[S. T. Downs in *Our Sunday Visitor*, Valparaiso, Ind.]

In an article purporting to refute Christian Science the critic stated by means of comparison that we worship a "twofold power, one of good, the other of evil." The fact is, however, that Christian Science is based fundamentally and in every detail on the Old Testament admonition that the great Master reiterated with such force: "Hear, O Israel; The Lord our God is one Lord." It knows no other God, no other cause or creator, no other Life, no other Love, no other Truth, no other physician than the God Christ Jesus revealed.

The critic stated that our attitude toward the suffering caused by the European war is one of "imperturbable equanimity," and he charges directly and indirectly that Christian Science develops inhumanity and heartlessness. On the contrary, while giving poise and control to its adherents even under the most trying circumstances, this teaching develops the highest sense of humanity,—kindness, tenderness, benevolence, compassion. This is being manifested toward the present conflict in many practical charities, including contributions of money totaling many thousands of dollars that are given by Christian Scientists in all walks of life for no other purpose than the relief of human suffering.

The fear that Christian Science would prevent material modes of treating disease is unwarranted, since Christian Science insists that all mankind be allowed the greatest liberty in their belief in and worship of God. In other words, we ask nothing more than to be let alone in our endeavor to follow the Master's commands to "preach the gospel" and "heal the sick," and we accord this privilege to all others.

Christian Science does not claim other than that men and the children of men break the commandments, and that there is present with mankind a love of sin that God did not create. Only that which God created is real and eternal; hence sin is unreal because not of God. It is God's law which destroys sin, and sickness as well, by bringing to human consciousness a love of the good and pure. Christian Science teaches that sin brought all the sickness, misery, and death the world has ever known, and that as sin is destroyed its effects will disappear. As a movement Christian Science deserves the grateful approval of every follower of the Master, whether he accepts its teaching or not, since it has stimulated in thousands of people a desire to be obedient to the commandments and to put into daily practice the first: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

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[Thorwald Siegfried in *Yakima Republic*, North Yakima, Wash.]

The evangelist whom your paper reports as making the statement that Christian Science is of the devil, seems to be giving himself needless trouble, for if it is of the devil, whom Jesus pronounced a liar, the more that people understand of it the less it will draw them; whereas in fact those who understand Christian Science best, love it most, and its critics often understand it the least. Hence in the course of time the reverend brother may find that his disobedience to the wise counsel of Gamaliel, as given in the fifth chapter of Acts, will leave him fighting against God, for "if it be of God, ye cannot overthrow it."

Christian Science, being of God, concerns itself with bringing godlikeness into the lives of men, by better morals, better conditions of health, happier view-points, and more compassionate motives. Proofs of this are to be found in living witnesses in practically every village and city; in the literature of the cause; in its great daily newspaper, *The Christian Science Monitor*, a successful international daily paper that prints whatever is good because that alone is ultimately true; and in the reverent use which every Christian Scientist makes of the Scriptures, or Word of God, in which we have a record of the growth of the spiritual idea during many centuries.

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[Charles F. Kraft in *Tacoma* (Wash.) *Ledger*]

Your interesting report of a clergyman's lecture credits the speaker with including Christian Science with alchemy, palmistry, and theosophy as "occultism." It would be unfair to your readers to allow the erroneous impression created by this inclusion, made by so eminent a speaker, to remain uncorrected. In this restoration of primitive scientific Christianity there is nothing occult or hidden. Christian Science is based largely upon the declaration of the wise man that as a man "thinketh in his heart, so is he." It might therefore properly be termed the Science of right thinking.

Occultism is generally regarded as that which operates in some mysterious or secret way and deals with that which is hidden or unexplainable. On the other hand, Christian Science when understood is found to be supremely natural and extremely simple and practical. There is no mystery in Christian Science, unless it be the mystery of godliness or right thinking.

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We need a clearer discernment of the vital significance of gentleness in the character of men and women, in the relations individuals sustain toward one another, and in all the complex affairs of business and politics among social groups, and even among nations. We need to estimate at its true value the temper of mind and heart that begets a disposition in men to be mild, gracious, and kindly in their relations with one another. The crudeness, rawness of temper, self-assertion, and bluster that so often pass for strength should be rated as symptoms of undeveloped or defective organic constitution, nervous control, and intelligence. The mildness, the gentleness, the graciousness of Jesus of Nazareth, were the fruits of magnanimity, of a greatness of soul that was prophetic of the perfect man.—Prof. George E. Dawson.

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Editorial

"Honor to whom honor is due"

On page 148 of "Miscellaneous Writings" there appears an extract from a letter by Mrs. Eddy which she has also used as a foreword to the Church Manual. It is clear, from a study of this paragraph, that Mrs. Eddy regarded the rules and by-laws embodied in the Manual of The Mother Church as of inspired origin; that they are necessary "to maintain the dignity and defense of our cause," and "requisite to demonstrate genuine Christian Science."

All of this being conceded to be the truth about these by-laws, also the further fact that they are permanent and unchanging in their provisions, it is of course impossible that they should be neglected by Christian Scientists, or that any of them should become "a custom more honored in the breach than the observance." As to the manner in which these by-laws may be made most useful to Christian Scientists, we may well profit by Mrs. Eddy's answer to the question so often asked by those eager to gain an understanding of Christian Science, in which she says: "Study thoroughly the letter and imbibe the spirit. Adhere to the divine Principle of Christian Science and follow the behests of God, abiding steadfastly in wisdom, Truth, and Love" (Science and Health, p. 495).

Those who have studied thoroughly the rules and by-laws of The Mother Church, and have imbibed the spirit, have seen that compliance with both the letter and the spirit of these rules is necessary to the steady and stately progress of Christian Science and the growth of the individual Christian Scientist. There is not one of them but was intended to promote Christianity and brotherly love, to safeguard the purity of the religion of Christian Science and insure the genuineness of all that officially bears its name, as well as to perpetuate the organization which Mrs. Eddy founded for the continued promulgation and practice of this Science.

Those who are most careful to observe them in both the letter and the spirit will not be led away from Christian Science through the belief that there is an easier and a better way,—a broad road which can be safely trodden by those who would find a short cut to heaven, harmony. They will know that they must have the insight and the patience which would prompt them to follow the narrower but straighter path which has been trodden by the Discoverer and Founder of Christian Science. To those who have listened to the tempter's plausible claim that there could have been Christian Science without Mrs. Eddy, it may be well to bring the reminder that there has not been and can never be genuine Christian Science without her; that Mrs. Eddy is the Discoverer and Founder of Christian Science and her name is inseparably connected with it.

We have been told by the wise man that it is "the little foxes, that spoil the vines;" and that these little foxes are always at work in the vineyard of Christian Science, is shown by the hesitancy of some to give honor where honor is due. As an example of this we may note that even in the Sunday services some readers forget to abide by Article XV of the Church Manual when announcing hymns which were written by Mrs. Eddy. They may say that it is a hymn written by our Leader, but to the stranger within the gates that term carries no special meaning. In The Mother Church the customary form of announcement is, "The words of this hymn (or solo) were written by our revered Leader, Mary Baker Eddy," and the entire hymn is read, thus giving it a further distinction from hymns by other authors, as only the first stanza of these is read.

It may also be of interest to the branch churches and societies to know that in The Mother Church it is the rule rather than the exception that one of Mrs. Eddy's hymns is sung at each service, in conformity with a letter from Mrs. Eddy to the Board of Directors of The Mother Church some twelve years ago, and published in the *Sentinel* of Aug. 29, 1914, in which she says:—

"It would be a good thing to have one of my hymns read and sung about every Sunday. It would spiritualize the thought of your audience, and this is more needed in the church than aught else can be."

It may seem only a slight departure to substitute some phrase or title for Mrs. Eddy's name in quoting or reading from her books, but nothing less than strict conformity to the rules and by-laws laid down in the Manual is right for a Christian Scientist.

ARCHIBALD MCLELLAN.

Law a Power

FEW people would be willing to deny the power of law, however understood, but there would doubtless be great diversity of opinion as to how this power could be proved. On the material plane the punishment of a criminal proves nothing more than a feeble attempt to assert the dignity of a law which has been broken by the wrong-doer. Some obey law because it is a necessary provision for human safety, even though they regard it as restrictive. This is, however, a long way behind the attitude of those who have come to realize that all just laws spring from the demands of divine Principle and that the recognition of law, rightly understood, is no less an integral part of human consciousness than is reason. All such can joyfully exclaim with the psalmist, "O how love I thy law! it is my meditation all the day."

The student of Christian Science gains new views of law as he studies its text-book, "Science and Health with Key to the Scriptures," and Mrs. Eddy's other writings, especially the article "Spirit and Law" in "Miscellaneous Writings" (pp. 256-259), where she says: "The assertion that matter is a law, or a lawgiver, is anomalous. Wherever law is, Mind is." It soon becomes apparent that in spite of popular opinion disease has no law to support it, nor has sin, since both are the product not of intelligence but of ignorance. To prove this it is necessary to relate law to divine Mind, Spirit, God; then we have a concept of law as intelligent, powerful, and good. The understanding of law gained in Christian Science explains the so-called miracles of Jesus, and heals the sick today even as in the Master's time, but this law must be declared in order to annul the operation of the asserted law of disease or sin.

Now the Christian Scientist not only believes that divine law is power, but he applies his understanding of this truth to the varied experiences of daily living. Christian Science is constantly proving that fevers and diseases of all kinds are lawless, hence their powerlessness is shown when spiritual law is declared, as in the case of Peter's "wife's mother," who was healed by Christ Jesus. It is not, however, so generally known that the moral law, when spiritually understood and declared, rights wrongs of every name and nature. The writer knows of a number of instances in which stolen property was restored to the owner when no suspicious or condemnatory thought was directed toward any one, but where the first and the eighth commandments were declared daily by the one whose articles had been taken, until these were restored to the rightful owner.

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One such case was especially interesting. A young lad belonging to a respectable family stole something from people who did not know him, and told a plausible story to cover the theft. This was at first believed by his parents, but as the truth was declared by the one who had been robbed, this declaration of law as a power unerringly found its way to the right place, and after the boy's father had for some time vainly essayed to solve a seeming mystery, he was led in a wonderful way to the owner of the property. The lad then confessed to his temptation and fall, and was started on the way to true repentance. It was also found that when the work in Science had been neglected, the activity of truth temporarily ceased in the home where the stolen article was. In another case two adjoining homes were entered one night and a number of articles taken from each. In one of these homes there were two students of Christian Science, and they quietly declared the power of divine law daily, with the result that in a week every article taken from the home was restored as silently as it had disappeared. The people in the other home never recovered their goods, although they employed all the ordinary methods for reaching and punishing the offenders.

To realize to the full extent the protection of divine law, the only real law, we must know its power, love it, and obey it gladly. Then we shall dwell in safety, secure from sin and disease, realizing all the while that "love is the fulfilling of the law."

ANNIE M. KNOTT.

Healing of Dishonesty

SPEAKING of the more immediate effects of Christian Science, Mrs. Eddy has said that "both truth and error have come nearer than ever before to the apprehension of mortals" (Science and Health, p. 368), and Christian Scientists will all witness that one of the most significant features of their experience is the fact that their escape from evil has been preceded by the gain of a clearer sense of what evil is. Evil is not to be overcome by ignoring it, but rather by clearly perceiving the nature of its claim and performance, in the light of Truth. The correct analysis of erroneous sense and its manifestations in impulse and habit is therefore decidedly important.

All this is seen to be very true with respect to the sin of dishonesty, a sin which is summed up for general thought as the spirit of trickery, the disposition to take unfair advantage. As such it may seem contemptible, in the abstract, to those who pride themselves upon always having done business "on the square." Nevertheless when awakened they might discover that they have been consenting to not a few things which upon examination are seen to bear the hallmarks of injustice.

Dishonesty expresses itself most seductively in the willingness if not the purposeful desire to gain without giving. It manifests a false sense both of what good is and of the way to secure it. It is the controlling manager of all enterprises which are intent upon getting something for nothing, and the number and variety of such undertakings will surely impress even the most superficial thinker. The moment one accepts this interpretation of the word, and begins to test out his plans and purposes thereby, that moment he realizes as never before the world-wide extent of what might be named The Realm of Rogues.

It is apparent that in all human affairs the satisfaction of a desire to get something for nothing involves the gain of what is called freedom only as others are enslaved, of leisure only as others are burdened, of pleasures only as others are pained, and it is the perception of these unescapable results of every least dishonesty which has initiated the revolt against its domination, upon the part of many who were once ready and eager to respond to any business proposition, any speculative venture that promised to secure a monopoly of some universal necessity and so assure "big returns"! The story of Diogenes' fruitless search is no longer a joke the moment one begins to think in terms of *bona fide* brotherhood, of absolutely honest dealing; and the explanation of the fact that adherence to the demands of Christian Science does not prove a "pleasant recreation" for a good many people is found in the further fact that it at once precipitates this analysis of personal motives, impulses, and habits. No one enjoys being compelled to classify himself as capable of being engaged in what would rightly be named thievery, hence the stimulus and profit of that disclosure of the truth about things, that uncovering of long indulged error which Christian Science at once inaugurates.

Well-dressed dishonesty is a prominent figure at many a commercial conclave these days; it parades in attractive garb at many an inside-advisory council, and it seems to rule, without protest for the most part, in the entire domain of international diplomacy and worldly ambition. It is a clever casuist, and has fooled every one of us ten thousand times, at least. He, therefore, who has the grace advisedly to consecrate himself to the living of a truly honest life, in his dealings with God, with himself, and with his brother man, who has begun to refuse to seek and to profit by the many get-rich-quick opportunities and schemes which are pressed upon his attention, that man has certainly made a great stride toward honest manliness and the kingdom of heaven.

With respect to no other aspect of life is the need of reform today greater, more imperative than this, and no one can be fully awakened to the situation which probably exists beneath his own waistcoat without being impelled to pray, "God be merciful to me a sinner"! Here all have come short of the glory of God, and crucified the Christ afresh, and here the understanding of Christian Science immediately proves helpful, and will ultimately heal.

JOHN B. WILLIS.

Among the Churches

Current Notes

TRINIDAD, COL.—One of the most pleasing features in connection with the entire Las Animas County fair was the manner in which the ladies of the Christian Science church looked after the wants of the women and children at the fair grounds during the long waits between races and between trips to the exhibit rooms. The only reading-room on the grounds was provided by this church, and it was fitted up with chairs, lounges, tables, and plenty of literature, not to mention the big tank of ice-water. More than seven hundred and fifty people availed themselves of the opportunity to rest for a few minutes. The officials of the fair have been most profuse in their thanks to the thoughtful donors of the reading-room.—*Picketwire.*

KENTON, OHIO.—For the first time the local distribution committee had a tent for the reading and distribution of Christian Science literature at the Hardin County fair. There were 172 visitors. *Sentinels* given out numbered 64, *Journals*, 24; *Monitors*, 50; *Heralds*, 3.—*Correspondence.*

BETHLEHEM, PA.—Christian Scientists from the Bethlehems, Easton, Allentown, and Catasauqua have purchased the former building of the Bethlehem Trust Company at Bethlehem, and will convert it into a church edifice.

Allentown Call.

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SPRINGFIELD, MO.—The corner-stone of the church building being erected by First Church of Christ, Scientist, at Center and Jefferson Streets, almost directly south of the Springfield Public Library Building, was laid with simple but impressive services in the presence of the board of directors, the readers, and other members of the church. The building when finished will have an auditorium which will have a seating capacity of four hundred. A lobby will furnish standing room for five hundred persons, and the Sunday school room will have provision for two hundred children. The structure completed will cost approximately twelve thousand dollars.—*The Springfield Leader.*

HARTFORD, CONN.—A booth was maintained and conducted at the Connecticut state fair at Charter Oak Park in Hartford the week of Sept. 6 by joint committees from First and Second Churches of Christ, Scientist, of this city. During that week there was distributed from this booth the following Christian Science literature: 1,825 *Monitors*, 274 *Sentinels*, 30 *Journals*, 12 *Heralds*, 292 pamphlets, 15 copies of Senator Works' speech, making a total of 2,448 pieces.

Literature Distribution Committee.

DERBY, ENGLAND.—The Christian Scientists of the town, who have hitherto been meeting at a room in Friargate, are erecting a new building in Friary Street. The main hall is about 78 feet long, and the frontage of the building 38 feet, with a bay 18 feet long forming a reading-room.

Derbyshire Advertiser.

CHICAGO, ILL.—Tenth Church of Christ, Scientist, has completed the purchase of its building site, 5642 Blackstone Boulevard. The lot is 100 by 150 feet, and cost seventeen thousand dollars. Negotiations were opened in April, 1914, and sixteen months later the final payment was made.

Correspondence.

TOLEDO, OHIO.—A new church building will soon be added to Toledo's group of public edifices, for it is expected that Second Church of Christ, Scientist, will begin plans for its new church home within two or three months.—*Toledo Blade.*

LEXINGTON, KY.—The members of First Church of Christ, Scientist, celebrated the opening of their church home at the corner of East Main Street and Woodland Avenue on Sunday, Aug. 15.—*Correspondence.*

The Lectures

Chicago, Ill.

Clarence C. Eaton delivered three lectures on Christian Science for Eighth Church of Christ, Scientist. Alice Nichols, second reader, in introducing Mr. Eaton at one of the lectures said:—

The occasion of a Christian Science lecture is significant. The fact of our being here is evidence that we are looking for that for which the whole world has searched,—a demonstrable religion, a religion whose law applied to the affairs of men should bring harmony and health, and destroy sorrow and sickness.

At one point or another in history some one's achievement stands out as of greater or less importance in this direction. In the early history of the Hebrew nation Abraham perceived the great verity that there is one God and that God is Mind, Spirit, able to lead and direct men and nations. He demonstrated this truth when he obeyed the call to come out from the midst of his idolatrous surroundings to follow God's leading in the establishment of the kingdom of Israel. Throughout the history of this people arose great leaders, who proved beyond question that divine energy may be injected into the affairs of men to govern them harmoniously. Moses, Elijah, and the prophets, all proved that man's relationship with God establishes him in peace.

Later Christ Jesus the Wayshower by his work showed with greater certainty than ever that signs may follow all who obey the commandments of God with pure motives, and for nearly three hundred years similar demonstrations were made by his followers. Then men cast aside the Christ-principle as the ruler of earthly things and the world was left in darkness; and it has waited through nearly two thousand years for the return of the light. In these latter days the light has returned and the rule of demonstration has been unfolded. Something over forty years ago the law of a demonstrable religion was discovered and demonstrated by Mrs. Eddy. Since then many others, following her teaching, have repeated the works of old and found freedom, health, and happiness.—*Correspondence.*

Aberdeen, Wash.

The introductory words of Senator E. E. Boner in presenting William R. Rathvon, who lectured on Christian Science, were as follows:—

Since the first record of human affairs, the great question that has ever agitated men has been the problem of life,—whence it came, whither it goes, its highest aims, its ultimate end, how to possess it in all its fulness. The savage, the semibarbarian, the civilized man, have ever sought, each in his own way, to fathom the deeper promptings, the truth about this existence we call life.

Nearly two thousand years ago there appeared on earth a man who announced that his mission was to show mankind the way. In him men might behold "the way, the truth, and the life." He spoke as never man did before, for he taught a religion of love. That this man of Galilee has wielded a mighty influence on the world since his day,—on men and nations,—has been the most potent influence in shaping the nations that constitute our present-day civilization, history affirms, and none deny it. Yet when we contemplate struggling, suffering humanity still under its burden of vice, wrong, injustice, and sin, we must reach the conclusion that the world and the nations thereof have never understood the Christ-philosophy of life or applied the Master's science of living; for he has said that the knowledge of his eternal truths would set mankind free from these burdens.

While it is true that mankind has ever sought to know the Science of being, I think it may be said that men are today seeking deeper after spiritual truth than ever before. We are now, I believe, undergoing a sort of spiritual renaissance from which mankind will emerge with a clearer understanding of God and man's relation to Him. And now, to the world that is eager to know the truth, Christian Science brings its message based upon the teachings of Jesus of Nazareth. It is well that we pause, consider, and seek to understand the teachings of the Christ, for they are fraught with promise of fulfilment of all that is desirable of attainment.

Correspondence.

Hartford, Conn.

The introduction of George Shaw Cook at his lecture on Christian Science for First Church of Christ, Scientist, by L. Harold Burt, was as follows:—

Christian Science is not mysterious; it is the same truth which Jesus taught throughout his wonderful human exist-

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ence, the same truth which Moses discerned and whose power he utilized to lead the Israelites safely "out of the house of bondage." The law of life, health, and happiness taught in Christian Science is today being demonstrated with mathematical accuracy by thousands upon thousands throughout the world.—*Correspondence.*

Lectures to be Delivered

CALIFORNIA—Lompoc: George Shaw Cook, Lompoc Opera House, 8:15 p.m., Nov. 22.
Petaluma: Virgil O. Strickler, The Hill Opera House, 8:15 p.m., Nov. 23.
San Diego (Second Church): William D. McCrackan, First Church Edifice, Second and Laurel Streets, 8 p.m., Nov. 26.
San Francisco (Fourth Church): Virgil O. Strickler, Dreamland Rink, 8 p.m., Nov. 20, and 3 p.m., Nov. 21.
Santa Cruz: George Shaw Cook, High School, 8 p.m., Nov. 23.
Santa Barbara: George Shaw Cook, Potter Theater, 8 p.m., Nov. 21.
Tulare: Virgil O. Strickler, Tulare Theater, 7:45 p.m., Nov. 25.
Watsonville: Virgil O. Strickler, Opera House, 8 p.m., Nov. 22.
CANADA—Brandon, Manitoba: Bicknell Young, City Hall, 8 p.m., Nov. 23.
Hamilton, Ontario: Hon. Clarence A. Buskirk, I. O. O. F. Temple, Gore Street, 8:15 p.m., Nov. 22.
London, Ontario: Jacob S. Shield, Church Edifice, 8 p.m., Nov. 22.
CONNECTICUT—Deep River: Willis F. Gross, Town Hall, 3:30 p.m., Nov. 25.
DELAWARE—Dover (auspices First Church, Wilmington): Frank Bell, Century Club, 2:15 p.m., Nov. 13.
ENGLAND—Sheffield, Yorkshire: John W. Doorly, Montgomery Hall, 8 p.m., Dec. 2.
ILLINOIS—Barrington: Frank Bell, I. O. O. F. Hall, 8 p.m., Nov. 26.
Chicago (Seventh Church): Clarence C. Eaton, Church Edifice, 5318 Kenmore Avenue, 8 p.m., Nov. 22 and 23.
Edwardsville: Bliss Knapp, Wildey Theater, 8 p.m., Nov. 22.
Fairbury: Bliss Knapp, Central Opera House, 8 p.m., Nov. 26.
Mattoon: William R. Rathvon, Grand Theater, 3 p.m., Nov. 21.
Rock Island: Prof. Hermann S. Hering, Church Edifice, corner Seventh Avenue and Twenty-second Street, 8 p.m., Nov. 22 and 23.
INDIANA—Bloomington: Lecture, Nov. 16, canceled.
East Chicago: Charles I. Ohrenstein, Congregational Church, cor. 145th and Magoun Avenue, 8 p.m., Nov. 26.
Greensburg: Bliss Knapp, K. of P. Opera House, 8 p.m., Nov. 25.
IOWA—Council Bluffs: Bliss Knapp, Nov. 20.
Sabula: Prof. Hermann S. Hering, Congregational Church, 3 p.m., Nov. 25.
KANSAS—Abilene: William R. Rathvon, Seelye Theater, 8 p.m., Nov. 22.
Caney: Dr. Francis J. Fluno, High School Auditorium, 8 p.m., Nov. 26.
Marysville: William R. Rathvon, Theater Grand, 8 p.m., Nov. 23.
MAINE—Augusta: Charles I. Ohrenstein, City Hall, 8 p.m., Nov. 19.
MASSACHUSETTS—Boston (Third Church): Willis F. Gross, Everett Square Theater, Hyde Park, 3 p.m., Nov. 21.
Fitchburg: Charles I. Ohrenstein, City Hall, 3 p.m., Nov. 21.
Gloucester: Charles I. Ohrenstein, Brown's Hall, Pleasant Street, 8 p.m., Nov. 22.
Holyoke: Willis F. Gross, City Hall, 8 p.m., Nov. 26.
Plymouth: Willis F. Gross, Universalist Church, 8 p.m., Nov. 22.
MICHIGAN—Detroit (Third Church): Hon. Clarence A. Buskirk, Arcadia Hall, 4 p.m., Nov. 21.
Grand Rapids: Jacob S. Shield, Church Edifice, corner Washington Street and Lafayette Avenue, S.E., 8 p.m., Nov. 25 and 26.
MISSOURI—Kansas City (Third Church): William R. Rathvon, Church Edifice, Fortieth and Walnut Streets, 8 p.m., Nov. 25 and 26.
Maryville: Bliss Knapp, Empire Theater, 3 p.m., Nov. 21.
St. Louis (Second Church): Dr. Francis J. Fluno, Church Edifice, 4234 Washington Boulevard, 8 p.m., Nov. 18 and 19.
St. Louis (Fourth Church): Clarence C. Eaton, Church Edifice, 5569 Page Boulevard, 8 p.m., Nov. 25 and 26.
NEBRASKA—Fairbury: Prof. Hermann S. Hering, Steele's Opera House, 8:15 p.m., Nov. 26.
NEW JERSEY—Summit: Clarence C. Eaton, All Souls Church, corner Waldron and Springfield Avenue, 8:15 p.m., Nov. 16.
NEW YORK—Buffalo (Third Church): Hon. Clarence A. Buskirk, Elmwood Music Hall, 8:15 p.m., Nov. 23.
Gloversville: Jacob S. Shield, The New Glove Theater, 3:30 p.m., Nov. 21.
New York (Sixth Church): Willis F. Gross, Masonic Temple, 1931 Washington Avenue, 8 p.m., Nov. 20.
Oneida: Hon. Clarence A. Buskirk, Salvation Army Hall, 8 p.m., Nov. 25.
NORTH DAKOTA—Williston: Bicknell Young, Orpheum Theater, 8:15 p.m., Nov. 26.
OHIO—Elyria: Frank Bell, Church Edifice, 8 p.m., Nov. 23.
Wooster: Prof. Hermann S. Hering, City Opera House, 3 p.m., Nov. 21.
OKLAHOMA—Chickasha: Dr. Francis J. Fluno, Sugg Theater, 8 p.m., Nov. 21.
OREGON—Corvallis: William D. McCrackan, Majestic Theater, 3 p.m., Nov. 21.
Portland (Fourth Church): William D. McCrackan, First Church Edifice, Nineteenth and Everett Streets, 8 p.m., Nov. 22; Jefferson High School Auditorium, Kerby and Emerson Streets, Nov. 23.
PENNSYLVANIA—Bradford: Frank Bell, Women's Club, 8 p.m., Nov. 16.
Scranton: Frank Bell, Church Edifice, 520 Vine Street, 3 p.m., Nov. 21, and 8 p.m., Nov. 22.
SCOTLAND—Glasgow: John W. Doorly, Queen's Rooms, Clifton Street, 8 p.m., Dec. 9.
TEXAS—Austin (First Church): Dr. Francis J. Fluno, Scottish Rite Cathedral, 8 p.m., Nov. 22.
Lampasas: Dr. Francis J. Fluno, Witcher Opera House, 8 p.m., Nov. 23.
VERMONT—Brattleboro: Charles I. Ohrenstein, The Auditorium, 8 p.m., Nov. 23.
WASHINGTON—North Yakima: George Shaw Cook, 8 p.m., Nov. 26.
WISCONSIN—Milwaukee (First Church): Clarence C. Eaton, Church Edifice, Prospect Avenue and Keene Street, 8:15 p.m., Nov. 20, and 3:30 p.m., Nov. 21.

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Testimonies of Healing

It is fourteen years since I first heard of Christian Science from my sister. I did not want to have anything to do with it, and condemned it without even looking into it or inquiring what it was, laughing and scoffing at it at every opportunity. When my sister came to live with me shortly after this I secretly read her books to see what was wrong in them. I did not understand a word, but kept on searching night after night, hoping to find something to condemn; then gradually there came the realization that at last I had found the truth.

During this time I was healed of varicose veins, for which elastic stockings and special boots had been worn constantly. The physical healing did not especially interest me then, as I took it for granted. One night shortly afterward, being much dissatisfied with myself and everything, I opened Science and Health quite aimlessly, and these words: "Emerge gently from matter into Spirit" (p. 485), arrested my attention. I read on most of the night and knew that I was free, that God was All-in-all, and that as one of His children I was gently being led. After that I began the study of Science and Health in earnest, and soon loved and understood the Bible as never before.

It is impossible to tell of half the benefits I have received through the understanding of divine Love, which governs all. Headaches for which I had taken almost every known drug, belief in lack, and discordant conditions in my work, have been overcome. A quick and violent temper has been largely replaced by more loving and charitable thoughts to all mankind. Lately I have had treatment for a skin disease said to be caused by the extreme heat and cold of my work as a laundress, and it has been entirely healed.

For all the physical healing I am deeply grateful, and my constant prayer is that I may become a channel for good. I am truly thankful to God, and grateful to our Leader, Mrs. Eddy, who has restored to mankind this healing truth. Words cannot express my gratitude for the peace and joy that Christian Science has brought me.

MARGARET DALL, St. Boswells, Roxburghshire, Scotland.

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Having been most wonderfully healed in Christian Science, I feel it my duty to write this testimony, in the hope that it may help some one, although I can never fully express the wonderful peace that has come to me. For years I had been a physical wreck, but the most serious period of my life has been the past seven years. I had hemorrhages, and the doctors gave me little encouragement, though among them were specialists from nine cities in the East. I came to California a few years ago, thinking a change of climate might help me. Soon after arriving here I employed a physician who said he could possibly cure me in two years with good care. Then he began the treatments, but I grew worse all the time. I then employed another physician, who speedily assured me that nothing would relieve me except an operation, which by that time I was almost too weak to undergo. He told my mother that if he could operate by half past seven that morning there would be a chance for me, so I said I would try to put myself in God's care, though I did not know how to trust Him, and accordingly the operation was performed. I was not, however, encouraged by the result, for in two weeks it was found necessary to perform another. Then I seemed to be better, but about two months later the trouble came back with added force. To mortal sense there was nothing left for me to do except to wait for the end.

When it was thought I was nearing the last days, my sister-in-law went to a lady and asked her if she was not a Christian Scientist. She said that she was and gave my sister-in-law some *Sentinels*, which she brought to me at once. I had read a little when I wondered why God was not as able to heal the sick now as He ever was. Then, thinking I was too weak to read, I laid the *Sentinels* aside. That was in the early part of the week. In a few days I felt better, and so decided to go to the Christian Science church the following Sunday, if possible, though every one thought I was foolish to think of such a thing.

Sunday morning the Christian Scientist called for me on her way to church, as I had asked her to do. Meantime there was a great longing to know how I might trust in God. In the afternoon I had another severe hemorrhage, and I told my mother I would like to have Christian Science treatment, so my father went for a practitioner. She came and talked to us a little while, and the words of truth spoken by her have helped me all the way. I slept well all that night, something I had not done for years.

Next morning I awoke with such a sense of peace it seemed like "a new heaven and a new earth." I got up and dressed myself, feeling sure that I had found the only true and living God, and after reading Science and Health that day I knew how to trust Him and not be afraid. The Bible says, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Since that day I have had the peace which assures me I have found the Comforter that leads into all truth. I thank God, and am grateful to our dear Leader.—MAMIE CHAMBERS, Lindsay, Cal.

I wish to verify my daughter's statement. She was sick seven years, and we had many good doctors who were earnest and interested in doing all they could for her, but our family lived in constant fear and dread that she could not survive another attack. The time came when we thought the end was at hand and nothing could save our dear one. Then she asked for Christian Science treatment. A practitioner came, and that night my daughter slept like a little child. I, however, did not then know what Christian Science was, so I watched her all night, felt her pulse, and listened for her breathing, which was so soft and even that I feared she had passed away, for she had always tossed and moaned pitifully in her sleep. She is well now, and I praise God, the giver of all good, and am deeply grateful to Mrs. Eddy for her untiring effort in giving us her book "Science and Health with Key to the Scriptures."

I will give my own testimony also. I felt like one shipwrecked, just dashed about till all hope was gone. It seemed as if my heart would break with the despair a mother feels when she is told that God is taking her child away for some good reason. I had tried to have some kind of faith to hold to, but had at last decided there was no God.

I battled along in this way for seven years; all hope was gone, and I did not want any friends to mock me with sympathetic words, though I felt I must die. To mortal sense I was passing through a very critical time in a woman's life and felt that I could not live through it; but when I picked up Science and Health and read the opening words of the Preface,—"To those leaning on the sustaining infinite, today is big with blessings,"—I thought it must be a good book, so I would read it. I therefore read on and on, and it was full of surprises to me; the greatest at first was to know that God is good and does not send sickness, sorrow, pain, and death. Truth began right then and there to take off the shackles and loosen my chains, and I said to myself that I would not fear again or bow down to matter, for God was my refuge, my strength, and my fortress. I am now a well

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woman, enjoying a life of freedom because God gave it me, and all mankind can drink of the waters of Life freely and proclaim their freedom.

I pray that these few lines may impress all who read them to believe that it is possible to live God's kingdom here on earth. I wish I had more light to give, but I am young in Science; however, I study the Bible and Science and Health and try to learn more every day. I thank God, and am grateful to Mrs. Eddy for Christian Science.

CAMMIE CHAMBERS.

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It is with a heart full of gratitude that I write this testimony, in the hope that some one who is seeking the truth will be benefited. Seven years ago I was about to go to the hospital for the fifth operation upon my neck for diseased glands, which the doctors diagnosed as tuberculosis of the neck. The first time I was operated on the doctor assured me that the trouble would not return, but I went back to the hospital four times after that on account of its recurrence, and there was seemingly no cure.

At the time I was persuaded to take up Christian Science there was an enlarged gland on the back of my neck the size of a hen's egg, from which there had been a discharge for three months or more. When the physician examined me preparatory to operating, he said I had waited too long, that the tissues were broken down and might never heal, but if they did it would be only after months at the best. Though this greatly discouraged me, it took much persuasion on the part of a dear relative to get me even to consider having Christian Science treatment. After finally consenting to postpone the operation for a week to see if there was any improvement, I went to a Christian Science practitioner for my first treatment, and only those who have been uplifted by this truth can know the joy and peace that were mine. It was like being pulled up out of the mud and made clean, for I was shown the way to think rightly. In less than three weeks my neck had entirely healed, and a short time afterward all swelling disappeared.

I am very grateful for this healing, but more so for the spiritual uplift of this saving truth, which gives a religion that can be utilized every day, no matter where we are or what we are doing.—ETHEL K. BRILLHART, Chicago, Ill.

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On June 11, 1913, I was riding a bicycle on the way to work, when at the intersection of two streets a motor-cycle, ridden by two people and going at a high rate of speed, struck my wheel, throwing me about fifteen feet, where I landed on my head with the motor-cycle and the two people on top of me. When taken up by shopmates who witnessed the accident, I was unconscious. The ambulance was sent for, and by the time it arrived I had regained consciousness but did not seem to know what I was doing. I was so sore all over that I could not bear to have anything touch me, and had a deep cut over the left eye. When I reached home a Christian Science practitioner was sent for immediately. The pain became so severe that I could hardly stay on the bed, but after about fifteen minutes' treatment I was resting quietly. The next day the papers, giving an account of the accident, said I probably would not live, but by the understanding of the truth gained through the study of Christian Science, and the practitioner's faithful work, I was able to be up the second day, and the third day went downtown. The cut healed very quickly and left scarcely a trace to show where it had been.

This is only one of many opportunities that both my wife and I have had, since taking up Christian Science about three and a half years ago, to test the truth of the ever-presence and all-power of God. We have both had the privilege of class teaching, for which we are grateful, and our desire is that our lives may daily prove the sincerity of our thankfulness to God, and our gratitude to our revered Leader, Mrs. Eddy, for this wonderful truth.

ELMER E. HOWE, Denver, Col.

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It is with a grateful heart that I write of the blessings I have received through Christian Science, which has brought me out of darkness into light. It has helped me to love more than ever before, and to do unto others as I would have others do unto me.

There have been many proofs in my home of the healing power of Truth, for every member of the family has benefited by it in many ways. I have been healed of a bowel difficulty of long standing, of colds that came every winter and would keep me from speaking above a whisper for a week or ten days, and also of a discharge from the ear which the doctors said was caused from an abscess that I once had in my head.

I am thankful to God for all these healings, and my prayer is that I may help others to understand Christian Science. Words fail to express my deep gratitude to our revered Leader, who has shown us the way out of darkness into light.—MRS. E. O. BARNEY, Arlington, Mass.

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[Translated from the German]

It is with a sense of deepest gratitude that I wish to testify to the wonderful blessings which my twelve year old son has received through Christian Science. After a short bicycle tour in July, 1912, his knees suddenly became very much swollen. A physician whom I immediately consulted pronounced the trouble water on the knee, and resorted to puncturing in order to bring relief; but this proved of no avail and the trouble grew more serious with each day. When after three weeks the boy's legs became quite stiff and deformed, the physician informed me that he was unable to effect a cure, owing to the presence of a tubercular condition. I then took my son to a surgical clinique and had an X-ray examination made, but it seemed impossible to determine the nature of the trouble. Following the physician's instructions I took the boy home seven weeks later, and then tried every means which was recommended to me; but far from witnessing any improvement, inflammation of the hip-joint was added, and the right leg became visibly shorter.

In the latter part of March, 1913, my attention was called to Christian Science, and I applied for treatment from a practitioner, for my son was by this time a very sick boy. With one week's treatment there was a marked improvement, and in four weeks he was healed of the disease.

For this wonderful healing I am most profoundly thankful to God, and grateful that my family and I have found through Christian Science the way of truth.

J. BERGER, Hannover, Germany.

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About two years ago I came to Christian Science for the healing of stomach and bowel trouble of three years' standing and was cured in a week's treatment. With the exception of a slight attack a few months later this healing has been perfect and permanent. Since that time my health has been better than ever before; I had never been strong from childhood. Three doctors had been tried for the above trouble, the last one saying I would have to submit to an operation; but this I would not do, as I had a horror of such things. Having heard just a little of Christian Science through a cousin who had been healed of the same trouble,

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I decided to take treatment, and was healed very quickly, as I have said. I read Science and Health faithfully, and it seemed very beautiful to me. It certainly is a "Key to the Scriptures."

I have also been healed of severe colds and influenza. While very grateful for all these healings, I am equally so for the knowledge that God does hear and answer prayer, and that there was none to oppose me when I turned to Christian Science. This did not seem so much to me at first, but when I hear how hard it has been for some who have had to stand alone, I feel that I have much for which to be thankful. I have tried Christian Science in many ways, and always find that when I do my part by right thinking and right knowing, God is ready to help me. Both my parents having passed on several years before I came into Christian Science, and the only member of the family besides myself in this city being a younger sister, it seems so comforting to know that I can always lean on God.

Christian Science has been a great blessing to me and all in my home, and I am thankful to God, and grateful to Mrs. Eddy for giving us this truth which we can use daily and hourly.—Christine Sickel, Chicago, Ill.

I gladly verify my sister's testimony, knowing it to be true, and I will say that Christian Science has been a great help to me also, as I have had several healings.—Elsie Sickel.

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Twelve years ago, at a time when there were many difficulties to contend with and I was hungering and thirsting for the truth, Christian Science was presented to me. The church in which I had been brought up failed to give me the needed comfort and relief, while the God I had been taught to believe in seemed far away and my prayers of little avail. I did not come into Christian Science for the physical healing, although frequently suffering from nervous breakdown for which *materia medica* could do nothing. When I began to study Christian Science the light at once dawned upon my thought, bringing with it a sense of peace and joy such as I had never experienced before. All my life I had been in bondage to fear of every kind, but this beautiful new yet old truth set me free, and my ailment has never returned. However, the physical relief is not to be compared to the spiritual uplift, for which I thank God and am unceasingly grateful to our dear Leader.

Agnes Shorting, Huntington Beach, Cal.

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For six months previous to becoming interested in Christian Science my thought had been much disturbed, and my constant prayer had been for more light. For several years I had suffered severely from rheumatism, and while lying in bed the thought came with a great deal of bitterness that I was an invalid for life and dependent. Immediately I knelt, asking God with all my heart what to do, and instantly the answer came, Go to Christian Science. Although I had heard of this teaching I knew nothing about it, but feeling satisfied that I was being led, a few days later I consulted a Christian Science practitioner. I commenced to attend the services at once, going to my own church to teach in the Sunday school and from there to the Christian Science church.

After a while error tried to turn me back, saying I had taken up with strange people of whom I knew nothing. On returning home from a Wednesday evening meeting I prayed to God for an understanding of Christian Science, and Paul's counsel came to me: "Let that mind be in you which was also in Christ Jesus." Then I felt perfectly satisfied. The following Sunday night, there being no service at the Christian Science church, I went to my own church. The minister preached on the second coming of Christ. He said that the time for the second appearing is now; all prophecy has been fulfilled, and we may expect any day to see him coming in the clouds. It was with difficulty that I could refrain from rising and saying, He has come! When the service closed and the last hymn was being sung, I found that my voice, which had been almost lost, had returned.

Fourteen years have elapsed since the glad day on which I found Christian Science, and my healing has been permanent. It may be that the truth has unfolded slowly, but so clear and convincing is the light that I can say I know Christian Science is the truth. If I could not secure another copy of Science and Health, there is not wealth enough in the world to buy mine. I feel that I can never be grateful enough to our dear Leader for all she suffered and endured to give the truth to the world as it was given to her.

Mollie C. Langhorne, Lynchburg, Va.

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I was instantaneously healed of the liquor habit the first time I ever attended a service in a Christian Science church. In February, 1912, a friend told me a little about Science and invited me to a Wednesday evening meeting. For fourteen years it had been my custom to have at least one and usually several drinks each day, with a few extra ones on Saturday night, therefore one of my first questions was how Christian Scientists stood on the temperance question. I was told that the use of intoxicating drinks was not in harmony with this teaching; and while this information was not particularly attractive to me, I was nevertheless keenly interested in many other things that my friend had told me. As I had no notion of what a Christian Science service was like, I went to the meeting on the following Wednesday evening with an open mind, desiring to learn all I could about this subject.

What particularly surprised me about the meeting was the large size of the congregation, for it was a very stormy night. I was also greatly impressed by the happy, contented faces which I saw on every side. The more I thought about the wholesome, prosperous appearance of these people, the more I felt they possessed something that I wanted. I could see that liquor had no place in their lives, therefore I concluded that if by any chance I was going to turn my steps in the direction they were traveling I would have to leave intoxicating beverages behind. Then I began to recognize the truth about this question. I saw that liquor was nothing I really wanted, and that I had found no real pleasure in gratifying the false appetite. The moment I came to that conclusion my point of view changed, and all desire to continue the habit left me, for I found myself suddenly healed. From that day to this I have never tasted any intoxicating liquor, or had any desire to do so.

On the following Sunday morning I went to this same church again to hear a Christian Science Sunday service for the first time, and received my second healing. While waiting for the service to begin I looked over a *Quarterly* that was in the pew, placed there for the use of visitors. I had a vague idea that it was something every student of Science needed, so I decided to take it home with me as a souvenir which would come in handy. For many years I had been in the habit of taking whatever I wanted, regardless of the owner. I believed that there was not enough honesty in the world to go round, and that I had to be dishonest in order to get along in my dealings with my fellow men. So after the responsive reading was over I quietly slipped the *Quarterly* into my pocket, saying to myself, Here is where I save fifteen cents!

During the service, however, something in the Lesson-

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Sermon made me realize that I had never received lasting good or real enjoyment out of the many things I had wrongfully appropriated in the past. I recalled that several times all my earthly possessions had been swept away. Then I thought that if I had never furthered my interests by using questionable means, there was no use of starting out in the study of Christian Science with something that did not belong to me. Could I "gather grapes of thorns, or figs of thistles?" Thus healed of the belief that dishonesty has a place in the kingdom of good, I took the *Quarterly* from my pocket and returned it to its place. Since then I have not knowingly taken any object that belonged to another.

This idea of honesty has been slowly unfolding in my consciousness during the past two years, and has healed me of a great many wrong beliefs which I had had for a long time, and which had been manifested in loose methods in money matters, the continual running into debt, the chronic borrowing habit, the spending of more than I earned long before I had earned it, and so on. Thus the truth has been transforming, evangelizing, my human self in these and in many other directions, and I can most gratefully and truthfully say that all I have and all I am I owe to Christian Science.

JOHN WENZEL, New York, N. Y.

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[Translated from the German]

I joyfully embrace the opportunity to express my thankfulness to God and herewith to testify to my wonderful healing through Christian Science. I had been afflicted with liver complaint for quite a while, and had sought the advice of several physicians, but the trouble kept growing worse. Then I heard of Christian Science and applied to a practitioner for help, my suffering by that time having seemingly reached a climax. The nature of Truth was lovingly explained to me by this lady, whereupon she took up treatment, the result being that I immediately felt better, and was completely freed of the disease within a few days.

FRAU ELISE OPTERBECK, Herford (Westphalia), Germany.

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[Written for the *Sentinel*]

The Great Surrender

S. CAMPBELL

How tenderly, when we were little children,
As evening came they took away our toys,
Knowing that night brings rest for tired people;
And as we weeping left our childish joys,
How gentle were the arms then folded round us,
How quiet was the voice that bade us rest,
Whispered our toys would all be there tomorrow
And sleep was best.

And later, when the swiftly lengthening shadows
Gathered to show another day was o'er,
Some one we knew would very softly enter,
Moving with care across the nursery floor.
Our toys and dolls had long since been forgotten;
We lay at rest, nor wished to understand,
Holding in ours, amid the deepening twilight,
A well-loved hand.

O patient Love, who all the way hast led us
Since first we met Thee in our mother's eyes,
Help us to leave the foolish toys and treasures,
The earthly hopes and dreams we vainly prize.
We are but tired children! Tender Shepherd,
Just as of old, until the night is past,
Take Thou our hands within Thy quiet keeping
And hold them fast.

From Our Exchanges

[Rev. Russell Henry Stafford in *The Advance*]

Despite the pettiness of many lives, there is nothing petty in life itself. It is a great thing and splendid, brilliant in opportunity, bewildering in its complexity. The most absorbing business and the finest art under the sun is just living—an art often grossly misused by people who have not cared to become skilful in it, but in which every human being can be a genius if he will. Life is an affair of strange variety and startling contrasts,—youth and age, joy and sorrow, peace and struggle, virtue and that abnormal, sinister thing we call sin; these and many more, all bound together in one personality, in every personality, for all the experience of the race enters into the life of each member of it. And so intricate are the combinations of these divers ingredients that the same proportion has never occurred twice; the component parts of humanity are as widely different as the sum total is uniform.

The gospel of Jesus Christ was given to men by their creator to meet their needs in all the changing conditions and at every side of their life. It is not a religion for the happy only, or the good, or the young; nor is it alone harmonious with the darker tones of life. It is for every moment of every hour, for rich and poor, for wretched and for blessed. And the church, which is its medium for reaching the world, has adapted itself as well as it could to all the calls thus made upon it. It has striven to be all things to all men; and the measure of its success is one of the strongest evidences of that divine Spirit which we know to be resident in it. But at times it has been forced by unusual developments in society into overemphasis of some departments of its activity, to the neglect of others equally important.

[Prof. Thomas N. Carver in *Harvard Theological Review*]

The individual who has not the anchorage which religion ought to give, who does not see things in their larger relations, as a religious person ought to see them, who does not have a sense of the larger values, which a religious person ought to have, is like the person in a crowded room full of distractions. He does not realize what things are really worth while; therefore he allows trivial things to occupy his attention. He does not see the larger aspects of life; therefore the petty things worry him. He does not feel his feet planted upon the larger truths; therefore he is blown about by conflicting winds of economic, social, and religious doctrine. A sound religion gives him a sense of quiet, of poise and balance; it enables him to enter the quiet room where problems become simple and lessons easy. "The peace of God, which passeth all understanding," is the first condition of the highest economy of human energy and the most productive life. To the individual who has thus freed himself from distraction, the yoke of service is easy and the burden of the productive life is light.

[Rev. Joseph Fort Newton, Litt.D., in *The Homiletic Review*]

We need as much to take stock of our ideals as to lay plans for our work. The conviction is general and persistent that the preachers have lost their bearings, and that from their message the note of authority and the thrill of momentousness have died out. No doubt there are deep-seated and widespread causes for this absence of the power of appeal and the abeyance of the instinct of evangelic persuasion. With these unfriendly influences we have not now to do, except to say that our first concern does not lie with those outside but with our own hearts.

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Our Christian pulpit has fallen not upon evil days, but upon other days. The voices of the age call men away from the inner life, psychology seeks to dissolve it into mist and dream, and we are almost imperceptibly led to neglect it. Our life is obsessed by things external; our literature gives us little more than passing thoughts of things eternal. Science has unveiled the vastness of the universe, and what we need now is to rediscover the still greater heights and depths and richness of the kingdom of heaven which is within. Here lies the imperative necessity of the pulpit, if it is to recapture its lost power of insight and appeal. The prophet of today must learn to live where insight is pure and piercing, where moral earnestness rises into passion, and where the ancient oracle of God repeats its truth to the heart. He must look upon life with purified and exalted vision; his vision must become his utterance; and his utterance must be commended by the integrity of his life. Evermore the minister must live in the innermost life of the spirit, where God makes character and where souls renew their being in Him.

[*The Christian Intelligencer*]

The impending death of Jesus seemed to the disciples to mean the annihilation of all their hopes. It does not require much imagination to see that they must have been troubled beyond measure. Jesus pleads for faith, realizing that faith is their only source of peace under the circumstances. The absolute eclipse of faith would certainly have shut out all light.

Christ was warranted in making this plea for faith. He had certainly proven himself worthy of trust. His speech had ever been with winsome grace. His mighty works had been freighted with sacrificial love. His relations with the disciples had made consistently for their spiritual enrichment. He had brought God near and revealed Him as a merciful Father. One so loving, so unselfish, so strong as Jesus, would not now deceive their hopes, although he could not meet their expectations in a material sense. Neither must they fear that the eternal Father would surrender them and Christ as permanent victims of the forces of unrighteousness. In view of all they had seen and heard, they could afford and were under obligation to trust God and Christ in the hour of the power of darkness. . . . Faltering hopes became living and mighty. They saw the risen Lord. They received the Holy Spirit. The things of Christ were shown unto them.

[*The Congregationalist and Christian World*]

Love and not hate, sacrifice and not inconsiderate self-assertion, brotherhood and not the corroding suspicion of a neighbor, are the only forces which can make a world worth living in. War may interrupt their action, but it cannot suspend their force; and war itself will finally be done away with only as they are splendidly trusted in the interrelationship of the nations, invoked in times of tension, embodied in diplomatic procedure, and set on high as the supreme and appellate court of humanity.

Surely there is nothing which the churches can do this winter comparable with their high insistence upon the things which endure. . . . They must declare—and incarnate—the supremacy of love and goodness, witness the method of the cross, advise a brave confidence in justice and fair dealing and the honorable appeal to the honor of others, and so safeguard for the present and secure for the future those holy foundations upon which a war-weary world may begin to build anew its habitations of comradeship, its temples of vision and adoration.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

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

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

From the Editor

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

From the Publishing Society

"Christian Science: The Religion of Divine Law," a lecture by Jacob S. Shield, C.S.B., has been published in pamphlet form, and is now on sale at prices for our regular pamphlets, as shown on the opposite page.

A new pamphlet, "What went ye out for to see?" is now on sale. This pamphlet contains the four following articles, republished from the Christian Science periodicals: "Principle Not Person"; "Jesus of Nazareth"; "Jesus the Christ"; and "Jesus and the Christ."

The pamphlet, "Causation," by Frederick Dixon, has been translated into Norwegian "Skapende Kraft," and is now published with the English and Norwegian versions on opposite pages.

The pamphlet, "Fulfilling the Law," has been translated into Danish, "Lovens Fylde," and is now published and on sale. This new pamphlet has the English version printed opposite each page of the translation.

From the Clerk of The Mother Church

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

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

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

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

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The Christian Science Journal

Published Monthly

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

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

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The Christian Science Quarterly

Published January, April, July, and October

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

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The Christian Science Monitor

Published Every Day, Except Sunday

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Der Herold der Christian Science

Published Monthly

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

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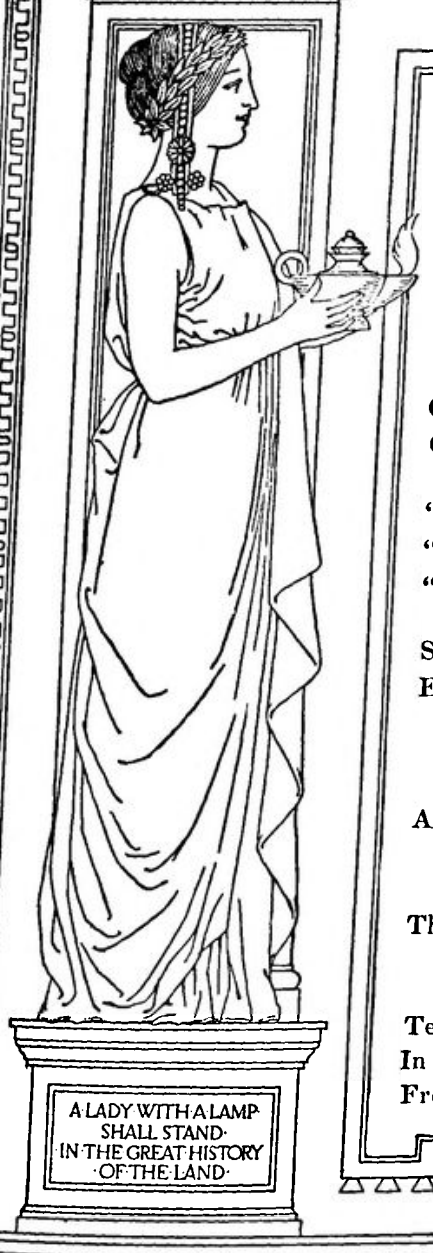
"What I say unto you I say unto all-WATCH" Jesus

Vol. XVIII No. 12

Boston, November 20, 1915

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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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Items of Interest

Having just observed its second anniversary, the Lincoln Highway—the 3,384 mile transcontinental road dedicated to Abraham Lincoln—begins its third year with much construction work completed. Figures show that already there has been expended upon the road about $2,250,000, of which more than half has been spent the past year, and that improvements have been made in every state through which the highway passes. These improvements have included the building of permanent hard-surfaced roads, bridges, repairs to old roads, and maintenance.

For all practical purposes the highway is completely marked from New York to San Francisco. Its entire length in New Jersey is hard surfaced, and all but nineteen miles in Pennsylvania. Ohio has spent over $350,000 on the highway in the past year and has sixty-three miles of brick construction. Indiana has sixty-eight miles of concreted surface either built or assured. The gravel roadways through Illinois have been well worked. In Iowa the road is graded, crowned, drained, and dragged entirely across the state, and more than $125,000 has been spent in keeping it up during 1915. Five sections of concrete work are under way in Nebraska. The North Platte River has been bridged at a cost of $50,000, and permanent concrete bridges and culverts are rapidly replacing the old-style wooden structures. Wyoming has no hard-surfaced portion of the highway, but has spent about $200,000 in maintenance on the route during the year. In Utah and Nevada over $75,000 has been spent and a vast amount of road work done voluntarily. In California the highway is in practically boulevard condition.

A measure providing for an amendment to the constitution of Peru, allowing religious freedom, has passed Congress by a large majority, and if not vetoed by the President will become a law automatically. Most of the opposition to the measure has come from the women. The Peruvian constitution forbids the practice of any other than the Roman Catholic religion, but as a matter of fact, within the last ten years religious bodies have been allowed to hold services within certain restrictions. The amendment proposes to legalize Protestant and other worship. Religious liberty has existed in Ecuador eighteen years and in Bolivia eight years. Colombia has had it longer than any of the west coast countries. Chile has full religious liberty as a result of a law "interpreting" the constitution.

"Big business" interests of the United States have for some time been making large investments in various Latin-American countries, particularly in mining enterprises in South America. Among these are the Armour packing plants in Argentina; the Dupont nitrate mines in Chile; the Bethlehem Steel Company's immense iron mines near Coquimbo, Chile; the Morgan interests in the Cerrode Pasco Company's mines in Peru; the Braden Copper Company's extensive copper plant at Rancagua, near Santiago, Chile; the Guggenheim corporation, known as the Chile Exploration Company, now completing the gigantic copper industry at Chuquicamata, near the town of Calama, on the Antofagasta Railway.

The new Lackawanna Railroad cut-off between Clark's Summit and Hallstead, Pa., with the Tunkhannock Viaduct, its most impressive engineering feature, was formally opened Nov. 6. The new cut-off has been under construction since 1912, and cost the Lackawanna $12,000,000. While the reduction in distance between New York and Buffalo is less than four miles, the reduction of curves and cutting down of grades means a saving of twenty minutes in the time of every passenger train and an hour in the time of every freight train between the two cities; and trains which formerly required five engines to pull them up the heavy grades between Scranton and Binghamton can now be dragged up by two engines.

The Woman's City Club of Cincinnati numbering 1,400 active workers on its roll of membership, is one of the new organizations of that city. The purpose of the club is threefold: To establish a broad acquaintance among the women through the common aim of service to their city, to provide a central meeting-place where members may meet informally, and to establish an open forum for the discussion of all ideas of civic import. One of the results of the work of the club so far is the passage of a bill through the legislature providing for a permanent city planning committee and an appropriation of $1,500 for the city of Cincinnati.

Plans for a giant passenger terminal at Randolph Street and the Lake Front, Chicago, to be used by twenty trunk line railroads and to have three decks of tracks with all trains operated by electricity within the terminal zone, are said to be well on toward completion by the Illinois Central Railroad. The passenger station will be the largest in the world, outranking the $65,000,000 project now under construction on the West Side by the Pennsylvania and its allied railroads, and more extensive than the Pennsylvania terminal in New York. The new structure is planned to take the place of four passenger stations now in use.

The Idaho legislature this year created one of the most comprehensive farm market bureaus in the United States. The director is empowered to promote economical distribution of farm products, to help improve country life, to warn home seekers against misstatements by promoters, to bring buyers and sellers of farms and farm labor together, to serve as a free clearing-house of information advantageous to farmers and consumers, and to recommend legislation for the more efficient production or marketing of farm commodities.

The whole system of Canada's internal development will be investigated by a commission recently named by the Government. Questions of agricultural production, transportation, and marketing, immigration, including that of soldiers returning from the war, the back-to-the-land movement, and other elements in the country's development, are to be reported on by the commission and the subcommittees it is authorized to appoint.

The General Education Board announces that it has made grants totaling $375,000 to four colleges and has provided the funds for a number of experiments in the field of education. The latter work, which inaugurates a new departure in the activity of the board, included a survey of the Gary (Ind.) scheme of public school education and of the Hampton (Va.) Institute system, the results of which the board intends to make available for general use throughout the country.

The vast amount of oil taken out of the fields about Tampico, Mexico, apparently has not impaired the ability of the fields to produce "gushers." In the week of Sept. 9 one of the biggest wells in the country was brought in. The well is in the Panuco district, less than one hundred feet from the big Dutch-Shell gusher, which has an estimated production of 100,000 barrels a day. The oil was struck at a depth of 2,120 feet, or 300 feet deeper than the Dutch-Shell well.

Yoshihito, Emperor of Japan and 122d head of the Japanese imperial house since the first Emperor, Jimmu, whose reign began 2,575 years ago, left Tokio Nov. 6 for Kioto to make his state entry into the capital and there formally accede to the throne of the Empire of the Rising Sun. The program of the coronation is long, and indicates that various rites or ceremonies will be held up to the last day of the month.

Announcement has been made of the manner in which the people of Massachusetts may avail themselves of correspondence courses offered by the extension service of the State Board of Education. These courses, which are practical and vocational, are offered as a result of an act passed by the last legislature. Pamphlets outlining each course are expected to be ready for distribution soon.

Extension of the Dixie Highway by a loop through Indiana to the Straits of Mackinac has been decided upon by the directors of the highway. The loop will run through Indianapolis, Logansport, and South Bend in Indiana, and Niles, Kalamazoo, and Grand Rapids in Michigan.

It will be only a short time before the wireless telephone and telegraph will be in operation on the fast trains of the country, according to a statement made by Dr. F. H. Millener, experimental engineer for the Union Pacific Railroad, at the annual meeting of the Association of Railway Electrical Engineers.

Experiments undertaken some time ago by the Argentine Bureau of Forestry with a view to producing a commercial pulp from the pines of Neuquen Territory, Argentina, were so successful that the bureau extended the work to other pine bearing parts of the country with equally successful results.

The corn crop of the United States this year, based on prices paid farmers Nov. 1, is estimated as worth $1,913,025,000. The production is over three billion bushels.

The net profit of the Panama-Pacific exposition is now $1,410,878. The total income of the exposition since the opening to Oct. 31 was $5,018,129.

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Christian Science Sentinel

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

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Unity of Law

COL. WILLIAM E. FELL

THE requirement of today is a fuller recognition of the unity, the completeness or spherical nature of the Christian Science movement; the fact that each activity of the movement has an equal importance with every other activity in relation to the whole. This completeness is to be found wherever divine Principle operates. It appears in the first chapter of Genesis, in the record of the creation or unfoldment of Truth's ideas. It is seen in the ten commandments delivered to Moses on Sinai, and is just as complete and binding today as when revealed to the seer, for each commandment, from the first that declares God's allness and oneness, is found to be the complement of the one preceding it and of all the others.

We see that the keeping of one commandment involves the keeping of all; and conversely, to break one commandment is to violate all. The Bible says: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." If it is incumbent upon us to keep the commandment "Thou shalt not commit adultery," it is obligatory to keep the commandment "Thou shalt not steal;" and if we must not steal, neither may we violate the commandment "Thou shalt not kill," and so on right through the decalogue.

The ancients through ignorance failed to grasp the unity of law, and found it very difficult to keep even its letter, to say nothing of its spirit. Christ Jesus therefore placed a line of defense about it which we call the Sermon on the Mount, this line of defense being as a halo of light,—the light of Love. Not alone round the whole did Jesus place this halo of light, but round each individual commandment. For example, let us take the commandment just mentioned, "Thou shalt not kill." Jesus neither abrogated nor qualified this or any other commandment, but he supplemented and strengthened it with the golden rule,—to do to others as we would have others do to us; to love our neighbors as ourselves; never to return evil for evil,—and he clasps the golden circlet of Truth round the whole with the explicit order to leave all judgment in the hands of God.

The halo of Love shining from the Mount surrounds each and all of the commandments. The early Christians who had come directly, or almost directly, under Jesus' teaching understood these things, until ecclesiasticism with its formalism stepped in and this light was temporarily obscured. Even today, people full of natural goodness and affection, but who labor under the false assumption that life is in matter and that there are many lives, many minds, will tell you that it is quite impossible to keep thought and action in complete conformity with Jesus' sermon. Hence arose the necessity for another line of defense about the Sermon on the Mount, and this defense has been supplied by God in the Science of Christianity revealed through Mrs. Eddy. This defense too is a line of light. It is the prismatic bow of Truth,—Truth understood and thus rendered demonstrable. Darkness, error, does not pierce light, and it is the glorious effulgence of this light which shows mankind that not only is it possible to live the Sermon on the Mount, but that existence becomes a tragedy, as is being proved today, under any other rule.

It is disobedience to the ten commandments, and the false belief that the Sermon on the Mount is too altruistic for every-day life, which has ultimated in a condition aptly described as "hell let loose." When the world returns to a condition of sanity and awakens from the mesmeric belief that God, Love, does not rule His own universe, then peace on earth, "good will toward men," will prevail in the hearts of all men, and therefore throughout the universe. If the nations were to fight one another for a score of years, they would have accomplished nothing, for the government of the universe still remains where it always has been, in the hands of God, who, as the Bible assures us, is of too pure eyes to behold evil, and cannot look upon iniquity. St. Paul says, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

Verity of Being

GRACE HOFFMAN WHITE

WHAT is man but an expression of Life,—man, whose origin and ultimate is Life? His great endeavor is to understand Life and demonstrate it, that he may thus become conscious of his immortality. We cannot conceive of the loss of anything that exists in God; its form and fashion may change, but it springs from the seed of eternity and hints at realities greater than those we yet know.

Does the simple laborer in some far-off quarry foresee what will become of the stone he is setting free from its prison of earth? Does he dream of vast marble palaces on sunlit slopes, of fountains playing in flowery gardens, of yew-clipped paths leading to some retreat graced by a fair statue? His ignorance does not prevent the existence of all this, nor does our lack of intelligence or imagination hinder the universal Life from finding its own expression. How insignificant is what we have learned when we compare it with what we do not know.

One versed in the things that pertain to our higher life says, "What keeps us and will long keep us from enjoying the treasures of the universe is the hereditary resignation with which we tarry in the gloomy prison of the senses." Here we find the key to the whole matter. It is the senses that, in spite of the divine intuitions of Life and its ever widening circles, infest and feed our imagination with that which is not of Life and which tends to death. Submission to the conception of death presupposes a lack of high mental and spiritual activity, a bowing down to superstition, a belief in that of which we have no proof. The autumn comes, the leaves fall about our feet, and the trees, denuded of their luxury of leaves, stand etched against a gray sky. Yet we do not despair, for the revelation of past springs has shown us that like produces like; that the banners of the year will again be unfurled on the bare branches with greater glory; that the roots have gone deeper into the warm earth and the waving tops will be nearer the sky. Even those primeval

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trees that have fallen in the forest have gathered to themselves another form of service, and as coal renew their usefulness and bring us cheer and warmth, till they mount in flame to find other expressions of life in service.

Thus we come gradually by the things that are seen into the apprehension of things unseen, and learn slowly, as a child learns its picture-book, that the intelligence of the universe cannot produce non-intelligence, nor existence non-existence. To give up the belief in death cannot fail to advance us to a higher consciousness of Life. Mrs. Eddy says, "If the belief in death were obliterated, and the understanding obtained that there is no death, this would be a 'tree of life,' known by its fruits" (Science and Health, p. 426).

Thus we come at last to shape our thoughts toward the continuity of all that really exists, till the true consciousness of being is established in us. Then we do not fear if one we love passes us on the road and we lose sight of him. We no longer clothe ourselves with garments of night, nor hug to our bosom the torment of self-pity, nor bruise the flowers of affection by requiring repeated reiterations of sympathy. As travelers through a diversified country, we are not alarmed when from the sunny plain tall mountains loom before us, but with confidence we plunge into the tunnel that carries us through them, knowing that light awaits us at the other end, for the unity of the road is unbroken. So let us speed one another on the journey with thoughts of the continuity and beauty of life. Let not our senses be obsessed any longer with grief.

Then may we take account of ourselves. What is it we have lost? Is it not the flower in the garden that grew by our side, the touch of its petals, the daily association from which the habits of life seem to have sprung, the perfume of its existence? But does not the perfume remain with us? And what of the habits and associations? Are they not capable of deepening into a love that knows no separation, but ever seeks and finds its own? What then have we lost? That only which the senses call their own and which would hold us captive in gloomy prisons. Let us therefore obey our divine intuitions and see man as a spiritual individuality; then the fetters will fall from us and we shall rise free men. The treasures of the universe shall be ours in that life which expresses itself in service and is ever conscious of its own spiritual unity, because it knows, as our Leader says (Science and Health, p. 427), that "life is the law of Soul, even the law of the spirit of Truth, and Soul is never without its representative."



Ascending Life

DR. EDMUND F. BURTON

While material things can never adequately illustrate spiritual truths, yet we may catch glimpses of reality through our human experiences, even as those to whom the parables of the Master were spoken found in them truths whose statement he had adjusted to their comprehension. A balloon trip some time since gave me food for thought in this direction, since it supplied an illustration of the fact that the study of Christian Science keeps the mind so open to Truth that every experience may become a finger pointing to the allness of Spirit.

As the basket in which I stood was lifted from the ground by the golden sphere above it, the first sensation was that of a rapidly widening horizon, which seemed to rise swiftly all about me like a huge ring. The surface of the earth took on the appearance of a level plain. All inequalities were merged in a great tessellated carpet of green, brown, and gold. The highways became ribbons, and then threads of white crossing the parti-colored map below, but in them were no steep or rough places, from this point of view. The city which had seemed a great confusion, became orderly and peaceful, and as we passed over the surrounding country its long straight roads, its meadows, farms, and forests, presented a picture of beauty and order in entire contrast to that received by the near-by observer.

As I looked down on the landscape which had thus become so calm and quiet, I remembered the words of Isaiah, "Every valley shall be exalted, and every mountain and hill shall be made low: . . . and the rough places plain." Then as I looked upward and thought of the invisible force which was bearing me away from the familiar earth, I was reminded of Mrs. Eddy's words, "Rise in the strength of Spirit" (Science and Health, p. 393), and realized anew the truth of Jeremiah's statement that "the way of man is not in himself," and that, save by a strength entirely apart from ourselves and above everything partaking of the nature of personality, we cannot escape from material limitations. I also saw that while that which was lifting me so rapidly was, in comparison with the mass of the heavier atmosphere, but a mere bubble, yet by virtue of its nature it was freeing me from the law that said I could not rise above the ground on account of my nature; and the words of Jesus, "If ye have faith as a grain of mustard seed," came to me with new significance. Faith is substance, truth manifest to human consciousness; and although our apprehension of Truth may seem "little," yet by its inherent power the dawning Christ-idea is able to save; it does make the honestly aspiring superior to the law of sin and death.

In the sunshine we rose rapidly, until, borne by an air-current, we passed into the shadow of a heavy cloud. For a few moments the upward course still continued, but as soon as the chill of the shadow caused the gas to contract, we began to descend. Sand was then thrown overboard until the fall was checked, when we again began to rise, and passing through the cloud that had hung over us, emerged into the sunlight and ascended to a yet greater height. Then again there came to me the words of Scripture, "Your iniquities have separated between you and your God," but "I have blotted out, as a thick cloud, thy transgressions."

In the light of a new faith, the joy of the discovery of Truth, we speedily ascend above the sense of trouble and disharmony, and vision is cleared and widened so that the discords of an earth-bound experience are lost to view; we wonder how we ever could have been deceived into thinking of life as either hard or circumscribed. But suddenly, perchance, there falls across our experience the cloud of some unabandoned belief, the darkness of a mortal opinion as yet unrecognized, and the sun seems to have gone out, the things of matter seem near and threatening, and there may be heard the voice of fear declaring that we have been deceived, that we must again accept evil as the reality. Then we hear the voice that has interpreted for us the words of him who spake as never man spake, and heeding it we throw over some earthly sense and practice, and find ourselves correspondingly freed, uplifted in consciousness, and thus able to leave the late low plane behind.

The clouds do not vanish at once, perhaps; they may for a time seem heavy and impermeable, and even to move with us and to cover us with their shadow, so that we are tempted to believe that it is our fate to be shut off from the kindly light we see shining upon others. Persistently and fearlessly ridding ourselves of false beliefs, however, we at length pass through the midst of the darkness, find it neither substantial nor dark as it had seemed below, and emerge into the light never so bright as now. Yielding then with joy to the

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expansive action of the light of Truth, we rise again to diviner heights. Speaking of the possible good to be reaped from the struggles of those who are loyal to Truth, Mrs. Eddy says, "The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares" (Science and Health, p. 574). Sin is ignorance and false belief, and while we allow ourselves to remain under its lowering influence it is to us a black and chilling presence. But when "in the strength of Spirit" we rise above this ignorance and falsity, the thick cloud has disappeared.

Another experience noted soon after leaving the ground was that we seemed to be resting quietly without movement, although by looking at the earth beneath, the car was seen to be traveling rapidly. We were moving with the medium in which we are supposed to "live, and move, and have our being,"—resting in it, borne by it, obedient to its every current,—a beautiful lesson of the rest of perfect action. So, too, the life in unresisting accord with the activity of its divine Principle knows no inertia, no resistance; hence there is no weariness, exhaustion, or sense of effort, even while being borne swiftly, irresistibly onward and upward by unopposed and unopposable omnipotence.

A few thousand feet higher we found a silence which gave one a great sense of aloofness. No distinguishable sound came to us from below, and our own voices were echoed back to us through the unruffled air. The currents were less baffling, and at a yet greater height we entered the steady stream that flows forever eastward, undisturbed by clouds or storms below. In the peace of this isolation the truth was brought home that harmony is the law in the realm of reality, and that only as mortals identify themselves with the things of dust do its discords and limitations assume to them an appearance of lawfulness. Realizing also that an uplifted consciousness escapes the conflicting influences of earth, there come to mind the words of our Leader, where she says of one who has "accepted the divine claims of Truth and Love in divine Science," that "all the wicked endeavors of suppositional demons can never change the current of that life from steadfastly flowing on to God, its divine source" (Miscellaneous Writings, p. 19).

Things material are never more than illustrative; it is only in the power of Spirit that we can rise above the turmoil and disharmony, the disease and death, which pertain to the plane of an earthly or carnal sense.



Omnipotent and Omnipresent

JOHN E. FELLERS

Among the things taught in Christian Science which have startled the thought of materialists, perhaps none has provoked more comment and opposition than that sin, disease, and death are unreal; yet it seems strange that this teaching is not readily accepted and acknowledged, when the meaning of the words "real" and "reality" is carefully considered. According to Christian Science a thing that is real is eternal, everlasting, unchangeable,—the same yesterday, today, and forever,—unyielding, unalterable, immovable. On page 275 of Science and Health we read: "To grasp the reality and order of being in its Science, you must begin by reckoning God as the divine Principle of all that really is."

If we accept the belief that sin, disease, and death are real, thus acknowledging them as eternal, everlasting, unyielding, unchangeable, what becomes of the ministry and the ministrations of all the hospitals, sanitariums, asylums, churches, and physicians whose honest efforts and sacrifices we so much respect and honor? How are they singly or collectively to heal, or change, or ameliorate a condition that is real? The facts are that there is no hospital, sanitarium, asylum, church, physician, or minister in Christendom whose work is not a direct challenge to the claims of materiality that sin, disease, and death are real or have reality. Wherefore then the opposition to the teachings of Christian Science on this vital question, when the materialist in theory is teaching the same thing? In this age when consistency is of such great value, it seems strange that our materialist friends will continue to work in one direction and talk in the other, and expect to achieve the results for which sick and suffering humanity is watching, waiting, and praying.

We are taught in Christian Science that Life is the only reality, because Life is God. We have been taught by creeds and doctrines that sin and disease are real and result in the reality called death, from which there is no escape. Let us measure these opposite teachings. It is easy to see and realize that there is no life in death, for death, so called, is the absence of life. If there is no life in death, the final result or fruit of all suffering, and Life is the only reality, then there is no reality in death; and there being no reality in death, there cannot possibly be any reality in the myriad minor sufferings which claim to result in death. It is axiomatic that if the sum of all the parts does not contain a certain element, none of the parts contain that element. In like manner we are taught in Christian Science that Life as God is omnipotent, all-power; and since there is no life in death, and Life is the only power, then there cannot possibly be any power in death, nor in the innumerable beliefs which claim to result in death.

Christian Science teaches us also that Life is omnipresent, the all and the only presence. If this is true, how can death, the opposite or the absence of Life, or any of the beliefs which claim to terminate in death, be present at any time or in any place? It is neither logical nor thinkable. Wherefore then the fear that pales the faces of men? Surely we need not fear that which has no reality, no power, no presence.

Constructive Correction

JANE GRAVES MONSARRAT

In Science and Health (p. 62) Mrs. Eddy says: "The entire education of children should be such as to form habits of obedience to the moral and spiritual law, with which the child can meet and master the belief in so-called physical laws, a belief which breeds disease. If parents create in their babes a desire for incessant amusement, to be always fed, rocked, tossed, or talked to, those parents should not, in after years, complain of their children's fretfulness or frivolity, which the parents themselves have occasioned."

When one of my children was only a few days old it was noticed that she did not seem to like to have her little bonnet fastened on. I mentioned this to the nurse, who replied, "It is not too early to begin to know the truth for this baby, and not make laws for her which will only hamper her in her mental and spiritual development." She then went on to explain that if we were constantly alert to destroy every inharmonious expression by declaring its falsity and dwelling emphatically on the reverse of error, the child could be freed from the first appearances of "self-will, self-justification, and self-love," against which Mrs. Eddy warns us on page 242 of Science and Health.

One sometimes hears a parent remark, "John is cross today," or say directly to him, "You obstinate child!" thereby establishing the very condition which one wants the child to

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overcome. The first step in this method of constructive correction is to know and affirm the truth of being, thus lifting one's own thought up to the recognition of the divine fatherhood and motherhood. When this point is firmly established the child will readily see why it is not natural to be cross, untruthful, or stubborn, since God can express only His perfection in the complete harmony of truth, in purity, gentleness, patience. A happy smile will thus come to the little one, driving away tears, in recognition that God's child is always sunny and good, because those are God-given qualities and he has a right to them; that the opposite error is no part of him and cannot make him a channel to express anything unlike perfection. The true method helps us over many rough places, and the truth clung to and dwelt on cannot fail ultimately to bring the permanent and harmonious results which we desire.

"A little child"

ELIZABETH H. MURDOCK

When our consciousness has once been awakened to the spiritual facts of being, we find that many a little incident along the way becomes symbolic of an idea of Truth and teaches us valuable lessons. Not yet have we outgrown the need of just such teaching as Jesus gave to his disciples in his wayside parables, and also his object-lessons. One of the most important of these was given the disciples when the Master "called a little child unto him, and set him in the midst of them." An enlightened and uplifted thought follows now, as it did then, when the inner voice bids us pause to meditate upon some apparently trivial thing.

We have especial cause for rejoicing when the effect of such an experience tends toward the recognition of the simplicity of the teachings of Christian Science, for this is a much needed lesson. We often seem to feel that work in Christian Science is a very complicated matter, requiring an exhaustive knowledge of disease, its laws and manifestations, before we can even diagnose the trouble, and great skill in the application of the truth before we can meet it. This sense of things leaves us very much afraid that there may be some phase of error which we have omitted to consider in our work, or some aspect of truth, necessary to the healing, that we do not realize, with the result that we unconsciously arrive at a much greater reliance upon our own intellectual comprehension of both evil and good, and of the right methods of applying truth, than upon the omnipresence and omnipotence of God.

Nothing has ever spoken to me more clearly of the simplicity of truth and its application to human needs than a little incident that I witnessed while traveling last summer. Near us in the sleeping-car there sat a mother with her ten months' old baby, and I noticed that occasionally, as a little rest for them both, she would place the baby in the corner of the seat opposite her. Once she had just settled her there when I heard the roar of an approaching train which would pass close to the window where the child was sitting. The baby heard it too, drew back into the corner with a little shudder, and stared out of the window with wide, frightened eyes to see what the dreadful thing might be. It was only for a moment, however, that she did this, and then, just as one might have expected her to scream out in terror, with a visible effort she turned away from the window and looked up into her mother's face. While the train was passing, and it must have seemed a long time to her, for it did even to me, she never once wavered, but kept her eyes fixed steadily upon her mother's face. She not only did not allow herself to look for an instant at the thing that frightened her, but she was evidently filling her consciousness with the beloved mother-presence, and all the love and protection and good that it meant to her; and one could see from her face that she had found peace.

Idly looking on at this little scene, I did not realize for a few minutes what a beautiful illustration it was of trustful faith. Then as I pondered it the spiritual lesson appeared, and I saw that it symbolized in all its simplicity the complete teaching of Christian Science as to the application of the truth to every form of error. The baby did not investigate, and she did not need to know all about the frightful, monstrous thing that seemed to be rushing down upon her; neither did she have any theories as to the methods by which she could receive help. She merely refused to look, refused to listen, refused to receive any of the apparent evidences of danger, and steadfastly, unwaveringly, to the exclusion of all else, dwelt in the enfolding mother-love that had never failed her. She was perfectly safe all the time, but if she had reversed her thinking and listened to the suggestions of error, even if she had wavered a little, heeding first one and then the other, she would not have been conscious of her safety. And it is not merely the fact of protection and safety, but the consciousness of the fact, that makes for peace in the midst of seeming evil; and consciousness, we must remember, is determined by what we think.

It is indeed wholly a question of consciousness, and how to gain and preserve the right consciousness is what Christian Science teaches and requires us to do. With its beautiful teaching of a God who is Love, and whose tender relation to us is more perfect than even the word "mother" can express, in proportion as we do our thought-work as this little one did hers, we shall find how simple is the application of the truth, and how wonderful its results in securing this right consciousness.

Let us read again and ponder well those loved passages found on pages 495 and 261 of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy: "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought." "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts."

"The secret place"

CHARLES F. KRAFT

One day, while struggling with a problem which had seemed to baffle every effort at solution, the writer opened the Bible and turned to the ninety-first psalm. On reading the first verse with its assurance of divine protection, the question came as it had never come before, Where is "the secret place"? Then followed a yearning desire to find it, and consequently an analysis of the situation regarding man, as taught in Christian Science. I saw that by the very nature of God, infinite good, man as God's likeness cannot get outside of this infinity, and that according to this I am now dwelling in the infinity of good. But how do I know this; can the boundaries of infinity be seen or felt? They cannot be cognized through the physical senses. Surely, then, the infinity of Truth, Life, and Love is "secret" to material sense; and yet in spite of the limitations of material sense, I know that Truth is infinite and that infinity is true.

With this thought there came a sense of peace, and I began to read this wonderful psalm as I had never read it before.

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It became luminous with divine Love. I saw that as all truth is eternal, this truth of God's protection of man not only has always existed, but actually exists now. "Then," I exclaimed, "verily I am even now dwelling in 'the secret place,' and am therefore protected this moment, and I can declare that now divine Love is 'my refuge and my fortress: my God,' in whom I do trust." As I continued reading, I found myself making each promise my own.

The seventh verse of this beautiful psalm has often been quoted as though a thousand of one's fellow beings might be stricken at his side, yet without injury to him. This had always seemed to me as in a way unjust; but now like a flood of light came the realization that none of God's children are ever destroyed, that it is only false beliefs which are lost, and these never touch or become a part of God's image and likeness. Such a sense of divine Love's immanence flooded my consciousness that I knew my prayer had been answered.

The criticism is sometimes offered that Mrs. Eddy did not furnish an adequate interpretation of the Scriptures. As a matter of fact she has given to the world a "key" with which each may unlock for himself the hitherto hidden truths of the Scriptures. It is the privilege of each one to utilize the discovered truth to the solution of the problems peculiar to his experience. Because the shackles of sin, sorrow, and disease are being stricken off through this apprehension of the Christ, Truth, a constantly increasing multitude of grateful ones today rise up and call her blessed. As each of these reflects the truth that comes to him, others are benefited thereby. As each one repeats the "old, old story" in the new light of his understanding, added multitudes are being enabled to apprehend the practical import of the text of the Scriptures and its correlative truth contained in Science and Health, so that they too may more intelligently follow Paul's injunction, "Prove all things; hold fast that which is good [true]," and gain a more abiding consciousness of dwelling now in "the secret place of the most High."

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[Written for the *Sentinel*]

"A still small voice"

ISABEL SHERRICK WARDELL

"Oh, where is God?" my heart cried out
In its dream of pain and fear;
"I must find Him now; the need is great,
And the way seems dark and drear."

"He is here!" the humble violet smiled,
Lifting her meek, sweet face;
"Here, where the heart lays down its pride,
Donning humility's grace."

"He is here!" a fragrant incense rose
Up from the lily white;
"The pure in heart see God," it said.
"Purity finds the light."

"He is here!" the skylark mounting sang
In his morning hymn of praise:
"Lift up thy heart—'tis the way to Him;
Thank Him in all thy ways!"

And lo! in the silence a voice within—
"Why seekest thou God afar?
Love is with thee and everywhere,
That Love's expressions are!"

Then I woke in the dawn of humble faith
To purity's hymn of praise.
The fear and the pain and the doubt were gone.
Vanished in Love's pure rays.

Selected Articles

[E. M. Ramsay in *The Shetland Times*, Lerwick, Scotland]

As one who has been from childhood a Bible reader and regular churchgoer, I quite sympathize with your correspondent's fear lest heretical teachings should be allowed to dim "the faith which was once delivered unto the saints." When Christian Science was first presented to my notice I too approached it with misgivings, as its teachings ran counter to many things which I had hitherto believed to be true; but further investigation convinced me that its teachings were those of primitive Christianity and were therefore in strict accord with our Lord's words and works.

In all philosophies it is necessary to understand the precise sense in which words are used. The expression "reality" as employed in Christian Science means absolute reality. Nothing is absolutely real which is unlike the nature of God, the only creator, First Cause, or Principle of the universe. As we begin to learn to dwell in thought on the spotless purity of God, and realize that the Bible tells us man was originally made in the likeness of this most pure God, we find that a great change is taking place in our consciousness. Our tastes are becoming refined and elevated; our intelligence and skill increase; our health is improved. This inner change is naturally manifested in improved surroundings,—the intemperate man being rendered steady, the delicate man strong, so that he can do better work and receive better pay. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Our Saviour stated plainly that the healing of the sick should "follow them that believe." Before becoming a student of Christian Science I believed these words, and that every word our Lord uttered was true; but I did not understand the saying and had never known any one who did. Now by way of illustration let us suppose that a manuscript has been discovered in Egypt which purports to contain the recipe for the long lost Tyrian dye. A number of learned men set to work to decipher it. They differ as to the meaning of many phrases, but one of them produces the dye. Does not the production of the dye offer the best proof that this scholar's rendering of the manuscript is the correct one? So long as I believed in the reality of evil and matter I was never able to heal myself or any one else; the countless answers to prayer which I have received since accepting the Christian Science explanation of the gospel teaching is to me the proof of its correctness. I now see that the way to get free from sin and illness is to turn more and more to God, to dwell on the purity of His nature, His fatherly kindness, His wisdom, His power, the beneficence of His loving law; and I also see that by imputing so much power and intelligence to evil we have riveted the fetters of illness and sin on ourselves and on others and taken from the omnipotence of God.

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[M. S. Bruen in *Dundalk* (Ireland) *Herald*]

Our critic returns with unwearied persistence to ventilate his views on the subject of what he conceives to be Christian Science. When he says that "a temporary recovery from some illness is no proof of its permanency," we cordially agree with him. As has been said, "Healing by material means is a never ending process of getting well. . . . It is a hopeless pursuit of a fleeting *ignis fatuus*." If Christian Science did no more than bring this sort of healing, does any reasonable person think that it would have attracted the thousands who in ever increasing numbers turn to it in their need? They have learned that illness has its origin in wrong thinking, and that Christian Science heals each separate

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trouble by replacing the wrong with the right. It goes to the root of the disease and scientifically removes its cause. Then a recurrence of that same disease is impossible for that individual.

On page 292 of "Science and Health with Key to the Scriptures" Mrs. Eddy says: "When the last mortal fault is destroyed, then the final trump will sound which will end the battle of Truth with error and mortality; 'but of that day and hour, knoweth no man.'" Men, women, and children are learning that as God did not make or send sin, disease, or death, it is right to resist these claims, and Christian Science teaches the right way to do so. Mankind has believed somewhat in God's power and good will, but has obeyed and feared another so-called power which sense declares is stronger. To be Christian,—thinking the way Christ Jesus thought, logically and reasonably,—God being infinite and ever present, evil cannot have any real power or existence. We have the power to begin to put away, humbly and persistently, the wrong belief in a power opposed to God. The only way to find the truth of this statement is to put it into practice.

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[Ezra W. Palmer in *The News*, Grand Junction, Col.]

Our critic, continuing his cogitations on Christian Science, appears to have discovered for the first time that God is Mind. How God could be anything else but Mind, since He is the supreme, omniscient intelligence of the universe, is beyond explanation. Because Christian Science teaches that God is Mind, the critic concludes that He is not therefore a personal God. Christian Science teaches that God is not a person in the sense of finite personality—God is not a man greatly magnified. God is personal in the sense of infinite personality. He is individual in the sense of infinite individuality, but not in a finite sense. We cannot understand the nature of Deity if we clothe the infinite God with our human conceptions. "We do not conceive rightly of God," Mrs. Eddy says, "if we think of Him as less than infinite. The human person is finite; and therefore I prefer to retain the proper sense of Deity by using the phrase *an individual* God, rather than *a personal* God; for there is and can be but one infinite individual Spirit, whom mortals have named God" (Rudimental Divine Science, p. 2).

This critic assumes that Christianity teaches that Christ is a person, entirely overlooking the distinction between Jesus and Christ made by Jesus himself, and later clearly defined by Christian Science. Jesus manifested the Christ, God's spiritual idea. Through this manifestation of the Christ, Jesus healed the sick and raised the dead. Jesus was a person; Christ is incorporeal, the divine image of the infinite person called God. When speaking of himself in his human relation, Jesus called himself "the Son of man;" when speaking of his inseparable relation with God as the Christ, he called himself "the Son of God."

The denial of the existence of a personal devil by Christian Science disturbs this critic, although he can find no warrant that either Jesus or his apostles taught that God created a devil. Jesus declared that the devil was "a liar, and the father of it." Christian Science accepts this explanation of the devil as a liar, namely, the false belief of a personal existence of evil opposed to God. The belief of a personal devil is an inevitable corollary of the belief of an anthropomorphic God, a man-made God who creates evil as well as good.

This critic contends that God "formed the wills which in their perverted freedom gave evil birth." God being omnipotent, this of course makes God responsible for evil. But St. John declares that the spiritual man is "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," a direct refutation of the claims of this critic that God created depraved wills capable of giving birth to evil. Jesus specifically declared that he came to bring light to those in darkness. If God permitted evil, it would be immortal, eternal, a blessing to man. Jesus therefore would have been going contrary to the divine will in destroying sin, sickness, disease, death, or any other form of evil; yet Jesus healed disease, overcame lack, stilled the storm, raised the dead, showing that evil is a false human belief and contrary to the divine will, and that a knowledge of God destroys it.

To assume that God permits or creates evil, paralyzes all attempts to destroy evil. According to the contentions of this critic, sin, sickness, pestilence, war, poverty, famine, and earthquakes are sent by an inscrutable Providence, with the result that people who believe this monstrous doctrine regard God as a merciless tyrant, instead of a loving Father who protects and saves His children from false mortal conceptions. The critic quotes this passage from Isaiah: "I make peace, and create evil." The prophet here referred to the divine law which arouses the belief of evil when casting it out. Witness the stir of evil beliefs when Jesus did his mighty works in Judæa. St. Paul said, "The carnal mind is enmity against God," and this carnal mind while being destroyed rises in resistance.

Next, the critic asserts that evil is necessary to freedom. Jesus never so declared. He said, "Ye shall know the truth, and the truth shall make you free," thus freeing mankind for all time from the belief that evil is necessary to the attainment of good. Is darkness a concomitant of light? By no means. Darkness is merely the absence of light. Is imperfection a part of perfection? By no means. If this were true, perfection would be destroyed. Is mortality a part of immortality? No, because immortality would cease to be, should it take on death or mortality. False theology attempts the impossible by trying to make good evil and evil good. It attempts to dishonor God by making infinite Love responsible for hate, sin, and death. Christian Science clears the atmosphere and shows that an infinite God, good, is not the author of evil, but that evil is a lie, as Jesus declared, and that when God is rightly understood, evil is destroyed as light banishes darkness, and man proves his heritage as a son of God forever free, as "when the morning stars sang together."

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[Charles W. J. Tennant in *The Medical Press and Circular*, London, England]

Christian Science does not profess to cure disease by a miracle, as a writer avers. No science professes anything at any time. It is always the student of a given science who professes to attain results in proportion to his understanding of the science. Those who have studied Christian Science and have thereby gained sufficient understanding of divine Principle, have been able to destroy the manifestation of every disease known to medical science. The volume of evidence has grown for the last forty years till it has reached such vast proportions that for one to acknowledge ignorance of the fact is equivalent to acknowledging that one is not well informed.

I would like to ask your writer if he believes that Jesus could or could not have healed instantaneously any of the diseases enumerated in his last letter? If his answer is in the affirmative, then he must admit that the possibility, method, and power are present for all to avail themselves of today, as stated in the New Testament. If his answer is in the negative, then he must admit that Christianity is the biggest fraud ever presented to humanity. The demonstrators of Christian Science are proving that the word of

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God in the Bible is true, and is applicable to every human need today as it has been throughout all time.

Our critic will find my definition of a miracle, which he terms "grotesquely absurd," in Webster's dictionary; it is not original. He admits that the latest discoveries in the realm of natural science would seem miraculous to our ancestors or to those who have not been "instructed in the fundamental facts of science." It is precisely for the same reason that he considers the works performed through an understanding of Christian Science to be miraculous. He does not in the least understand the fundamental facts of this Science. If he would only take the trouble to study the subject and gain a knowledge of these facts, he would be in a position to understand how the works are done, and his sense of mystery and doubt would vanish. He will have to deal with the theology of Christian Science if he wishes to understand its methods. Mrs. Eddy writes on page 138 of Science and Health, that it was the "theology of Jesus which healed the sick and the sinning," and she continues, "It is his theology in this book and the spiritual meaning of this theology, which heals the sick and causes the wicked to 'forsake his way, and the unrighteous man his thoughts.'"

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[J. Arnold Haughton in *Preston* (England) *Guardian*]

Christian Science does not depend for its efficacy as a healing agent upon the influence of the human mind on the body. On the contrary, it teaches that there is but one Mind, God, and the Christian Scientist can heal only as he has in him that Mind "which was also in Christ Jesus," that is, the divine Mind. In the gradual awakening of mankind to the fact of a close relation between mind and body the world is only taking its first step toward a practical recognition of the teaching of Christian Science, for on page 177 of "Science and Health with Key to the Scriptures" Mrs. Eddy says: "Matter, or body, is but a false concept of mortal mind;" and again, "From first to last, the body is a sensuous, human concept."

The advice so freely given, not to worry or fear because of the effect of these conditions of mind on the body, does not give the power to profit by it. You cannot eliminate fear and worry from the human mind unless you rightly understand the power of God and intelligently feel assured of the harmonious government of His creation. The understanding of God as the only Mind is therefore what heals both mind and body. This differentiates Christian Science from the systems of mental healing with which our critic associates it. Again, Christian Science healing is not confined to disorders of nervous origin, but includes sickness and disease of every description, whether functional, organic, or the so-called incurable.

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[W. D. Kilpatrick in *The Journal*, Detroit, Mich.]

A signed article in *The Journal* misinterprets the attitude of Christian Science on the subject of atonement. Without going into detail, I would say that the subject of atonement is a broad one, and one concerning which theologians have ever differed. It is also a subject which cannot receive just consideration in a brief newspaper article. Suffice it to say, however, that Mrs. Eddy's explanation of atonement is in strict accord at every point with the Scriptures, and chapters nine and ten of Hebrews probably explain her view as well as any part of the Bible to which I could refer.

The quotation of the critic from page 23 of Science and Health, if taken into consideration with the context, in no wise contradicts the quotation referred to from page 497 of that book. The passage from page 23 reads as follows: "Wisdom and Love may require many sacrifices of self to save us from sin. One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part." Would the critic imply that one sacrifice on our part is sufficient to relieve us of all sin? And would he also imply that the sacrifices or atonement of Jesus relieved the world of sin? If so, how does he account for this sin-laden universe?

The Scriptures make it very plain that the mission of Jesus was that of the Wayshower and Exemplar, and his triumphs over sin, sickness, and death were in exemplification of his unity with the Father, and were for the guidance of all mankind. The efficacy of Jesus' mission is not found so much in his bitter experiences as in his complete mastery of every adverse situation and the overcoming of all the conditions of death and the grave in showing mankind the way to salvation through Christ, Truth. He taught that the truth makes men free, and it was in explanation thereof that it became necessary for him to prove the truth of the statement, that mankind might follow his example.

The doctrine that the overcoming of sin, disease, and death by Jesus relieves us from the necessity of overcoming these conditions for ourselves has no foundation whatever, either in Scripture or in reason.

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[Campbell MacCulloch in *Brooklyn* (N. Y.) *Times*]

In a statement referring to Christian Science a speaker is reported as saying, "Christian Science, for all the good that it achieves, also does mischief by discounting intellectual work," and much more in the same erroneous strain. The statement is wide of the mark, for on page 128 of the textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy says: "Business men and cultured scholars have found that Christian Science enhances their endurance and mental powers, enlarges their perception of character, gives them acuteness and comprehensiveness and an ability to exceed their ordinary capacity. . . . A knowledge of the Science of being develops the latent abilities and possibilities of man. It extends the atmosphere of thought, giving mortals access to broader and higher realms. It raises the thinker into his native air of insight and perspicacity."

In the Preface to the same volume, in the second paragraph, Mrs. Eddy observes, "The time for thinkers has come." Still again on page 195 is the statement: "Whatever furnishes the semblance of an idea governed by its Principle, furnishes food for thought. Through astronomy; natural history, chemistry, music, mathematics, thought passes naturally from effect back to cause. Academics of the right sort are requisite. Observation, invention, study, and original thought are expansive and should promote the growth of mortal mind out of itself."

Here are two or three excerpts taken at random from a great many other similar passages to be found in this textbook; and these discount with authoritative statement the loose generalizations of the critic, who quite evidently speaks with a "zeal . . . not according to knowledge." Further, despite the critic's added assertion that Christian Science denies the existence of evils, permit me to state that so far as a recognition that evils are a part of and enter into human experience is concerned, Christian Science does nothing of the kind, but proceeds to cope with such manifestations and destroy them in the most effective manner.

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A man is often called upon to renounce that upon which he has set his heart, and renunciation is then his highest duty; but there is also something beyond it; it opens the way to some kind of positive achievement.

HAMILTON WRIGHT MABIE.

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Editorial

Thinking Rightly

It is gratifying to note, as a sign of the times, that many people are recognizing not only the futility but also the harmfulness and bad taste of indulging one of the stock subjects of general conversation, namely, descriptions of the ills "that flesh is heir to." *The Ladies' Home Journal* is doing its share toward forwarding this reform, and we gladly quote from its November editorial page as follows:—

I wish we were all Christian Scientists (one moment—this sentence isn't finished yet) in one respect: that we would cease from discussing our ills and ails either with one another or in public. Whatever else we may accept of the doctrines of Christian Science is an affair personal to each one of us. But the personal line is crossed when some one in a company from which we cannot extricate ourselves or in a public place where we cannot help listening begins, step by step, to describe the symptoms of a personal ill or to relate the gruesome details of an operation. It is not necessary that we shall be unsympathetic with persons who are in physical trouble, but neither is it incumbent upon us to be forced to listen to a detailed narration of those troubles, and they should not be inflicted upon us. It may not be an agreeable truth to realize, but it is a fact nevertheless that, excepting those who are very close to us, our friends are not interested in our ill health. When we are asked the perfunctory salutation, "How are you feeling?" it is not meant that, like pulling a bung out of a barrel, we shall pour out upon the inquirer a stream of our physical ills and ails. Besides the injustice to others, there is the harm to ourselves of allowing the mind to rest upon the ills of the body. If more of us could realize that the body will be healthy about in proportion as we keep the mind happy, there would be fewer aches and pains talked about. . . . A happy mind is the best doctor that exists for the body, and conversely a mind always centered on the pains that exist, tends not only to make those pains worse but to prolong them, and by their prolongation to bring about others. A chronic condition of ill health has been brought about in many an instance by thinking or talking about it too much.

Christian Scientists will of course notice that the reference to Christian Science is kindly and that it is not intended to do more than superficially to call attention to the fact that thoughtful Christian Scientists are not guilty of the practice against which protest is made. Unfortunately, however, it must be admitted that there are some who are not as thoughtful in this regard as they might be, and it is largely to these that the spirit of the by-law, Article VIII, Section 24, of the Manual can especially be commended. In this by-law it is directed that testimonies given at the Wednesday evening meetings and those which appear in the periodicals "shall not include a description of symptoms or of suffering," and the reason for this prohibition is apparent to those who are at all familiar with the unopposed action of fear.

It must not be forgotten, however, that many who afterward become Christian Scientists receive their first introduction to this subject, either directly or indirectly, through conversation, and it is essential that the fear which has so largely contributed to their sickness and distress should not be catered to or augmented by the rehearsal of what has been proved to be but the false belief of mortality. Mrs. Eddy has said that fear "creates the image of disease and its consequent manifestation in the body" (Science and Health, p. 154). She also says (p. 411), "Always begin your treatment by allaying the fear of patients. . . . If you succeed in wholly removing the fear, your patient is healed."

It is but a poor return for the blessings received by any of us that we should put stumbling-blocks in the way of those who have not yet had the experience which will enable them quickly to free themselves from fear. More often than not the error is voiced in complete ignorance of the effect, but the offense is none the less culpable. Even if the motive in recalling past ills is a desire to be helpful, no good purpose is served by the relation of harassing details. Many people are so susceptible to influences of this kind that merely reading or listening to a vivid description of a distressing ailment or condition is enough to etch the picture as with a graver's tool upon the consciousness, there to fester until sooner or later it is manifested in or on the body.

Why not reverse the process? Why not follow Paul's counsel to "think on these things,"—the things that are pure and good and true and "of good report"? Mrs. Eddy's counsel on page 261 of Science and Health is very much to the point: "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts." Christian Scientists have proved the truth of this statement for themselves again and again. Surely the world would be a vastly more comfortable place in which to live if such a habit of thought were more generally practised.

ARCHIBALD MCLELLAN.



Evil Has No Cycle

Good endureth from generation to generation, and its modus alone can have permanence, prove an unbroken chain, and establish that legitimate law of heredity under which like produces like. Cycle and sequence belong only to the activities of Truth, and the seeming orderliness of error is but a counterfeit part of its falsity. Good is eternal, but evil can be broken off at any point; its effects come to an end at any moment, and this because it has no authority behind it, no Principle. Good is a spring whose perennial flow witnesses to an inexhaustible source, while error can be dried up because it has no source, and this is made to appear in every case of spiritual healing. Jesus taught that when forgiven the sinner is not simply excused from suffering the penalty attached to the violation of a mortal law, but that the so-called law itself is annulled, so that he is freed, as St. Paul declares, "from the law of sin and death."

Human sense is always and naturally frightened by its belief in the inescapable effects of sin, but in Christian Science we come to know that the pardon of sin means the destruction of sin, including its asserted cause as well as its effects, its root as well as its branches. Thus its absolute nothingness to Truth is brought into demonstration. This is expressed by Mrs. Eddy in the tenet of Christian Science which reads: "We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal" (Science and Health, p. 497),—a teaching which takes issue with practically universal Christian thought respecting the nature of evil and the tenacity of its hold upon humanity.

So long as a belief in the reality of evil is maintained, so long logical thought must be overwhelmed with the realization of its inevitable continuity. If one would defeat it he must first recognize with the great Galilean that it is unreal, otherwise the effort to overcome it will be paralyzed by the conviction that there can no more be a break in its cycle than in that of good, and the expectation of its end amounts to nothing more than a hope of utterly discomforting indefiniteness. When, however, evil is seen to be truthless, in both nature and expression, without substance, reality, or mission, and when this is proven true by the destruction of so-called "incurable" disease, then the entertainment of either fear of it or respect for it is seen to be out of keeping. Thus it dawns that apart from mortal belief evil has no necessary permanence, because it has nothing to hold to. An utter negative, it calls for neither kick nor courtesy. It has no actuality, and its seemings to us must therefore cease the instant it is known for what it is. Truth knowing is therefore freedom bringing, even as the Master said.

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This teaching of Christian Science is wholly opposed to the thought that the effects of evil are impressed upon reality; that its destruction means the erasure of being. Looking to the material senses for information, men are led to concede that the history of evil compasses an immeasurable past, and they therefore legitimately conclude that the elimination of evil will consume an immeasurable future. The doctrine that "whatsoever a man soweth, that shall he also reap," plus belief in the reality of evil, might seem to render the further belief in a relatively interminable corrective process altogether logical, were it not for the fact that Christ Jesus broke through this order, and to the joy of unnumbered prisoners of pain his daring trespass upon the fatalism of false human belief is being repeated today by the stoppage of the course of disease and death. This is the glory and this the promise of Christian Science.

To concede place, power, and continuity to evil is to contradict our Lord's word to the dying thief, "Today shalt thou be with me in paradise." He showed that to the faith which has ripened into scientific understanding, salvation is timeless; that error can at once be erased from our program of being. Divine forgiveness means evil's instant end, and that this may be brought about through man is assured in our Lord's otherwise inexplicable statement, "Whatsoever ye shall loose on earth shall be loosed in heaven."

JOHN B. WILLIS.

Trust and Foresight

MANY good people are apt to think of trust in God, which is urged upon us in the Scriptures, as a somewhat negative mental quality, a condition of thought which relieves one of all responsibility either at the present time or in the future. A closer study of the Bible shows on the contrary that trust in God illumines all human experience, enabling us to grasp the lessons of the past and present, and prepares us for dealing with those of the future with more than human wisdom. The psalmist tells us that he who makes God his trust is truly blessed. At the same time he tells of having "waited patiently" for God to deliver him from a dreadful pit and "miry clay." It is apparent that trust in divine Love and wisdom is especially needed when the senses testify to darkness, doubt, and danger, but mortal mind characterizes such trust as folly and would punish, if it could, the one who, like Moses, endures "as seeing him who is invisible."

People who know nothing of the divine Principle of Christian Science remark sometimes that it is all very well to depend upon prayer in the case of slight ailments, but criminal to do so where conditions are serious. They of course fail to see how utterly illogical this is, and the Scriptural requirement is that we trust in God "at all times." Here we may recall the mocking words of the priests who stood around Jesus' cross: "He trusted in God: let him deliver him now, if he will have him." Speaking of this experience of the Master, our revered Leader says (Science and Health, p. 50), "The distrust of mortal minds, disbelieving the purpose of his mission, was a million times sharper than the thorns which pierced his flesh." If Jesus had in any degree shared that distrust of divine power to save to the uttermost, the priceless heritage of Truth and Love which is ours today in divine Science would have been lost to the waiting centuries. The lesson of Science is that in every experience, great or small, we must trust God and cling to what we know of the spiritual fact until the light of Truth dispels all the seeming darkness. If we do this, the bright bow of promise will span the flood with its radiant hues, and through the arch we shall have at least a glimpse of the city which is lighted by the glory of God.

In the sixteenth chapter of John's gospel we are told about the quickening influence of the Spirit of truth, which enlightens and transforms human consciousness, and among other promises we find this: "He will show you things to come." This statement was doubtless intended to include universal and individual experience alike, and to reveal the spiritual fact which to mortal sense is ofttimes obscured if not quite hidden by the material counterfeit. With divine Science there comes trust in Truth, even before spiritual reality is fully perceived, and this mental attitude clears the vision and prepares one to grasp that which is invisible to mortal sense, and through spiritual illumination to take the right steps toward the realization of complete harmony. The first requirement is trust in God; then, as we read on page 84 of Science and Health, "when sufficiently advanced in Science to be in harmony with the truth of being, men become seers and prophets involuntarily. . . . It is the prerogative of the ever-present, divine Mind and of thought which is in rapport with this Mind, to know the past, the present, and the future."

Just here it may be well to see that the foresight which comes with spiritual illumination is best utilized in working out our own human problems, not in talking about them or predicting what we think will happen, much less in forecasting events in the human experience of others. We can of course encourage those who seek help through our understanding of Science to press on until fuller illumination is gained and divine guidance clearly recognized, even though the clouds of doubt and uncertainty may seem to obscure the path. Whether the command is, as in Moses' time, to "stand still" or to "go forward," trust is needed, and with its perfect exercise comes the unfolding of foresight with that joy which, as Jesus said, "no man taketh from you."

ANNIE M. KNOTT.

Among the Churches

Current Notes

LOUISVILLE, KY.—Arrangements were completed yesterday [Sept. 9] by a committee representing First Church of Christ, Scientist, for the use of De Molay Commandery Hall, 212 West Broadway, until the proposed new church building has been completed. The congregation is now housed in a small structure on Third Street, near Oak, but this building is said to be inadequate. The De Molay Hall, which seats about fifteen hundred persons, will be used for the usual twice a week services, beginning Oct. 1. The Christian Science organization is planning to erect a new edifice at the southeast corner of Third Street and Ormsby Avenue, where it has acquired land.

Louisville Courier Journal.

SOUTH DAKOTA.—A Christian Science reading-room has been built on the state fair grounds for the purpose of distributing Christian Science literature. It was completed and furnished for the state fair which has just closed. The building is 24 by 40 feet and cost a little under one thousand dollars. It was the object of considerable attention during the fair, and many came for literature, while some wanted to buy "Science and Health with Key to the Scriptures" by Mrs. Eddy and the Bible, but they were not for sale. Next year all of Mrs. Eddy's writings will be on hand for those who wish to buy them.—*Correspondence.*

WINNIPEG, MANITOBA, CANADA.—The Christian Scientists have contracted for the building of a church here at the preliminary cost of $35,285.—*Canada.*

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LINCOLN, NEB.—A Christian Science booth at the Nebraska state fair was visited and appreciated by many Christian Scientists and others. It had an excellent location on the balcony of Agricultural Hall, the newest, finest building on the grounds, and was maintained by the literature committee of First Church of Christ, Scientist, Lincoln. All the Christian Science publications were displayed, and recent copies of all the periodicals were supplied for free distribution. One copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy and one of "Miscellaneous Writings" were sold, while about six hundred periodicals were given away. Several hundred people, coming from all parts of the state, stopped here for literature and information. The booth seems so much better than the reading-room tent which the Lincoln church has maintained during previous fairs, that it is probable the work will be kept up in this way each year, only on a larger scale.

Correspondence.

AUBURN AND LEWISTON, MAINE.—A new tent at the fair grounds this year greets people as they enter. It is the Christian Science reading-room and is located close by the handsome flower-bed between the main entrance and the exhibition hall. Here the Auburn and Lewiston church welcomes not only Christian Scientists but the general public, offering an attractive and comparatively quiet corner for people to rest in. The church has on display its literature, various periodicals and books, although none of these are offered for sale. Free copies of the *Christian Science Sentinel*, *The Christian Science Journal*, and *The Christian Science Monitor* are given to those interested enough to read them.

Lewiston Journal.

ALBERT LEA, MINN.—On the north side of the Manufacturers' Building at the county fair, First Church of Christ, Scientist, had a cozy reading-room, fitted up with easy chairs, which invited the public to stop for a few minutes, and many took advantage of the opportunity. On one table were displayed copies of Mrs. Eddy's works. Free literature, consisting of *The Christian Science Monitor*, *Sentinel*, and *Journal*, was given out.—*The Tribune.*

The Lectures

Boulder, Col.

Clarence C. Eaton, who lectured on Christian Science at the Curran Theater, was introduced by Attorney Guy D. Duncan, who said in part:—

Christian Scientists are constantly alert to demonstrate, not only in the restoration of health but also in the upbuilding of character, that the influence of divine Love is even more potent than is that invisible power by which from the same soil and atmosphere one rose-bud selects red, another white, another pink, and still another yellow. They assure us that if humanity were to become fully imbued with the teachings of Christ Jesus, and the actual practice thereof as inculcated through the aid of Christian Science, our prison walls would crumble to dust and surgical operations at our hospitals would go out of fashion; that no longer would war and pestilence devastate the earth; that we need then have no further anxiety lest our citizens be again called to perform warlike deeds of valor, that then, indeed, would the drawn sword of the struggling nations seek its sheath and the tempered bullet melt into a statue of "Christ the Redeemer" to mark the national boundary, as did the cannon of Chile and Argentina; and that thereby would the "Prince of Peace" become eternally enthroned as the final arbiter of international affairs and another ideal of our noble President and of every true American be realized.

Surely such a religion is worthy of our most serious thought; therefore those of us who are not members of the Christian Science church are grateful to you for bringing your able lecturers to us.—*Correspondence.*



Goshen, Ind.

Jacob S. Shield gave a lecture on Christian Science at the Jefferson Theater to a large and attentive audience. In introducing the speaker, George R. Harper, a local attorney, said:—

In the third epistle of John you will find these words of the apostle: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." It is strange indeed that through all the Christian centuries people should have forgotten that Christ healed the sick, and made whole the cripple, and cleansed from sin. It has remained for our time to receive the message that health of body and of mind is a gift of God through the love and grace of the Lord our Christ. When we arrive at a perfect understanding of the truth we shall know what Isaiah means when he says, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward."—*Correspondence.*



Calgary, Alberta, Canada

Virgil O. Strickler, who lectured on Christian Science, was introduced by Clifford Jones, K.C., who said in part:—

Christian Scientists desire to present Christian truths as they see them, not with the idea of interfering with your belief or mine, but in order that we may think calmly about what we may hear. If as a result members of the local church see new faces at their meetings, they will doubtless be greatly pleased. Although not an adherent of Christian Science, I realize that the world is in upheaval,—the old is passing and the new is coming forward. Religious thoughts have been deepened as never before and people are eager for light. It may well be that Christian Science will satisfy this world craving.—*Correspondence.*



Lectures to be Delivered

ARIZONA—Phœnix: Clarence C. Eaton, Arizona School of Music, 8:15 p.m., Dec. 2.

CALIFORNIA—Bakersfield (First Church): William D. McCrackan, Scribner's Opera House, 8 p.m., Nov. 30.

Compton: Virgil O. Strickler, Masonic Hall, 8 p.m., Nov. 28.

Coronado: William D. McCrackan, Auditorium School Building, 8 p.m., Nov. 27.

Covina: William D. McCrackan, Covina Union High School, 8 p.m., Dec. 3.

Huntington Park: Virgil O. Strickler, Women's Club House, Pacific Boulevard, 8 p.m., Nov. 27.

Lodi: George Shaw Cook, Lodi Opera House, 8 p.m., Dec. 2.

Los Angeles (Sixth Church): Virgil O. Strickler, Lomax Hall, Vernon and Central Avenues, 8 p.m., Nov. 26; Auditorium, Theater Beautiful, Fifth and Olive Streets, 3 p.m., Nov. 28.

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Los Angeles (Society Van Nuys): William D. McCrackan, Whitson Hall, 8 p.m., Dec. 2.
Modesto: William D. McCrackan, Modesto Theater, 8 p.m., Nov. 29.
Monrovia: Virgil O. Strickler, Woman's Club House, 8 p.m., Dec. 2.
Pomona: Virgil O. Strickler, Belvedere Theater, 8 p.m., Nov. 29.
Sacramento (First Church): George Shaw Cook, Tuesday Club House, Twenty-eighth and L Streets, 8 p.m., Dec. 3.
San Diego (Second Church): William D. McCrackan, Assembly Hall, Eighth and F Streets (note change), 8 p.m., Nov. 26.
Santa Ana: Virgil O. Strickler, Grand Opera House, 8 p.m., Nov. 30.
Santa Monica: William D. McCrackan, Woman's Club House, Fourth and Wilshire Boulevard, 3 p.m., Nov. 28.
CANADA—North Vancouver, British Columbia: George Shaw Cook, Lonsdale Theater, 8 p.m., Nov. 29.
Vancouver, British Columbia (First Church): George Shaw Cook, Orpheum Theater, 3 p.m., Nov. 28.
Winnipeg, Manitoba: Bicknell Young, Walker Theater, 3:15 p.m., Nov. 21, and Central Congregational Church, 8 p.m., Nov. 22.
COLORADO—Canon City: Clarence C. Eaton, Opera House, 2:30 p.m., Nov. 28.
Denver (First Church): Dr. Francis J. Fluno, Church Edifice, Fourteenth Avenue and Logan Street, 8 p.m., Dec. 2 and 3.
Greeley: Clarence C. Eaton, Sterling Theater, 8 p.m., Nov. 29.
Sterling: Dr. Francis J. Fluno, Lyric Theater, 8 p.m., Nov. 30.
ENGLAND—Harrogate, Yorkshire: John W. Doorly, The Winter Gardens, 7:30 p.m., Dec. 3.
London (Sixth Church): John W. Doorly, Baths Hall, Latimer Road, Wimbledon, S.W., 8 p.m., Nov. 25. (Note change of hour.)
Manchester (Second Church): Col. William E. Fell, Church Edifice, Clothorn Road, Wilmslow Road, Didsbury, 8 p.m., Dec. 14.
FLORIDA—St. Petersburg: Clarence W. Chadwick, La Plaza Theater, 8 p.m., Dec. 3.
Tampa: Clarence W. Chadwick, Tampa Bay Casino, 8 p.m., Dec. 2.
ILLINOIS—Chicago (Second Church: Charles I. Ohrenstein, Church Edifice, Wrightwood and Pine Grove Avenues, 3:30 p.m., Nov. 27, and 8 p.m., Nov. 29 and 30.
Chicago (Third Church): Bicknell Young, Church Edifice, Washington Boulevard and Leavitt Street, 8 p.m., Dec. 2 and 3.
Chicago (Fourth Church): Bliss Knapp, Church Edifice, corner Harvard Avenue and Marquette Road, 8 p.m., Nov. 27, and 3:30 p.m., Nov. 28.
Chicago (Sixth Church): Bliss Knapp, Church Edifice, 11321 Prairie Avenue, 8 p.m., Nov. 30.
Decatur: Bliss Knapp, High School Auditorium, 8:15 p.m., Dec. 2.
Geneva: Bliss Knapp, City Hall, 8 p.m., Nov. 29.
Peoria: Bliss Knapp, Capotol Theater, Pekin, 8 p.m., Nov. 28.
INDIANA—La Porte: Bliss Knapp, Masonic Temple, 8 p.m., Dec. 3.
IOWA—Cedar Rapids: Frank Bell, Church Edifice, 1242 Second Avenue, 3 p.m., Nov. 28.
KANSAS—Independence: William R. Rathvon, Church Edifice, Eleventh and West Main Streets, 8 p.m., Dec. 3.
Parsons: Dr. Francis J. Fluno, Elks' Theater, 3 p.m., Nov. 28.
Wichita: Hon. Clarence A. Buskirk, Church Edifice, 217 North Lawrence Avenue, 8 p.m., Dec. 3 and 4.
MASSACHUSETTS—Ayer: Willis F. Gross, Town Hall, 2:30 p.m., Nov. 28.
Newton: Willis F. Gross, Temple Hall, Masonic Building, Newtonville, 8 p.m., Nov. 29.
MINNESOTA—Minneapolis (Second Church): Bicknell Young, Auditorium Building, Eleventh Street, between Nicollet and Marquette Avenues, 8 p.m., Nov. 30.
MISSOURI—Kansas City (First Church): Jacob S. Shield, Church Edifice, Forest Avenue and Ninth Street, 8 p.m., Dec. 2 and 3.
NEBRASKA—Avoca (auspices Weeping Water): Frank Bell, City Hall, 8 p.m., Nov. 30.
Lincoln: Frank Bell, Church Edifice, Twelfth and L Streets, 8 p.m., Nov. 29.
Omaha (First Church): Frank Bell, Church Edifice, St. Mary's Avenue and Twenty-fourth Street, 8 p.m., Dec. 2 and 3.
NEW YORK—Binghamton: Charles I. Ohrenstein, Monday Afternoon Club House, 8:30 p.m., Dec. 3.
Oneida: Hon. Clarence A. Buskirk, City Hall, Washington Avenue (note change), 8 p.m., Nov. 25.
Utica: Charles I. Ohrenstein, Church Edifice, Genesee Street and Avery Place, 8 p.m., Dec. 2.
NORTH DAKOTA—Fargo: Bicknell Young, Orpheum Theater, 3:30 p.m., Nov. 28.
Grand Forks: Bicknell Young, Church Edifice, Belmont and Fourth Avenue South, 8 p.m., Nov. 27.
Minot: Bicknell Young, Armory, 8:30 p.m., Nov. 25.
OHIO—Coshocton: Jacob S. Shield, Central High School Auditorium, 8 p.m., Nov. 29.
Painesville: Hon. Clarence A. Buskirk, Utopia Theater, 3:15 p.m., Nov. 28.
Springfield: Jacob S. Shield, High School Auditorium, 3 p.m., Nov. 28.
Warren: Charles I. Ohrenstein, New Armory, 8 p.m., Nov. 25.
OKLAHOMA—El Reno: William R. Rathvon, High School Auditorium, 8:30 p.m., Dec. 2.
Guthrie: William R. Rathvon, Guthrie Opera House, 3 p.m., Nov. 28.
McAlester: William R. Rathvon, Church Edifice, 8 p.m., Nov. 29.
Perry: William R. Rathvon, Grand Opera House, 8:15 p.m., Nov. 30.
Stroud: Dr. Francis J. Fluno, Opera House, 7:45 p.m., Nov. 25.
PENNSYLVANIA—Pittsburgh (First Church): Hon. Clarence A. Buskirk, Carnegie Music Hall, Schenley Park, 8 p.m., Nov. 29.
SOUTH DAKOTA—Aberdeen: Bicknell Young, Church Edifice, 307 Sixth Avenue, S.E., 7:30 p.m., Nov. 29.
Mitchell: Prof. Hermann S. Hering, City Hall, 8 p.m., Nov. 29.
Watertown: Prof. Hermann S. Hering, Church Edifice, corner Maple Street and First Avenue, S.E., 3 p.m., Nov. 28.
WASHINGTON—Vancouver: Frank Bell, Rex Theater, Main and Tenth Streets, 8 p.m., Nov. 30.
WEST VIRGINIA—Parkersburg: Hon. Clarence A. Buskirk, Auditorium Theater, 8:15 p.m., Nov. 30.
Wheeling: Jacob S. Shield, Court Theater, 8:15 p.m., Nov. 30.

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Testimonies of Healing

I desire to express my gratitude for what Christian Science has done for my family and myself since 1888. For six years previous to that time I suffered from an ailment diagnosed by some of the best physicians in Denver as a malignant growth in the stomach. I was rarely able to retain any food and was virtually given up as incurable. My nearest friends and neighbors informed me later that they would not have been surprised at any time to learn of my passing on.

Our attention was attracted to Christian Science by the statement that it would heal incurable cases, and having no other hope my wife sent for a practitioner, who, not being able to come to our home, gave me an absent treatment, as I was at that time confined to the bed from hemorrhage of the bowels. As a result of the treatment I was able to get up and attend to business the next day. I then purchased a copy of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, to learn what brought about this favorable change, and while it seemed a strange language, we could see proofs of a Christlike and tangible religion that was efficacious to heal sickness as well as sin. Since that time countless blessings have been received. One of our daughters manifested all the symptoms of a virulent form of typhoid fever, but this attack was overcome within four or five days through the application of the truth as taught in Science and Health.

Through a fall I received an injury that I feel confident neither instruments nor material remedies could have reached, but was relieved in a few hours through Christian Science. This experience convinced me that the truth can and does reach the very "joints and marrow." A splintered bone was perfectly healed in a very short time. With the help of a Christian Science practitioner I had seven teeth extracted within five minutes without any fear or pain whatever, to the astonishment of the dentist.

At another time, while moving several hives of bees, three swarms escaped and attacked both myself and the horses. My bee hat and veil were lost during the excitement, but I succeeded in catching the horses, which had broken loose. In my effort to separate them so that they might take care of themselves to some extent, the thought occurred to me, notwithstanding the seemingly strenuous conditions, that surely the Science of Christianity ought to be made available at such a time. At once I began to realize as best I could the "scientific statement of being" (Science and Health, p. 468), and immediately all fear and pain left, and it seemed clear to me that God is the only power. Although the bees were thick about my head, the thought of the allness of divine Truth and Love sustained me, until some neighbors prepared to handle bees came to my assistance. I was told that over one hundred and fifty stingers were removed from my head, and nearly as many from my face.

Friends telephoned to my wife, who was some four miles distant, and in less than two hours the swelling had gone down and I was resting comfortably. This occurred at noon. I slept well during the night, and next morning assisted in hitching up my team to go home. On the way I met a gentleman who remarked that he considered it perfectly marvelous, and entirely beyond his comprehension, that I was able to withstand such an assault and live. I told him the Science of Christianity was indeed "a very present help" in every time of need. All this occurred despite the fact that I am considerably past "threescore years and ten," and also that the law of mortal mind agrees that even a few bee stings will generally incapacitate a person for work for some time.

For these and many other blessings my wife and I desire to express our gratitude to the Discoverer and Founder of Christian Science, Mrs. Eddy. We are also grateful for our Leader's invaluable instructions for the safe and harmonious guidance of faithful Christian Science students. The Bible has become an open and more clearly understood book to us, being spiritually discerned.

B. R. Hickok, Collbran, Col.

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To say I am thankful for Christian Science and what it has done for me would not do justice to my sense of gratitude for this new-old blessed truth which has set me free from pain and mental depression. I came into Christian Science because I needed help. I was sick and had tried everything I could find in *materia medica* without obtaining relief. The doctor told me a surgical operation was the only thing which would save my life; but I thank our heavenly Father, and am grateful to His beloved servant, Mrs. Eddy, for the truth which I have learned in the study of the Bible together with her book "Science and Health with Key to the Scriptures," since through it I have been healed of all those diseases.

Five years ago I was taking six kinds of medicine every day and was to human sense a physical wreck. Although a church-member and considering myself a Christian, I knew little about spirituality or spiritual life. After turning to Christian Science, however, with a fervent desire to do my Father's will I laid material remedies aside. I am grateful for the complete freedom from all physical ills which followed, but still more thankful for the knowledge that I am God's child and that He is our Father-Mother God. One year later, when I was attacked by acute catarrh of the stomach, a Christian Science practitioner was called, and the healing was complete in a week. I am also thankful for the healing of my little granddaughter of tuberculosis after three days' treatment. I thank God for the truth that makes us free.—Anna Bennett, Zelienople, Pa.

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After having been ill seven months with heart trouble, stomach disorder, and extreme nervousness, for which I had been treated by the best specialists, I decided to try Christian Science. I had spent the whole month of March, 1913, in the country, my friends thinking a change of air might help me; but after I came back I continued to lose flesh. My case seemed hopeless, and finally I turned to Christian Science for relief. A practitioner was asked to come to me, as I was not able to go to her. She was very patient with me, and by July I was able to take long walks in the country. Every one has looked at me in surprise, for I have gained in flesh and have been helped in other ways.

I am so thankful to God and grateful to Mrs. Eddy for the help I have received, that I think others should know of it, since, like many another, in my ignorance I used to think there was nothing in Christian Science. I am indeed thankful for the change in my disposition, for I look on everybody and everything in such a different light. My earnest prayer is that I may grow spiritually and help others to know the truth, that they may be free.

Emma L. Hooper, New York, N. Y.

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My heart overflows with thankfulness to God, and gratitude to our beloved Leader, Mrs. Eddy, for through the study and application of Christian Science I have learned that "where the Spirit of the Lord is, there is liberty."

While I was an infant the family physician told my mother that she could not expect to rear me, as I was too delicate;

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indeed, I never knew what it was to be free from ailments of some kind until I was healed in Christian Science. I have been healed of bilious fever, and severe headaches which were supposed to be hereditary; of frequent colds, and a cough that came upon me regularly in the fall and lasted till spring, with an attendant fear of lung trouble; also of chronic bowel disorder, diagnosed by specialists as "stricture and adhesions of the bowels." For this last ailment I submitted to the most painful treatment for months, and was then told that it had failed and an immediate operation was necessary to save my life, although no hope of recovery was given me. I was operated on, but afterward continued in a very bad condition until on turning to Christian Science I was perfectly healed. I also gave birth to a child with absolutely no pain, after two former experiences which were very serious, so that the doctors said I would never be able to survive another experience of this kind.

I am most grateful of all, however, for the overcoming of the morphine habit, brought on by the administration of that drug for nervous prostration, through which it was feared I would lose my mind; but I have learned that nothing can separate me from the one Mind, that as a child of God it is my birthright to manifest intelligence. When I seemed to have lost everything that was dear to me,—husband, home, and money,—thinking I no longer had anything to live for and was useless, I attempted to take my life. In this I failed, and now I have gained that "true idea of God" which "gives the true understanding of Life and Love, robs the grave of victory, takes away all sin and the delusion that there are other minds, and destroys mortality" (Science and Health, p. 323).

The healing seemed slow, but with the continual study of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, together with the Bible, and the striving to be more obedient to the one Mind each day, the victory was won, and I am deeply grateful for the spiritual regeneration which came with it. I can truthfully say I am likewise grateful for the hard experiences, since they have taught me to become as a little child, humble, meek, obedient; to give up my will for the divine will. Self-will, selfishness, sensitiveness, desire for worldly pleasure and gain,—all have disappeared, and I have seen "a new heaven and a new earth." I have been born again, not of flesh and blood, "nor of the will of man, but of God." The old man is being put off and the new immortal man put on, the supply which seemed to be lacking has become plenteous, and I am a healthy, useful, and contented woman.

I have had the great privilege of class instruction, and my daily prayer is that I may be able to show forth more praise to the giver of all good gifts and to let my light so shine that men may see it and glorify God.

LEFIE ROSS, Chicago, Ill.

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I wish to tell of a demonstration over the effects of an accident. My left hand was caught under the needle-bar of the sewing-machine, and when it was released I saw that the needle was broken off at the shank, the longer piece having been forced through the thumb-nail at the base, making two incisions. There was no pain, even when the needle was removed, but the finger began to bleed rather profusely. This soon ceased, however, for I was earnestly praying as we are taught in Christian Science. After a few minutes I went to my room and opening Science and Health read Mrs. Eddy's words on page 398 in regard to the healing by Jesus: "To the sufferer with the withered hand he said, 'Stretch forth thine hand,' and it 'was restored whole, like as the other.'" I knew that the same power which healed the withered hand nineteen hundred years ago could heal my wounded hand; and it did, for I continued using it as though nothing had happened. There was no discomfort or inconvenience, no swelling or inflammation; moreover, I did not lose the nail.

The spiritual blessing that came with this healing was far in advance of the physical help, and can any one wonder that I am most grateful for the understanding of Christian Science.—MATTIE A. WOODWARD, Kansas City, Mo.

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I feel it a privilege as well as a duty to tell what Christian Science has done for me. More than six years ago I was healed of the liquor habit of sixteen years' standing. Also quinsy, a throat trouble from which I had suffered since childhood, was healed in two treatments and has never returned. I no longer use profane language, am in perfect health, and in my home there is now happiness and harmony. For these blessings I am indeed thankful to God and grateful to Mrs. Eddy.—CONRAD BRANDT, Chicago, Ill.

I gladly testify to the truthfulness of my brother's statements, with loving gratitude for the many blessings we have received through Christian Science teachings.

HEDWIG BRANDT.

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When but a child of twelve I first heard of Christian Science through an aunt who had been wonderfully healed. I learned the "scientific statement of being" (Science and Health, p. 468) and applied it for several slight ailments that appeared, finding it all sufficient to meet my childish needs. Since growing to womanhood this healing truth has never failed me, and knowing that health, harmony, happiness, peace, all good, are ever of God, I know it never will.

I have proved through Christian Science that there is no truth in heredity. A severe throat trouble from which I suffered every winter was supposed to be inherited, but it has disappeared entirely. I no longer fear or have colds in winter as formerly. For this healing I am deeply grateful, also for the efficacy of Christian Science as a preventive. The knowledge that I can help others is a source of joy to me. In my work with the little ones each day I find many opportune moments when Science is indeed very effective. I am thankful that we always have this Christ-teaching at hand and can use it constantly.

LOTTA M. BALES, Springfield, Ill.

I can truthfully corroborate my daughter's testimony. Throat trouble was for years a dreaded enemy in our family, until we found the truth as taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy. Since then, 1899, we have used no medicine, and are daily proving the words on page 494 of that book, "Divine Love always has met and always will meet every human need."

EMILY M. BALES.

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Although comparatively young in Christian Science, I feel it a duty as well as a privilege to announce publicly my experience in part since taking up this study. For about thirty years I had been an active church-member, and so it was with reluctance that I turned to Christian Science for relief when for practically the first time in my life I found myself in extreme physical need. I was advised by reputable physicians that I had Bright's disease in rather an alarming form, and when I failed to improve after having medical treatment for about six months, as a last resort I asked for help from a Christian Science practitioner. After eleven

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treatments I had gained sufficiently to discontinue treatment, and while the improvement was gradual, it has proved to me conclusively that Christian Science heals absolutely. My life has practically been transformed from one of disease, unrest, and fear, to one of contentment and peaceful trust in a God who is Love and in whose image I have been created.

In November, 1914, I was instantly healed through Christian Science of the habit of smoking, in which I had indulged for twenty-five years. I have never had the slightest desire to smoke since, and am sure I never will. For the last few years my work has been accompanied with a degree of success and harmony never before experienced in my business life. My home surroundings have been materially changed, resulting in increased domestic happiness. I have realized, in some degree at least, that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). Like Paul, I have been "transformed" by the renewing of my mind, and I am more than grateful for what Christian Science has meant to me and mine.—Silas Miller, Denver, Col.

✧

I send this testimony with the hope that it may reach some receptive thought. Many times when error seemed to talk to me, I have picked up the *Sentinel* or *Journal*, and while reading about the healings that my fellow men have experienced, my heart has overflowed with gratitude to God for His "wonderful works to the children of men."

Three years ago, when Christian Science found me, I was in a very discordant condition, the result of an automobile accident, and was in constant pain. Several of the best physicians in our city were consulted, and they advised an operation, to which I submitted. I was no better, however; indeed, the nervous condition seemed worse. One physician said mine was one of the worst cases with which he had ever come in contact. I tried several physicians of other schools, but each gave a different cause for my condition, until I lost faith in all of them. At this point I was as near being frightened to death as any one ever was. I then began the study of Christian Science, and with the help of a practitioner one by one the physical ailments disappeared, so that now I am a new person,—"old things are passed away; behold, all things are become new."

To say that I am grateful for the physical healing would poorly express my feeling. I am, however, even more grateful for the spiritual uplift, for whereas I had no God or hope in the world, now "I know that my redeemer liveth." I thank God every day for the humble Nazarene who marked the way for all men. I also thank Him for Mrs. Eddy, that beautiful, pure woman who gave to the world this new-old truth, Christian Science.—Ruby Helms, Oakland, Cal.

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It is with pleasure, as well as with thankfulness to God for His wonderful goodness and mercy to me, that I write this testimony, in the hope that it may benefit some one in need of the light. I had been a sufferer since childhood with a throat affection, and a few years ago it culminated in such a serious form that there was no hope from a medical standpoint. As a last resort I turned to Christian Science. A practitioner was called, and I was healed of the throat trouble. Under the physician's care, however, I had become a sufferer from mercurial poisoning, having taken large quantities of that drug in accordance with the doctor's prescriptions. The effects were made manifest on different parts of the body, particularly the face, and my condition became very serious. Face and head were swollen and I was almost blind, while the suffering was beyond description. A Christian Science practitioner was called and in thirty-six hours the face and head were healed. In a few days all traces of the disease had disappeared, leaving no scars, and I was up doing the housework.

When quite a small child I had a severe fall, cutting the kneecap on a rusty can. The wound healed after a great deal of trouble, leaving a scarred skin seemingly grown fast to the whole kneecap. Physicians told my mother that unless the knee was operated on and the bone scraped, in time I would be a hopeless cripple. We never consented to have the operation performed, although the knee always gave me a great deal of trouble, even extreme suffering at times. A few years ago it began to grow worse, and in May, 1914, the scar burst into an offensive running sore. The whole shin-bone became dangerously affected, so that no covering of any kind could be endured.

Again the Christian Science practitioner was called. Through his persistent declarations of Truth, and his constant references to the thought expressed in Science and Health (p. 97) under the marginal heading "Dangerous resemblances," I was not only healed, but was impressed with the importance and imperative necessity of individual, methodical, and earnest study of the Bible and Science and Health through the Lesson-Sermons, also the periodicals issued by The Christian Science Publishing Society. The healing was so perfect that not a trace of a scar of any kind remains, although the old scar had been there for twenty-four years. Today this knee is in the same normal condition as the other one.

Christian Science has not only healed me physically, but it has given me a new hope in life. To mortal sense I was ever in discord, but since coming into Science the clouds have rolled away and divine Love has brightened all the seemingly dark places. I wish to express my gratitude to our beloved Leader, Mrs. Eddy, for her wonderful love to mankind and for the truth which has made me a healthy, happy woman.

Ella Billadeau, Seattle, Wash.

With heartfelt thankfulness to God and gratitude to our Leader I wish to confirm the testimony of my daughter's wonderful healing through Christian Science. She was about to pass on, according to mortal mind belief, and was a most pitiful sufferer from the effect of poison, when we called a Christian Science practitioner. In a few days no trace of the trouble was left, not even a scar, and she is now in better health than she ever was. After having been nearly all my life in an orthodox church, I was weak and fearful; but I praise God that the light has dawned. I know that to God I owe my daughter's recovery. I am also grateful for the help I have received, both physically and mentally. I want to know more of Christian Science, for the teaching gives me strength and comfort.

Mrs. J. Carter, Seattle, Wash.

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It is now fifteen years since I first heard of Christian Science. I was always an ardent worker in my former church, but at last there came a time when the satisfaction and joy of it all left me, and I began to ask myself, Is there really a God or is it only a man-made theory? As time went on I visited one church after another, but found none that satisfied me any better than my own. Mentally I saw myself standing before a deep, dark pit, and became frightened. Circumstances took me to another state, where for the first time I heard of Christian Science. I did not, however, accept it until six months later, when after attending a testimony

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meeting a great light came into my consciousness and I knew I had found the living God.

I have never for one moment desired to go back or longed for the old days, but the light of Truth is shining brighter and brighter. Every problem that comes up is solved, each time with a stronger faith and a greater desire to go on. And why should we not be grateful? To be constantly grateful is the open secret of growth in Christian Science, for when we cease to be grateful we cease to see the light. We can never be thankful enough to God, who through Mrs. Eddy has given us this light. No one can ever take her place as the Discoverer and Founder of Christian Science.

BERTHA R. RUEDINGER, Fairhaven, Mass.

✧

It is impossible to express in words my deep gratitude for Christian Science. My whole life has been changed by the wonderful interpretation of the Bible and the inspiring teaching of Mrs. Eddy as found in the text-book, "Science and Health with Key to the Scriptures." Before I knew of Christian Science my life was full of worries and fears, either for myself or for others. I welcomed "luck" when it came, but always with a conviction that it was too good to last.

It is for the absolute peace and confidence gained through Christian Science that I am most grateful. I now know, and have proved over and over again, that no matter what the difficulty to mortal sense may be, God's law is ever active and all powerful. I know that as I learn more of His goodness and of the nature of His law of good, that good will be manifested in my life and in the lives of all those with whom I come in contact. I welcome every difficulty as a fresh opportunity to prove the all-power of Truth, and as another light to help me to the attainment of my rightful inheritance,—heaven on earth, peace, joy, health, and harmony.

I well remember, in times past, the fear and anxiety expressed in the words, "There is no more to be done but to wait, and hope for the best." Now there is always something to be done; no standing still and anxious waiting, but active work, backed with the reassuring confidence of the availability of good, which brings a peace that passeth understanding. I am thankful to God for giving us this truth through Jesus the Wayshower, and grateful to Mrs. Eddy, whose brave stand amidst all the conflicting thought with which she was surrounded has helped me to maintain my stand for Christian Science amidst difficulties which seemed too great to overcome. I am learning every day the truth of the Master's declaration that "with God all things are possible," and that the power of Truth cannot be resisted.

FLORENCE M. BARNES, Birchington-on-Sea, Thanet, England.

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[Written for the *Sentinel*]

In the Forever Now

M. GORDON INGLIS

He liveth on in hearts whose deep perception
Lies in the truth uplifting and divine;
In deeds more noble than the world's conception
He liveth on.

He liveth on in joy's sublimer presage,
In prayers more real and e'en more truly blest;
In life more boundless—heaven's eternal message,
He liveth on.

Love cannot cease; there is oblivion never;
In the forever now he liveth on.

From Our Exchanges

[The Christian Intelligencer]

It is a hopeful sign that thousands of Christians are again taking up the neglected Word. The disposition to know the mind and will of God is the precursor of surrender and obedience; and these in turn precede every great religious awakening. It is a comfort that the darkening skies of human life are shot through with light at some points. The imagination loves to picture Christians all over the land bending over the sacred page of Scripture and on their knees in prayer. The scene, which harmonizes with the facts, warrants the faith that our deliverance draws nigh.

[The Christian Work]

If Christians of all complexions would mobilize their beliefs around a pure, growing love for their one Lord, they could control civilization. Not sentimental effusions, which are something worse than bad taste, but warm, vital convictions about Christ, and what he was and did, and how he has saved to the uttermost and can save to the end, from the baser self, the mental sloth, the moral stagnancy, the spiritual dearth, the spurious adoration of the bloody sword of tyranny and them that use it,—these are the articles of a transforming creed. They express a love for him which neither stains the conscience, nor stultifies the mind, nor hardens the heart. It is a love filled with lucidity, communion, triumph. By it the men who trod the hills of Galilee with Jesus reshaped their proud, unbending world. It will give to all our teaching and our ministry a double power.

[The Universalist Leader]

What occurred in the storm on the Sea of Galilee is typical of the constant service for which the disciples of Jesus were indebted to the greatness of their Master's faith. In sharing his undertaking to transform the world's religious life, they had embarked with him upon a wider sea than that which separated Galilee from the country of the Gadarenes. Tempests of persecution assailed them; and the trials which they encountered were like the countless billows of a wind-swept ocean. Not once, but many times, they must have turned to him with the despairing cry, "Lord, save us: we perish." And always it was the serenity of his spirit, manifested alike in word and deed, that breathed peace into their troubled souls, and caused them to feel as secure in the heart of the storm as if their voyage had been beneath a cloudless sky and over tranquil waters. When they saw that his confidence remained unshaken, they ceased to be afraid, and waited patiently with him until the winds ceased their raving and the billows sank to rest.

[The Christian Commonwealth]

In spite of nineteen centuries of church teaching, the average man has very little idea either of what "a Christian ought to know and believe to his soul's health," or of what he ought or ought not to do if he would inherit the kingdom of heaven. Our generation has to discover afresh the Christian idea of God. In attempting to do this it will instinctively follow the other great current of Christian thought which flared into it from the eastern world, and think of God as visiting His people, as becoming man among men, in order to save man from the fate of being merely himself. However we may construe the historical facts, Christianity remains essentially an incarnational religion.

But the fatherhood of God toward all men, which Jesus taught in the Lord's Prayer, was narrowed by the creeds to

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the fatherhood of God toward Christ alone; and the doctrine of the incarnation has never yet come to its own. The church has been so busy safeguarding the divinity of Christ and explaining the efficacy of his death, that it has had no time to teach the truth for which those doctrines stand,—that every man may become a son of God, and that all love and all self-sacrifice redeem the world. Thus an unreal and unnecessary barrier has been set up between theology and religion, the official doctrine of Christians and their unofficial experience.

[*The Congregationalist and Christian World*]

"Thou shalt love thy neighbor as thyself." This is the absolute, irreversible, and irrepealable law of the Christian life. Whoever is disobedient to it is disloyal to Christ, and so far useless or hindering in the work of his kingdom. But practically, when we come to study the application of this irrepealable Christian law, we are confronted with the fact that in the complications of our human life our neighbor quite often is our enemy.

Christ himself both experienced and foresaw this difficulty, but he did not turn out of his way to avoid it, either for himself or for his followers. In the realm of personality the law of love is a law which admits of no exceptions. He did not make light of the difficulty; he insisted on the universal application of the law. It is one of his most striking advances upon the teaching of the church leaders of his own time: "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies." That is the law of the obedient Christian life yesterday, today, and forever.

[*The Hibbert Journal*]

Now one effect of the war has been (this, I think, may be said with confidence) to challenge many of our preexisting notions of human nature and to confuse greatly our vision of the world. We do not quite know what to think, what to say, about either. Our anthropology is at sea in one direction; our cosmology in another. The war is the work of human nature; it originated in human nature, and is carried on by human nature. What comment, then, on human nature, what light on its "value," its position in the hierarchy of being, is offered by this, the latest of human nature's works? "By their fruits ye shall know them."

[*The Christian Register*]

No necessity rests on the promoter of liberal opinions in religion to disregard the feelings and points of view of those who maintain doctrines he rejects. No requirement of courage and candor obliges him to stalk rough-shod over the convictions of others, especially when they seem absurd; for in most cases there is something underneath them which is as precious to the progressive as to the conservative. A reputation for slashing brilliancy in exposing the errors of others, and for disregard of proprieties of consideration and courtesy in scorching them, is not attractive.

[Rev. Adam J. Loeppert, D.D., in *Western Christian Advocate*]

It is not just to blame the true church of God for having failed to prevent war. It is paganism that is to blame, pagan encroachments, pagan distortions of Christianity, but not Christianity itself. Perhaps to some minds these statements seem to be a mere attempt to cover up the faults of actual Christendom. The shortcomings of professed Christians are too evident for such efforts ever to be of any use, even if it were desired to make them so. It is important, however, to bear in mind that if the churches are bad, the world is worse; and that the blemishes of the church are caused by the encroachment of the world-spirit.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

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

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

From the Editor

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

From the Publishing Society

"Christian Science: The Religion of Divine Law," a lecture by Jacob S. Shield, C.S.B., has been published in pamphlet form, and is now on sale at prices for our regular pamphlets, as shown on the opposite page.

A new pamphlet, "What went ye out for to see?" is now on sale. This pamphlet contains the four following articles, republished from the Christian Science periodicals: "Principle Not Person"; "Jesus of Nazareth"; "Jesus the Christ"; and "Jesus and the Christ."

The pamphlet, "Causation," by Frederick Dixon, has been translated into Norwegian "Skapende Kraft," and is now published with the English and Norwegian versions on opposite pages.

The pamphlet, "Fulfilling the Law," has been translated into Danish, "Lovens Fylde," and is now published and on sale. This new pamphlet has the English version printed opposite each page of the translation.

From the Clerk of The Mother Church

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

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

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

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

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The Christian Science Journal

Published Monthly

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

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

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

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The Christian Science Quarterly

Published January, April, July, and October

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

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The Christian Science Monitor

Published Every Day, Except Sunday

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

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Der Herold der Christian Science

Published Monthly

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

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

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

"THE SONS OF GOD." By COL. WILLIAM E. FELL, C.S.B.

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

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

Vol. XVIII No. 13

Boston, November 27, 1915

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

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

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

(THE CHRISTIAN SCIENCE WEEKLY)

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Items of Interest

Moonlight schools, so called because conducted during moonlight nights, are meeting with success in various communities in Kentucky, Georgia, and the Carolinas. Concerning results of the work done by the teachers under her charge, the superintendent of schools of Rowan County, Kentucky, says:—

"We expected to enroll a straggling few, but found how eagerly adults welcome an opportunity when twelve hundred people came the first evening. We taught persons from eighteen to eighty-six years of age that year, having a two weeks' session, then a recess and then another two weeks' session. The next year we had a six weeks' session, enrolled sixteen hundred, and our oldest student was eighty-seven. In these two years we taught more than six thousand people to read and write. During the autumn of 1913 we made an effort completely to wipe out illiteracy. We enrolled twenty-five hundred persons, and taught all illiterates in the county but twenty-three. Meanwhile eight other counties in Kentucky tried the method with success the second year, and twenty-five adopted it last year. It was tried in the tobacco districts among the tenant class with marked success; it was tried in the mining camps, and the miners and their families embraced the opportunity with eagerness; it was tried in isolated farming sections, and the farmers and their families came for miles and could hardly be driven home from school when the hour of dismissal arrived. In the mountains, where the movement originated, the people crowded to the school in throngs, as many as one hundred and twenty-five being enrolled in one isolated district."

The National Historical Society has acquired *The Journal of American History* as its official organ and will appeal to the country in behalf of the George Washington Memorial Building, to be erected in Washington, D. C., on a site given by Congress. The purpose of the society, as set forth in the articles of incorporation, are: "To discover, procure, preserve, and perpetuate whatever relates to history, the history of the western hemisphere, the history of the United States of America and their possessions, and the history of families: to inculcate and bulwark patriotism; to provide a national and international clearing-house and historical exchange, promoting by suitable means helpful forms of communication and cooperation between all historical organizations, patriotic orders, and kindred societies, local, state, national, and international, that the usefulness of all may be increased and their benefits extended toward education and patriotism; to promote the work of preserving historic landmarks and marking historic sites; to encourage the use of historical themes and the expression of patriotism in the arts."

The Nobel prize for physics for 1914 has been awarded to Prof. Max von Laur of Frankfort-on-Main for his discovery of the diffraction of rays in crystals; the chemistry prize, to Prof. Theodore William Richards of Harvard University for fixing the atomic weights of chemical elements. The prize for 1915 in chemistry will be awarded to Dr. Richard Willstaetter of the University of Berlin, and in physics will be divided between Prof. William Henry Bragg of the University of Leeds, and his son, W. L. Bragg of Cambridge University, England, for research in the structure of crystals by use of the Roentgen rays.

Though the municipal light and power plant of Winnipeg, Manitoba, Canada, has been in operation only four years, it is already paying its way, and in addition, besides making full provision for all charges, including interest, depreciation, and sinking fund, it has paid off a deficit of one eighth of $1,000,000 incurred during the first year and a half of operation. The 100,000 horse-power of electrical energy under the control of Winnipeg is far greater than the total water-power developed at Lowell, Lawrence, and Holyoke in Massachusetts, and Manchester in New Hampshire.

Cambridge, Mass., is to have one hundred shade-trees planted in its streets next spring, having won the prize awarded by the Massachusetts Forestry Association in its state-wide contest for planting the greatest number of shade-trees on its public streets this year. Cambridge planted 779 trees; Fitchburg, 675; Newton, 715. The association made special mention of Agawam, Petersham, Ludlow, Lexington, Orange, Danvers, Falmouth, Oxford, Wenham, Bourne, Rutland, Medway, Hadley, Longmeadow, and Swampscott.

The movement to protect the birds of the United States is stronger than it has ever been before, according to a statement of the secretary of the National Association of Audubon Societies. In the past twelve months progress has been made in the bird protecting laws in six states. Announcement is made of a gift of $20,000 from "a friend of the birds" who will not allow his name to be published. Mrs. Russell Sage gave $5,000.

Jamaica in the West Indies is the home of the Jippe Jappa hat, very often mistaken for the genuine Panama. When very finely plaited, only an expert can tell the difference. Peasants all over the island are engaged in the work, but some districts are famed for the fine quality of the hats. Men, women, and children are kept busy the year round preparing the straw and plaiting it.

Baker Mountain, Saranac Lake, N. Y., which was stripped of its trees by fire some years ago, is being reforested under the direction of the Saranac Lake Fish and Game Club. Within two years 35,000 Scotch and Norway pines have been planted around the summit. The first year that reforesting was undertaken, volunteers carried the trees up the mountain by hand and the event was made a community enterprise.

By the largest vote ever recorded in the history of Detroit, Mich., the electors at the recent election rejected the proposition to purchase from the Detroit United Railway the street-car lines and property within the one-fare zone. The plan, which to be successful required a three fifths vote of the people, received less than 50 per cent of the votes cast.

Considerable commercial interest attaches to the discovery of molybdenite in the Gatineau near Ottawa, Canada. Since the beginning of the European war this rare metal has increased in price from $400 a ton to $3,300. The metal is used in the manufacture of high-speed steels, armor-plates, rifle barrels, and big guns.

The United States Federal Trade Commission has begun an investigation of the oil business of the country. The commission is soon to issue a report dealing with the cost of pipe-line transportation of crude petroleum and with the conditions in the production, refining, and marketing of petroleum and its products.

A proposal to appropriate a strip of land along the historic Boston Common for purposes of street widening has come before the citizens of Boston for consideration. These proposals to invade the integrity of the Common for one purpose or another usually meet with strong public protest.

Wheat production in twenty countries which ordinarily produce 80 per cent of the world's crop, is placed at 3,793,000,000 bushels by the Department of Agriculture from preliminary official estimates. That is an increase of 550,000,000 bushels over the 1914 crops in those countries.

President Maclaurin of the Massachusetts Institute of Technology announces that the dedication of the new Technology buildings is to take place June 14 in the great court of the educational group on the Cambridge side of the Charles River Basin.

Pope Benedict has made an important departure from the custom of the pontiffs by visiting the church of Saint Anna, adjoining the Apostolic Palace, and thus going outside the Vatican precincts, according to the newspaper *Giornale D'Italia*.

The Federal reserve board has made public a statement of the earnings and current expenses of the twelve Federal reserve banks for October. Balances in the members of the group range from a deficit of $218.18 to gross earnings of $30,478.26.

American automobile manufacturers for the 1916 season will produce close to 750,000 motor-cars, an increase from slightly over 500,000 cars last year. There are at present approximately 2,250,000 cars now in the country.

The Columbia Highway now extends on the south side of the Columbia River, Oregon, for almost two hundred miles from Biggs to the sea. Scenically the Columbia Highway is considered without a peer in this country.

Plans are being made for the first textile exposition ever held in the South, and Greenville, S. C., has been decided upon as the city where the southern textile men will gather.

Dam No. 10 in the Ohio River, one mile above Steubenville, Ohio, was completed recently, and put in operation. The cost to the national Government was $1,500,000.

Approximately two hundred and thirty thousand automobiles will be registered in New York state this year.

Automobile registration in Massachusetts has passed the 100,000 mark.

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Christian Science Sentinel

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

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"The longing to be better"

SAMUEL GREENWOOD

If asked how good he would like to be, the average Christian would probably indicate that nothing less than perfection would satisfy him; but just how hard the average person is willing to work, or how much he is prepared to sacrifice to attain that ideal, is a vastly different matter. No doubt every Christian at times aspires to walk in the footsteps of his Master, but the general and prolonged neglect of Christendom to obey some of his most insistent commands shows how self-satisfied is the thought of mortals. So long as life and harmony are believed to depend upon so-called material sense, mankind will continue apathetic toward spiritual things; hence the declaration of Truth to that false sense, "I came not to send peace, but a sword."

Students of Christian Science realize that divine Principle will not make mortals better merely for the asking, any more than the science of numbers will make one a mathematician for a like reason. All Christians have learned that petitioning for holiness does not make men holy, and this should arouse them to see that more than prayer is required of them, and that is active service. The problem of redemption from evil is as individual as the problem of redemption from errors in numbers, since the rule is as definitely established in one case as in the other. "We have only to avail ourselves of God's rule," Mrs. Eddy writes, "in order to receive His blessing" (Science and Health, p. 3); and a rule implies conditions to be met and an unvarying standard to which one must conform.

While the desire for a better life necessarily precedes reformation, that end is accomplished only as right desire becomes active. Expecting the Principle of goodness to make one better without the individual's cooperation is not more sensible or practical than to sit beside the bath and expect the water to make one clean. We know that one might sit there until the water dried up without experiencing the cleansing process, unless the desire to be clean was put into effect. In like manner the truth of man's spiritual being and eternal likeness to God, as taught and demonstrated by Christ Jesus and as declared today in Christian Science, is ready to make mankind whole to the degree that they avail themselves of it. Truth is always present to deliver mortals from error, but obviously they must come to know it and understand it and use it in order to realize that deliverance.

It is true that prayer when rightly understood is the means whereby men may commune with God; but generally speaking it cannot be said that it has been rightly understood. Mortals have been content with a mere offering of petitions, in the unreasoning belief that God would act in a way that would render anything else unnecessary. But one's own common sense should lead him to see that the only permanent benefit which prayer can bring to the individual depends upon his conformity with the spirit of his prayer. What prayer is capable of doing for a man must of necessity depend upon the man himself. It may be for him but a dead letter, or it may be the living spirit of progress and regeneration, according to his understanding or his ignorance of the truth about God and of the divine demands upon man.

Mrs. Eddy goes to the very heart of this question when she says, "The longing to be better and holier, expressed in daily watchfulness and in striving to assimilate more of the divine character, will mold and fashion us anew, until we awake in His likeness" (Science and Health, p. 4). Merely wishing to be better than we are, unless it is backed up by the earnestness that seizes every opportunity to improve, is little more than laziness. The demand for watchfulness means that we should not only be on guard against temptation, but that we should be vigilant to manifest the good of which we are capable. The prayer that strives for godlikeness is logically the only prayer of which God takes account.

Human salvation necessarily involves the change from evil to good, and since evil is first mentally conceived of, this salvation must be wrought out through mental transformation. This transformation or purification of human thought is not effected by prayer alone, as prayer is commonly understood. Neither idle longing nor fervent petitioning makes one pure in heart. The evil must be put out of consciousness, sinful thoughts must be corrected, and this calls for mighty wrestling and continued striving, until the perfect ideal is attained. To that end one's daily watchfulness should be to possess a mental state wherein good alone rules. Inasmuch as man is the image and likeness of God, Truth demands that we reach this divine consciousness, and this can be done only through individual goodness.

We should however avoid deceiving ourselves into thinking that we want to be better, when we may be willing to be made better only if some one else will do the work. This is the doctrine of vicarious atonement, and amounts to a covetous attitude, because it would possess what it is not willing to work for. In ordinary worldly matters mortals are called upon to render due service for the things they need or desire, and the case is essentially the same in respect to spiritual things. If we are in all earnestness hungering and thirsting after righteousness, we shall certainly put forth the effort to receive it, and the putting forth of this effort is the scientific sense of prayer.

Longing is but another term for hunger, and one who has experienced a keen sense of physical hunger knows how it affects him when food is available. A hungry person is usually willing to feed himself, and we should manifest the same willingness to partake of heavenly things. Our Master said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." If mankind were as anxious to preserve the activity of spiritual desire as they are to preserve a normally active physical sense, and if they would strive as eagerly and industriously to satisfy that spiritual desire as they do to gratify physical appetite, they would progress more rapidly toward the consciousness of better things. The longing, for example, to be more loving and forgiving, when put into effect, will make one more spiritually minded, whereas idle affirmations of the truth about infinite Love only leave us in the grasp of the so-called carnal mind.

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Opportunities to improve are strewn all along one's pathway. If we pass them unheedingly, it must be that our attention is occupied with those things that are not designed to improve consciousness. Sometimes what we think to be a longing to be better is merely the desire for the more harmonious conditions which pertain to genuine spiritual progress. It is well that we be candid with ourselves on this question, lest our profession of Christianity become a vain thing. The necessity of our salvation is that we go forward from the longing stage to an active watchfulness for and the utilization of opportunities to be better, think better, and talk better than we do. Thus doing, we shall begin, in the words of Mrs. Eddy already quoted, to "assimilate more of the divine character." Some time mankind must learn that no other path leads to the awakening in God's likeness.

A Wednesday Evening Healing

REV. ANDREW J. GRAHAM

In February, 1912, the writer gave in The Mother Church his first verbal testimony concerning his healing. In the preceding year he had been lifted out of a state of great physical and mental distress through the power of Christian Science. The sweetness and beauty and joy of his individual release still dominated his thought and made him feel that this, his own case of healing, was quite the most wonderful on record. He felt that all the incidents leading up to, accompanying, and following it, would loom just as large and important in the thought of others as soon as they heard the story. He began his testimony, and when but a few words, as it seemed, had been spoken, the first reader announced that only half a minute more could be allowed for its recital. This announcement was a stunning blow to mortal man's estimate of his own importance. At once an old lurking root of the "pride of priesthood" (Science and Health, p. 270), which the speaker supposed had been removed forever, rose up, flushed with a touch of resentment, and silently said: "I have been engaged in public speaking for many years and never before have been warned that it was time to stop. Now, in the presence of four or five thousand people am I brought to this pass of humiliation."

The testimony was lamely finished and the speaker sat down. He observed nothing unusual in the audience; the people seemed to pay no attention to the incident; calmness pervaded the vast congregation,—only the one who had testified was having a bitter struggle, but it soon passed. The "Peace, be still" of Christ prevailed, and almost immediately before the mental vision there rose up two stately aspects of Truth, with healing power.

The first said to the human sense of the troubled speaker: "Mrs. Eddy discovered and restored to humanity the divine Principle which healed you of your physical and mental distress. She also established the Christian Science church, and wrote the Manual by which it is governed. In arranging details for the Wednesday evening meetings, including the limiting of time for testimonies, the Christian Science Board of Directors are simply applying the wisdom of the Manual; and why should you feel wounded by the guiding voice of one who has blessed you so much? You should know that the first reader, in telling you that only half a minute remained, instead of reproving, was kindly aiding you to keep the rule." At this point the release of the speaker from his perturbed sense was begun: "And the evening and the morning were the first day."

Then said the second messenger of Truth: "The main object of the Wednesday evening meeting is to make demonstrable truth plain to others who are in need of it. Your testimony was massing such a verbiage of detail that it was obscuring the main fact of healing and largely destroying the value of the message. You could have given the essential facts of your healing in less than two minutes, in such simple outline that the seekers after Truth, the weary and heavy laden, would have heard with understanding and joy, and this is surely the essential thing."

The speaker knew that his healing was progressing, that divine ideas were unfolding to him, and to him "the evening and the morning were the sixth day." He rested from all the discord which he himself had made, and never again will he feel hurt when a Christian Scientist endeavors to help him keep a rule. Neither in The Mother Church nor in any branch church will he be so unmindful of those who are seeking bread as to offer them a grain of wheat in a bushel of chaff. One fact which he did not know on that Wednesday evening, nor for many months after, is now perfectly clear to him, to wit: that the loving and correct thought of that great congregation supplied the channel through which peace came to him in his hour of need.

Seeking a Sign

ANNA W. HOLLEBAUGH

While still a girl in high school the writer well remembers how the principal of the school deplored the fact that the pupils worked the problems in arithmetic simply to obtain the answer as it was to be found in the back of the book. He often said, "If I could only remove the pages with the answers from your books I would gladly do so, then you would have to work to prove the principle of mathematics and not for the answers alone."

Often in later years, having accepted the Principle of being as revealed in Christian Science and attempting the solution of the problems confronting us daily, we have found ourselves again working for the answer, or seeking after the sign, instead of striving to effect the demonstration of the Principle of our work. It is true Jesus said, "These signs shall follow them that believe," but he could not have meant that the sign was that for which we should work; rather it was simply that which would follow faith, that faith which is an understanding of God and man's relation to Him.

Again Jesus said, "My Father worketh hitherto, and I work." Had not our Father worked hitherto, were not His work finished, complete, perfect, and permanent in its perfection, it would be folly for us to attempt anything. But since His work is done, and He made all that was made, then ours is simply to know it, and that it is "from everlasting to everlasting;" "nothing can be put to it, nor anything taken from it," even as the Scriptures declare. No wonder Christian Scientists are known as happy people! How could it be otherwise when they know they are not warring "against flesh and blood," physical conditions, but against false beliefs about life, substance, and intelligence.

In his prayer as found in the gospel of John, Jesus said, "Father, . . . glorify thy Son, that thy Son also may glorify thee," while on page 51 of Science and Health we read, "His purpose in healing was not alone to restore health, but to demonstrate his divine Principle." These statements indicate that our application of Christian Science should not be to outline in thought some one thing or result we wish to have manifested, clinging tenaciously to it until it is brought out materially, and then call it a demonstration, but that the truly scientific way is to seek "first the kingdom of God, and his righteousness," leaving "things" to be "added" in due time.

Why strive so earnestly for "things which are seen"? Why

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rest on the sense-testimony as true either for good or for evil? The very same sense which says "I suffer," says also "I am well," and the sense which says "I am grief stricken," says later "I am happy." Can one afford therefore to rest or cease from work just because the senses say that all is well?

The only safe course is to look away from the testimony of the senses, whether good or bad, and to locate harmony where it belongs,—outside the material sense of things. Thus we will not be seeking a sign, but seeking to prove a creator whose creation is as immutable and perfect today as when "the morning stars sang together," or as it will be hereafter when there shall be no more pain, and when all tears will be wiped away.

✧

True Baptism

ELMORE W. MURRAY

FREQUENTLY the complaint has been made by those of other churches that the teachings of Christian Science do not insist upon the necessity of the rite of baptism. In answer it may be said that in so far as baptism is regarded and celebrated as a creedal rite or ceremony the objection is valid, but in the light of the teachings and practice of Christ Jesus, Christian Scientists maintain that this sacred rite is most truly administered and received by them, "with signs following."

In the third chapter of Matthew we read, "In those days came John the Baptist, preaching in the wilderness of Judæa, and saying, Repent ye: for the kingdom of heaven is at hand." John also made this acknowledgment: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." Furthermore, we are told that Jesus in his ministry asserted, "I am come to send fire on the earth . . . But I have a baptism to be baptized with." In the teaching and works of the Galilean Prophet it was clearly made manifest that his baptism for the remission of sins included also restoration of the infirm to health, since he said: "For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house."

In early life the writer received the rite of baptism by the act of sprinkling. This ceremony is remembered by him today with veneration, for it was a sacred and solemn occasion; yet it entered not into the vital aspects of his life. It did not render him less susceptible to temptation nor free him from tendencies to sickness and disease, but remained in his consciousness only as a beautiful memorial. Years later, after having removed to another state and finding there no church of his own affiliation, he united with another church, and was required by its tenets to receive the rite of baptism by immersion. This, again, was a memorable incident, but it in no way entered into the vital aspect of his career and failed to effect any strikingly visible transformation in character.

About a decade ago, after having suffered many years from physical and mental afflictions believed to have been acquired through heredity and overwork, he was led to seek the help of a Christian Science practitioner, and that day he learned the interpretation of John the Baptist's reference to the baptism which Jesus should administer, and received its benediction. Chronic bowel trouble of more than twenty years' standing disappeared that day and has never since been in evidence. Habits that were neither helpful nor uplifting vanished permanently. Nervous and mental tendencies which had caused great unrest and suffering were speedily overcome. The baptism of fire had been experienced with beneficent results which could not be denied. Some of the chaff of human frailty had been destroyed and the wheat of better nature had been more safely housed in the garner. Moreover, he was awakened to pursue the study of Christian Science, which in turn so illumined his search of the Scriptures that the practical import of the Word became clearly and practically apparent.

This last baptism, which brought resurrection and regeneration, was not administered by an ordained priest, potentate, or other licensed ecclesiastic, but by a simple and humble Christian Science practitioner who claimed no other authority than that given by Jesus to all "them that believe," that they might do the works he did, works made possible only by the right understanding of God and unselfed love for mankind. On page 241 of "Science and Health with Key to the Scriptures" by Mrs. Eddy we read: "The baptism of Spirit, washing the body of all the impurities of flesh, signifies that the pure in heart see God and are approaching spiritual Life and its demonstration."

✧

Our Right Place

WINIFRED E. COWARD

To the human sense, the question sometimes presents itself, Who am I that there should be a right place for me? Do I really exist, or am I but a myth masquerading as something real, only to be cut down without any resistance at some unknown moment in the future? Christian Science, however, enables us to prove that each of us has true being, and we can take one simple means of proving this. We all know that at some time in our lives we have done some good act, accomplished something good, and that we have seen the results. Then if we have expressed good at any moment, at that instant we were reflecting God, for good is God's humanly expressed reflection. A single expression of God through us reveals the fact that we could have many such experiences, that we must have real being in good, God. A recognition of this truth opens to us a vision of the fulness of our true living, when we shall express God every moment. On page 301 of Science and Health, Mrs. Eddy tells us that spiritual man "reflects the divine, which constitutes the only real and eternal entity." She also says (p. 300) that "God is revealed only in that which reflects Life, Truth, Love."

How did we come to perform any act which expressed good? On examination we find that it was the direct outcome of a thought of good. No mortal sense could have conceived it. It is the divine Mind that flashes its light upon the awakened and responsive human sense.

True living is therefore the result or expression of God's thoughts. Divine Mind alone conceives those thoughts; no one knows them but Himself, before they are reflected through man. God is the source of all real supply in every imaginable sense; hence the folly of taking useless, anxious thought for the future. The divine Mind is perfect, the sole controller of its own thoughts, which fill the universe and accomplish the will of perfect Love in just the way it desires. Why then do we attempt to outline even for the next moment? We could not fashion it in such perfect form as God, the divine Mind, does. It is only mortal mind that outlines materially in its attempt to imitate or usurp the prerogative of divinity.

Many times we are tempted to question the rightfulness of the situation or surroundings in which we find ourselves. In reply to such temptation, as in all cases where mortal mind speaks and puts forward its baseless claim, we do well

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to be still, and as simply as possible declare the facts which we know are true. Our lives, in so far as they express reality, reflect the thoughts of God, good; and it is inconceivable that God could make a mistake and express Himself in the wrong place, in the wrong work, or at the wrong time. We must be, we are, in our own special and rightful place in the universe, for God's ideas compose the universe, and He is the only power and presence. This truth declared and understood,—that God's thoughts, expressed through us, are our life and the only power, and that He is uninfluenced by circumstances,—will without doubt transform our view of the whole situation.

The activity of Truth revolutionizes our appreciation of the things about us, opening up fresh channels of interest, granting us clearer insight, revealing happiness and peace whose presence we had never even suspected. Mists have been dispersed by the sunshine which burst forth when we turned our faces to our Father in a simple acknowledgment of the greatest of all privileges,—that of expressing the thoughts of the one perfect and supreme power.

Light from the Lessons

INEZ TRETHEWEY

An illustration of how Truth works in our consciousness, if we are faithful in doing our part, came to the writer while studying one of the Lesson-Sermons. One of the references was the passage from page 516 of Science and Health which contains the lines, "Love, redolent with unselfishness, bathes all in beauty and light. The grass beneath our feet silently exclaims, 'The meek shall inherit the earth.'" This reference being a familiar one, there was an inclination to hurry through it, but the desire to be faithful predominated, and the reference was read each day slowly and thoughtfully and with an earnest desire to know the truth.

On Friday morning of the week, the writer awakened with a sense of Love clearly defined, and the revelation was so complete that she was uplifted into a pure, sweet sense of God's allness. Then came the thought as to whence this experience came, no special effort having been made to realize it, but later in the morning, as she sat in a sunlit corner and again studied the Lesson, she understood. The reference, which had been perused daily and considered conscientiously, was now read in the new light of a higher understanding of divine Love.

Words are inadequate to describe the wonderful brightness and glow which surrounded her, for, as our Leader has said, it is difficult to express spiritual ideas through human language, but it meant Love as intelligence, power, and peace. It was Love as Father-Mother, All; and the student felt that this Love sheltered, shielded, and comforted, not only herself but all humanity, and God's creation stood apart from all error, entire and complete. Remembering then that the subject of the Lesson-Sermon was Love, she saw how, during the days past, its spiritual import had been working in her consciousness unknown to her. She then remembered also how the second week before she had awakened on the last two mornings with a similar sense of the allness of God as divine Life. On turning back the pages of the *Quarterly* it was found that the subject for that week was Life.

To young students who feel at times that they are not growing spiritually, this may be an encouragement, an incentive to more faithful study of the Lesson-Sermon, as it was to the writer. If we are earnestly desiring Truth and are doing our part to the best of our understanding, we are rewarded, and oftentimes the reward is rich in its unfoldment of Mind's resources, for, as we read in the first epistle to the Corinthians, "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Gift of Producing

CASSIUS M. LOOMIS

When in a moment of spiritual awakening so-called genius attempts the impossible, as it often does, aspiration meets its most serious commitment. It has been said that the products of human thinking and ingenuity approximate only in part what the truly ardent student conceives during his moments of exaltation. In other words, the musician, sculptor, poet, dramatist, or inventor sees deeper than the hand, chisel, or pen can reach. It must be true, according to the teachings of Christian Science, that the real statue, melody, play, poem, or invention exists as an idea in Mind before a stroke of work has been done toward bringing it into material visibility. If so, it is of itself and as a spiritual concept, perfect. Is it not this faultless work of art that the genius frequently sees, just beyond his mental grasp?

The wonderful advances made in artistic production in recent years promise a much greater unfoldment in the realm of beauty and harmony. That the attainment of a higher level in all human endeavor is the goal toward which we are striving, is self-evident. Suppose every master of the high arts knew, beyond all doubt, that the work to which he aspires does exist, and always has existed, in the universe of Mind. It has been a fact, sometimes a mournful one, that the genius of his day weeps because he has failed to realize the limit of his inmost seeing and feeling; but even while he weeps the world may be applauding his work, though he sits alone in despondency.

Because the perfect work exists as a model, is it possible genius will ever be satisfied until it can more nearly approximate the truly real? A writer of songs once forbore to offer his lines to the world, because every day suggestions came to improve them a little here and a little there. After a time it seemed quite impossible to make further changes, and, although the composition even then did not meet with his fullest approval, its nearness to the ideal song made it instantly popular when it was given to the public. Had the work been put forth in its unfinished state, it might have had no reception whatever.

What does this teach? It teaches that in all work, be it mental or otherwise, the highest model must be chosen and followed with all possible diligence, else the day's work is indeed incomplete. Whence cometh the true light of all perfection? In James we read: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." How blest a commission is this! A gift from God can have no imperfections. This truth, when obediently followed, lifts all human striving to a higher plane of accomplishment; and thus the faithful doer of the word will never be satisfied with an indifferent or incomplete mastery of his chosen art.

Let the author, for example, instead of attempting to give out his own imperfect concepts, reach out for spiritual ideas, that he may express them as nearly as possible. The one Mind can and will furnish the thinker with ever deeper and holier words of truth. Thus the writer need not set up his claims to independent authorship, since the scribe holding the pen is but a servant or channel through whom God speaks

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to man. Under this gospel personal greatness has no place, and the humble servant who sends the article he has produced out into the atmosphere of thought, soon forgets it in his willingness to forge ahead toward the next inspired message that shall be given him.

To keep one's self in harmony with the perfect concept of creation, to be satisfied with none but the highest and best, must assuredly round out to fulness the career of him who lives the life of the idealist in a practical way. Self sinks to oblivion when inspiration leads. The high lights of history furnish us many proofs that the obedient, prayerful wooer of the muse, the builder of the mechanical model, or the successful chiseler of marble, dwells for the moment in an atmosphere of self-immolation when a ray of inspired and holy light comes from God's ample storehouse.

It must have been true that even our Master realized his inability to reach at once the ultimate of the healing art when he said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." A promise of greater works than he had yet accomplished meant much; but does it not show that perfection is to be aspired to, though not yet achieved because of our beclouded mortal vision. Still, what Jesus knew of the perfect model must have been clearly discerned to have evoked a promise from him so positive and forever operative. First a perfect model, then a spirit of consecration, patience, and trustful devotion, and we need not trouble ourselves about the ultimates.

On page 360 of Science and Health, our Leader tells us: "Either Spirit or matter is your model. If you try to have two models, then you practically have none." Should not this clear statement of fact give renewed hope to the gifted student? One model, one desire for the best at any sacrifice! Christian Science is certainly changing the belief of mere personal effort to achieve into an absolute faith in God and a knowledge of His countless ways of unfoldment. The specially gifted individual no longer needs to delve so strenuously in his work that the Father's beneficence, His unfailing loving-kindness, becomes obscured and uncertain. Knowing his real self to be perfect, and according the same perfection to all other true individualities, instead of aspiring to become a shining light far above his fellows, he becomes a cosharer in the limitless supply that belongs to all. All true work, absorbing and elevating, touches the hearts of men, and thus another drop of solace flows from that fountain of good which never fails.

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[Written for the *Sentinel*]

Trinity

VICTOR BUCHANAN

BEYOND the sun that floods the earth with light
And brings the day to dawn on mortal sight,
Beyond the moon that glorifies the night
And myriad stars that make the heavens bright,
Is Life eternal, known to us as God.

Above the plane of error's vain display
And changing mortal law's tumultuous sway,
Above perplexities from day to day,
With sin's false pleasures thick along the way,
Is Truth unchanging, and this Truth is God.

Above the stroke of malice and of hate,
Of treachery and greed insatiate,
Of dreaded failure and of ruthless fate,
Above the path where dangers lie in wait,
Is Love unfailing, and this Love is God.

Selected Articles

[Ezra W. Palmer in *Trinidad* (Col.) *Chronicle-News*]

A speaker from New York city advertised that he would lecture upon Christian Science, which he designated as an "anti-Christian cult." Fortunately for the modern world each individual at the present time has the blessed privilege of determining for himself whether any religion is or is not anti-Christian, but the attempt to decide for an individual what system of religion or worship he shall accept is a species of intolerance.

In advertising Christian Science by his statement that it is anti-Christian, the speaker is merely expressing a personal opinion, an opinion not determined by the standard set by the Founder of Christianity. Jesus gave this test of Christianity: "By their fruits ye shall know them." The statement that Christian Science does not agree with the theological conceptions of this critic by no means supports the conclusion that it is not in harmony with the teachings of the Master.

Christian Scientists ask that Christian Science be judged not by comparison with creeds and dogmas, but by the results obtained in healing the sick and awakening the sinner, and by the better and more spiritual lives of its adherents. Surely this is what the Master meant by declaring that "fruits"—results—were the test of Christianity. Can the critics of Christian Science point to similar happy results from the practical application of their religious views? If not, would it not be well for them to investigate and accept Christian Science, which proves its conclusions in the lives of its adherents, rather than subject it to misrepresentation and abuse?

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[W. D. Kilpatrick in *The Journal*, Detroit, Mich.]

It would hardly seem possible that a minister of the gospel of Jesus the Christ should cherish any desire to discredit the religious convictions of his neighbor, no matter what those convictions might be. If the critic imagines for one moment that he is accomplishing any ill to Christian Science or any good to himself or his church, he might well take a brief glance over the history of the Christian Science movement and consider what this faith has gone through in the way of persecution.

Christian Science, the reverend gentleman to the contrary notwithstanding, is in strict accord with the teachings of the Bible, as may be ascertained by a study of its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

The gentleman's objection that Christian Science does not teach the existence of a personal God will hardly find support in the creed of the church for which he stands sponsor. The definition of God contained in the Westminster Confession of Faith, which comprises part of our critic's creed, could hardly explain a more impersonal God. It is as follows: "There is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, . . . most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin. . . . God hath all life, glory, goodness, blessedness, in and of himself; and is alone in and unto himself all-sufficient . . . he is the alone fountain of all being, of whom, through whom, and to whom, are all things."

The definition of God on page 587 of the Christian Science text-book is as follows: "The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle;

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Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence."

When any person undertakes to emulate the Master in all his ways, to love his neighbor as himself, to do unto others as he would be done by, to return good for evil, and to heal the sick as well as the sinning, as Christian Science teaches we should do, he will have little time to spend in denunciation of the religious convictions of his fellow man.

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[Mrs. Mary Henderson Toms in *Knoxville* (Tenn.) *Journal-Tribune*]

A number of tracts attacking Christian Science have recently been circulated in our city. They have been distributed in large numbers by one of the Christian denominations, not only to members of its own sect, but to those who it thought were interested in Christian Science. It is to be regretted, in this day of enlightenment, that a Christian denomination should stoop to attack those who are quietly attempting to worship God aright, and to remain silent would not be just, especially when either through ignorance or intolerance the source of these attacks misrepresents the teachings of Christian Science. Practically every quotation given in the above-mentioned tracts consists of only a few words separated from their context in such a manner as to rob them of the meaning intended to be conveyed by Mrs. Eddy. By following such methods the writings of any author may have a meaning placed upon them to suit the preconceived notions of the critic.

Through earnest and thorough study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, in connection with the Bible, students of Christian Science have proved the truth of its teachings by healing themselves and others of sorrow, sin, and sickness, and many testimonies of the healing efficacy of Christian Science are given in the church in our city. On page 114 of "The First Church of Christ, Scientist, and Miscellany" Mrs. Eddy writes: "Christian Science teaches: Owe no man; be temperate; abstain from alcohol and tobacco; be honest, just, and pure; cast out evil and heal the sick; in short, Do unto others as ye would have others do to you." When all the world lives according to this rule, as all Christian Scientists are striving to do, what more can be asked or required?

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[J. Edgar Fielding in *The Observer*, Sarnia, Ontario, Canada]

There is nothing in Christian Science to warrant the statement that it teaches that sin does not exist to mortal sense, or that it is imaginary. Mrs. Eddy teaches that sin is responsible for the suffering and misery—the sickness, disease, and death—that is so prevalent in the world. She also insists that they who sin must suffer, and that this suffering will continue so long as the sin lasts. But sin is unreal in the sense that it is not eternal, for the Scriptures declare in Revelation that "death and hell were cast into the lake of fire,"—destroyed by the power of Love, which destroys everything unlike God, good.

The statement that Christian Science denies the value of real prayer is so far from the fact that no one who has the faintest understanding of its teaching would think of accepting it. If our friend would read the chapter on Prayer in Science and Health with anything approaching an unbiased thought, he would, I am sure, find that it coincides with the teachings of Jesus. Does our friend think that because Christian Scientists do not indulge in audible prayer they do not pray aright? Jesus said, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." The value of prayer is proven by its results, and it is through the prayer of Christian Science that the sick are being healed, the sorrowing comforted, and the sinners reclaimed. The results are too evident for any one successfully to gainsay.

The statement is also made that Christian Science is the shadow, forerunner, and herald of anti-Christ. Anti-Christ is that which denies and opposes the Christ. Jesus said that those who believed on him should do the works that he did—heal the sick, give sight to the blind. Now, could any body of people do those works while living in opposition to and denying him? The question then is, Does Christian Science deny or affirm the Christ-teaching? Christian Scientists point to the fruits of their work as an answer to this question.

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[Ora S. Drewry in *Cincinnati* (Ohio) *Times-Star*]

A point made by our clerical critic is that all cheer and healing in Christian Science could be found outside of it. Why is it not found? The burden of proof is on the critic. The Christian Science churches are filled to overflowing every Sunday morning and Wednesday evening with people who are seeking and finding the cheer and healing they have not found elsewhere.

Most of the criticisms made by the reverend gentleman are unsupported statements, and not founded on facts. When he refers to Christian Scientists as a sect, with emphasis on the healing, he fails to remember that Jesus commanded us to preach the gospel and heal the sick. To make a man better morally is to make him more healthy physically, and this spiritual healing is the true healing of sickness. No doubt the critic believes and teaches that the Christ can transform a man "dead in trespasses and sins," and yet he cannot see how this same Christ in consciousness could heal a toothache! It is a rather hopeless position to take.

Scarcely a criticism appears on the subject of Christian Science that does not include an allegation that Christian Science teaches that all creation is illusion, and that man has no body. Christian Science declares in the words of the Master, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." It recognizes the creation of God as the spiritual man and the spiritual universe, and teaches one to know man as the Bible says God made him, in His own image and likeness.

We are constrained to ask the reason for all this criticism against Christian Science. The Christian Scientist recognizes that various churches exist, and will continue to exist and carry out their noblest purposes so long as there is a need for them. For nearly half a century Christian Science has proven what it is and has demonstrated its right to exist. Its followers are peaceable, law-abiding citizens, and have a right under the stars and stripes to worship God according to the dictates of their own conscience. Their ranks embrace well-known business and professional men, eminent scholars and statesmen, physicians, and even those who have formerly been ministers in other churches. Why all this vituperation?

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["Investigate" in *The Telegram*, Portland, Ore.]

I am not a Christian Scientist, but I would like to ask the clerical critic if he ever attended a Christian Science meeting and if he knows anything whatever about the Christian Science creed. If he ever did attend a meeting, he will agree with me that he never saw a more intelligent body of people in any audience in any community. If Christian Science is wrong and condemned to perdition, why is it that the number of its adherents is increasing by leaps and bounds without solicitation, and that the most enlightened and best people of

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the country are becoming interested? Christian Scientists never ask any one to join their church. How is it with other Christian churches, where the members are dissatisfied and are getting up where they can see the light?

Let us be reasonable. Let us have religious liberty and worship according to the dictates of our own conscience, and let the other fellow alone. If all our members leave us because they are not satisfied, why let them go, and after a while we may see the light and follow them. No church will save us. It is not necessary to belong to any church to be saved. We can do good anywhere and everywhere, and that is my real religion. "God helps them that help themselves."

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[F. Elmo Robinson in *The Journal*, Portland, Ore.]

The writers in two published letters disagree with a Christian Science lecturer who in the course of his address made the statement that "Jesus never claimed to be God." Had these friends read a full text of the lecture I am sure they would not have been led to believe that Christian Scientists deny the divinity of the Christ. There are no people on earth who believe more unqualifiedly in the divinity of the Christ than do Christian Scientists. They, however, apply the name Jesus to him who was born in Bethlehem and crucified on Calvary. In other words, the name Jesus is applied to the human nature of Christ Jesus, which was derived from his mother Mary. When referring to this nature the Master repeatedly spoke of himself as "the Son of man." Christian Scientists apply the name or title Christ to the divine nature which Christ Jesus derived from God and which is coexistent and coeternal with God. When alluding to his divine nature our Saviour spoke of himself as "the Son of God."

Christian Scientists believe, in accord with the teachings of the Scriptures, that the human nature, or the man Jesus, is not God, but they do not thereby deny the divinity of the Christ. To them the Son and the Father cannot be identical —the Son of God cannot be his own Father. This is indicated in the Master's statements, "My Father is greater than I," and "I can of mine own self do nothing." All of the Scriptural quotations, therefore, cited in the letters of these correspondents are accepted without question by Christian Scientists.

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[Gordon J. Murray in *Phoenix*, Muskogee, Okla.]

One might think from the recent remarks of an evangelist that Christian Scientists wilfully close their eyes to sinful conditions and without trying to overcome or destroy them pass on with the superficial remark, "There is no sin;" yet nothing could be farther from the truth.

We start in Christian Science from the standpoint that God created all, and "saw every thing that he had made, and, behold, it was very good." For a thing to be real, then, it must be God-created; all else is but the illusion of material sense. If evil is an absolute reality, it must be of God, and being created by God, it must, in accord with the passage of Scripture just quoted, be "good." Then why try to destroy a thing that is good and God-created? How absurd! God never created evil; therefore we find that in its last analysis evil, being outside of God's creation, is an unreality that only seems to be real to ignorant human consciousness. In its nature it can best be likened to darkness. We readily prove darkness to be unreal, for when a light is brought to the darkness the darkness is dispelled; but all the darkness in the world cannot lessen in the slightest degree the tiny rays of a candle. Jesus came "to give light to them that sit in darkness;" and Christian Science is holding aloft that light which illumines human consciousness and begets a spiritual understanding of the statement of Paul when he said, "There is no power but of God."

By disproving the claim of sin to be real we are better able to advance and destroy it. This also applies to all manner of sickness, for we find that sickness is based on the sin of recognizing a power not of God. On page 357 of our textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy states, "If what opposes God is real, there must be two powers, and God is not supreme and infinite;" then she asks this very pertinent question: "Can Deity be almighty, if another mighty and self-creative cause exists and sways mankind?"

All authorized books and literature of the Christian Science movement are designed to bring out the spiritual meaning of the Scriptures, to point out to humanity the absolute unreality of sin, the penalty of believing and indulging in its seeming reality, and the way out of its bondage. Again quoting from Science and Health, we read: "Sin kills the sinner and will continue to kill him so long as he sins" (p. 203). It is only as we forsake sin and get closer to God that we are able to understand and spiritually discern the nothingness of sin. It will be impossible for humanity to comprehend this until men give up their belief in a power other than God, for Paul says, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

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[A. E. Brandt in *Reading* (Pa.) *Eagle*]

Every page of Mrs. Eddy's many books shows a studied desire to give to the world an understanding of spiritual truth and nothing else. Mrs. Eddy attacks no one's religion nor does she misrepresent it. Christian Science has reached the point where the most intelligent and devout stand in awe of it, for they see in it that which lays the axe at the very root of the tree of evil, a power over sin and disease which does not exist "in every human body," as our critic is reported to have said, nor in any human body, but only in that Mind which was in Christ Jesus, the Mind which demonstrates matter to be a phenomenon, even as modern physical scientists now admit it to be.

Christian Science vindicates itself to every sincere, humble seeker for Truth, in the overcoming of sin, sickness, disease, want, and woe of every description. The proofs of this fact can no longer be denied, and the world is rapidly escaping from that blind prejudice which has so long obscured the saving truth. Mrs. Eddy unselfishly gave her discovery to a waiting and hungry world, which was too darkened at first to comprehend her spiritual light, but which is now, in practically every country of the globe and in an ever increasing ratio, acknowledging the truth of her teaching.

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[Willis D. McKinstry in *Parsons* (Kan.) *Sun*]

Christian Science does not teach the worship or following of any personality, but it sets forth the fundamental fact that God is the Principle and law of being, who creates, governs, guides, protects, and provides all sustenance for that which exists in fact. Christian Scientists turn to God in every time of trouble, realizing, as did the revelator, that "now is come salvation, and strength, and the kingdom of our God, and the power of his Christ." They love and esteem Mrs. Eddy because they have been set free from the bondage of disease and sin through her clear, spiritual interpretation of God's word as revealed in Holy Writ, but they do not follow or look to her personality for guidance. Mrs. Eddy's writings constantly and unswervingly point to Christ as the Messiah, or saving power.

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Editorial

Educating the Public

EFFORTS of the doctors to bring about compulsory medical examination of school children and others are not on the wane, and it is quite evident from newspaper reports that where they have succeeded in having this work done, little if any regard has been paid to the wishes and protests of parents, or even to the simple dictates of modesty. We quote from an editorial in the *Cedar Rapids* (Iowa) *Republican* as follows:—

In New York city the health department is demanding that "each pupil at the time of his or her admission to a public school, or free school supported in whole or in part by funds obtained from direct taxation," shall be examined "in the absence of all clothing" by a "duly licensed physician authorized to practise medicine in the state of New York."

We must confess that we do not like this sort of business. It is not exactly compatible with our ideas of freedom. We are foolish enough to presume that most parents in America are still wise enough and good enough as parents to look after the welfare of their own children. Most parents have about as much sense as most doctors. Of course, we must admit that there are many parents who are not only ignorant, but who lack the instincts of parenthood. That there may be some neglected children should not subject all alike to the attentions of a public inspector of children's bodies.

In Newark, N. J., the mothers of high school girls have assumed a hostile attitude toward the compulsory doctors, and we do not blame them. They ought to start a riot. Every man who holds a certificate from the state is not either professionally or morally fit to strip another man's daughter, even to the waist, as the rule seems to be in that state. The Newark women allege that absolutely no regard was paid to the modesty of the girls. The state doctors took the girls in groups, after the fuss had been made about it. These officious doctors refused to pay attention to the protests of parents, even when they sent with them certificates from their own family physicians.

It is not all the public against the doctors, but it is the doctors against the doctors. Case after case is cited in which the family physicians have stated that the children sent home as suffering from this or that alleged defect or disease, had no such defect or disease. The diagnoses of the public doctors were not worth the paper on which the results were noted. We have here in Iowa already recorded the statement of an eminent oculist who found that five out of six children sent to him by a public inspector to be fitted for glasses had no appreciable eye defects and he refused to put glasses on them, for glasses might only produce the defects that the inspector found.

It seems to us that it is a system of putting the whole public at the mercy of doctors who happen to get into certain offices. We are not entitled to be thus delivered, and our children also, to doctors who are not of our own choosing. Some of us do not want any doctors at all, either for ourselves or for our children. And we have the knowledge that all medical knowledge up to date is more or less experimental and speculative. The science of medicine is not yet an absolute science. The findings of doctors are at variance. One finds this, and another that, and it is seldom that any two are agreed. The chances, therefore, are that neither one may be correct, and to have compulsory inspectors and then compulsory treatments—for unless the findings of the inspectors are heeded the children cannot be returned to the schools—is not only unscientific but it is outrageous.

This seems to be a very temperate statement of the situation, but one which should bring the matter home to every parent, and in fact to every person who is in the least interested in maintaining personal rights. There has been no demand on the part of the public for medical examination of this kind, nor in fact for the general medical legislation which the doctors themselves have been so urgent in trying to put through. The theory upon which they have acted in these matters has seemed to be that the wishes and the rights of the public are of no importance, and that they, being created a race of supermen by the diplomas of allopathic medical schools, are entitled to absolute dominion over their fellow beings. As a certain representative physician expressed this sentiment some time ago, "The public must be educated to take our advice in medico-political matters as they do our pills and powders, without knowing of their contents or effects, but with an abiding faith in their potency."

The actual facts are, however, that there is no race of supermen who should be given power to abrogate the rights of other men, and that those who have received a medical diploma are just the same as other mortals and subject to just the same frailties and lack of judgment as are these others. The system which they practise is empirical; it is in a constant state of change, and according to published statements of prominent men of their profession, only about fifty per cent of their diagnoses are correct.

The object of all this medical legislation and medical examination is to compel the public to submit to a particular kind of treatment, whether it is desired or not, also whether it is effective or not. Would it not be as logical and as just for the oatmeal trust, if there is such a trust, with prospective profits in view, to demand legislation which would compel every man, woman, and child to eat at least two pounds of oatmeal every day, and empower the agents of the trust to enforce the law *vi et armis?*

ARCHIBALD MCLELLAN.

Faith Not Credulity

THERE are perhaps not many who take the trouble to discriminate between faith and mere credulity, which is defined as "a disposition to believe on slight evidence." Many people who ought to know better speak of faith, especially when it is of the active kind, in a sort of apologetic if not a condemnatory way, and yet the Bible tells us that without faith it is impossible to please God. To the Christian Scientist this does not mean a theoretical belief about God and His Christ, but rather a firm conviction that "with God" all good is possible, and that to prove this, unwavering reliance upon divine Principle is required. The possibilities of good as the activity of divine Mind are being proved today through Christian Science as they have not been since the days of Christ Jesus, and it rests with all who profess to be his followers to give the proofs which he required in saying, "When the Son of man cometh, shall he find faith on the earth?"

When Mrs. Eddy says (Science and Health, p. 430), "Faith should enlarge its borders and strengthen its base by resting upon Spirit instead of matter," she shows us how to distinguish between faith and credulity. The latter places its dependence upon material evidence, and when it meets with constant disappointments, as it must, it becomes cynical and rejects without any sound reason whatever points away from the beaten path of mortal experience. As of old mortals cry out, "Who will show us any good?" and then turn away without investigation from that which at least promises to lighten the burdens of humanity. The writer well remembers the slighting manner in which a great English newspaper, a good many years ago, referred to the telephone as a possible public servant, saying that it would never be more than a toy. It is not only interesting but helpful to observe how we ourselves and others are disposed to be stupidly credulous or as stupidly incredulous when we ought to test by reason and revelation whatever is presented as a new idea.

To the student of Christian Science the sixteenth chapter of Mark's gospel is a wonderful record of the triumph of the faith which rests upon spiritual facts. The thrilling story of the resurrection is told in words that should touch every heart, for no one lives in the truest sense until he has made their promise his very own. We are told that when Mary Magdalene, who had been healed by Jesus, carried the glad tidings of his resurrection to the mourning disciples, they "believed not." The testimony of two others who had seen the risen Master was likewise rejected. Credulity was not

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equal to this occasion, and the apostles' dawning faith had seemingly "fallen asleep." Mortal sense was loudly clamoring, "Believe no more," yet the destinies of the race were hanging upon that hour. Then, as with the quickening tones of the archangel's trump, came the words of the Master himself as he stood beside the eleven and reproached them for their hardness of heart, "because they believed not them which had seen him after he was risen." Had not all his healing work led thought up to the point of acceptance of Mary's story? Had he not told them that he would pass unharmed through the awful experience of the crucifixion and appear to them on the third day, and had they not seen him disprove the reality of death in the case of the widow's son, of Jairus' daughter, and more wonderful still in calling Lazarus from the tomb where he had lain four days?

All Christian people in varying ways accept the story of the resurrection, but what of the Christ-teaching as to the "signs" which should follow the acceptance of the truth? Mere credulity turns its back upon them and cries, Impossible! Could any one drink unharmed some "deadly thing"? No, answers mortal belief. Can the sick be healed in the name of Christ without the use of material means? Let mortal belief answer as it will, the Christian Scientist answers, Yes, and then turns to these inspired words of his text-book (p. 410): "The more difficult seems the material condition to be overcome by Spirit, the stronger should be our faith and the purer our love." None too often can we pray as did the disciples, "Increase our faith"!

ANNIE M. KNOTT.

Consenting unto Death

In his splendidly daring self-defense before Festus, Felix, and Agrippa, St. Paul relates the story of the supreme event of his life, and in evidence of the wondrous transformation which it effected he cites the bitterness of his past bigotry as manifest in the fact that when the saintly Stephen was stoned, he was "standing by, and consenting unto his death." This consent of the apostle to the rightfulness of death is explicable only when we remember the depth of his educated ignorance, and to one instructed in Christian Science the present practically universal affirmation of its naturalness and inescapability is seen to be due to the same fact. True, all men struggle to postpone the date of their demise, but today very few even of the followers of him who said, "Whosoever liveth and believeth in me shall never die," have any least thought that death can ever be escaped from.

Christian Scientists have come to understand the unreality of sin, and since this involves the unreality of every sequence of sin, it is quite as illogical for them to consent to the normality of death as it would be for them to consent to the normality of sickness. The thought that life has an end is now seen to be a child of the belief that it is the product of material organization, which belief is forever put away in the idealism of Christian Science, so that consent to death becomes equally unphilosophical and unchristian. Nevertheless, how often have we found ourselves succumbing to this down-hill drift of thought and expectation, yielding to the world's insistence that death must come; and how constantly we need to remember Christ Jesus' words, "I am come that they might have life, and that they might have it more abundantly."

In truth there is, there can be, no death, and no thought of it in Life, for these are contrary; and this right sense of life, our devotion to the concept of it revealed in Christian Science, determines our spiritual status and efficiency. No man is truly alive who consents in any way or degree to death. Respecting this, Mrs. Eddy inquires in Science and Health (p. 216): "Who shall say that man is alive today, but may be dead tomorrow? What has touched Life, God, to such strange issues?" He alone who links himself to Life in persistent thought of Life's immediate presence and eternality, has assumed the Christianly becoming and the healing attitude toward death.

Here we should awaken to the fact that we are consenting to death whenever we consent to the rule of any habit or purpose which is unjust, unethical, or unideal, and that it is through such, for the most part unintentional, consent that selfish political rule has always effected its stupendous ills. In the sanguinary strife going on today, few at its beginning had any ill will toward others or any desire to injure them. Indeed it is probable that despite all the enmity, hatred, and false patriotism which the struggle has incited and nourished, most of these armed millions are revolting in their hearts against the cruel, unbrotherly things which they are forced by the situation to do. Sanguinary world struggles would seldom occur if the great body of the people were consulted. Such struggles have usually been precipitated by a relatively trivial number who have had it in their power to dominate the many. If we would not become a party to the crimes of world strife, then we must not consent to its beginnings, in any place or at any moment. The only innocent life is that which is an energetic and continuous protest against all evil, a determined "Thou shalt not" to every suggestion of wrong in deed, purpose, or thought.

Here we fail. Consent to evil, hence to death, is expressed in all the listlessness, indifference, passivity of lazy human sense. We have allowed ourselves to become so accustomed to injustice and abnormality that ofttimes we do not even recognize it as such. Our attitude is the child of habit rather than of alertness to truth, the assertive right-knowing which meets "every adverse circumstance as its master" (Science and Health, p. 419). This attitude is the mother of every human sickness and suffering, and from its discreditable and degrading torpor the Christ-idea has come today with this appealing mandate found in Science and Health (p. 393): "Rise in the strength of Spirit to resist all that is unlike good."

JOHN B. WILLIS.

A New Concordance

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

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1,103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health.

The publisher is now ready to receive orders, and shipments will be made as promptly as possible. Single copy, $6.00; in lots of six or more to one address, each $5.50.

Address Allison V. Stewart, Falmouth and St. Paul Streets, Boston, Massachusetts.

Lecture in The Mother Church

The First Church of Christ, Scientist, Boston, Massachusetts, announces a free public lecture on Christian Science by Willis F. Gross, C.S.B., a member of the Christian Science board of lectureship, in the church edifice, Falmouth, Norway, and St. Paul Streets, Back Bay, Friday evening, Dec. 8, 1915, at eight o'clock. The public is cordially invited.

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Among the Churches

Current Notes

LIVERPOOL, ENGLAND.—Is it not surprising that Wednesday [Sept. 15], being a half-holiday, with service performed in every Church of England Church, the churches are empty with the exception of a couple of dozen or so? . . . There is one church in Liverpool, the Christian Science Church, which has been full to the door of earnest Christians these long summer evenings,—not old and decrepit people, but all young and healthy people.—W. M. in *The Liverpool Echo.*

MANCHESTER, N. H.—While the Christian Science Church on Harrison Street cannot perhaps be properly classed as among the strictly new structures of the year, the elaborate and extended nature of the additions and changes that have been made in the original building is such that it is virtually a new edifice after all, and a most attractive and sightly one. The original building, constructed before the Christian Science faith had attained to its present vast proportions here or elsewhere, is made to serve simply as the front of the present building. In the rear of it, and as the main part of the auditorium of the church, has been built an addition 42 by 28 feet in size. This auditorium gives a seating capacity of approximately eight hundred. The construction cost of the added portion of the church, exclusive of any of the interior furnishings incidental to the equipment, was in the neighborhood of nine thousand dollars.—*Manchester Leader.*

LOWELL, MASS.—Although not generally known, the House of Prayer on Walker Street has entered upon a period of renewed usefulness, the place having been bought a few months ago by a portion of the Christian Scientists in Lowell, who have formed themselves into a new society and are carrying on the work with zeal.—*Lowell Telegram.*

FRESNO, CAL.—Working drawings are practically completed for a brick and stucco church to be erected for First Church of Christ, Scientist. The edifice will cost forty thousand dollars, exclusive of the furnishings, and will seat nine hundred persons.—*Architect and Engineer.*

LONDON, ONTARIO, CANADA.—At the Western Fair, London, 826 pieces of literature were distributed as follows: 471 *Sentinels*, 121 *Journals*, 7 *Heralds*, 223 *Monitors*, and 4 pamphlets.—*Distribution Committee.*

The Lectures

Marshall, Mo.

In introducing William R. Rathvon, who lectured on Christian Science, Manley O. Hudson, of the law school of the University of Missouri at Columbia, Mo., said in part:—

It is indeed a pleasure to me to be permitted to preside at this meeting and to introduce the speaker of the evening. Though I am not a Christian Scientist, I am interested in Christian Science as a part of one of the big movements of our time. If we should suddenly be transported to the planet Mars, I wonder what it would be that would most interest us there. Would it not be the difference between the thinking of the people there and our own? Surely, the really distinguishing thing about any society is its thinking. The Missouri of today is vastly different from the Missouri of yesterday, or the Turkey of today, only because of the difference in ideas.

Conservative people are prone to conclude that because an idea is firmly intrenched in society, it must necessarily be right. How frequently does one hear it argued in defense of an idea that it is generally accepted as true. It would be easy enough to point to conspicuous instances in history which refute such an argument. Why do people who believe that ideas are wrong so frequently believe they cannot be righted? Why do they so frequently refrain from doing anything to change them? You will hear a man say tomorrow that war is futile but that it will take a hundred years to convince the world that this is true; and his conclusion will be that because it will take a hundred years nothing should be done now. Then he makes it a job of more than a hundred years. His is really a gospel of the futility of effort, which no optimistic person can accept.

Now the Christian Science movement represents a gospel of the efficacy of effort. It recognizes what all of us will admit to be true, that progress is to be measured by the extent to which mankind succeeds in gaining control over matter and the forces of nature. The physical world has long held the spiritual world in bondage, and all of us should welcome any attempt of serious-minded men and women to help mankind to loosen the bonds. Right thinking cannot be too much emphasized. And for this reason, if no other, all of us can look with sympathy and with interest, if not with conviction, on Christian Science.—*Correspondence.*

Tacoma, Wash.

Clarence C. Eaton delivered two lectures on Christian Science. At one of them Dr. Francis Atwell introduced the speaker in the following words:—

It is beyond question of a doubt that Christian Science has increased the religious aspirations of more people than any other religious movement since the beginning of Christianity. Whatever the opinion of the average man may be as to its efficacy, the fact remains that right here in our midst there are found thousands of people who gladly and gratefully testify that it has opened up to them a new way of living; that it has brought light where at one time darkness prevailed; that it has freed them from sin, hatred, malice, and envy; that it has destroyed evil and promoted affection and virtue; that it has brought them peace and harmony, health and happiness; that it has made them better men and women, better husbands and wives, better fathers and mothers, sisters and brothers. It seems to me that the testimony of these thousands of earnest workers should have more weight than the opinions of those who have not laid aside their prejudice long enough to investigate the fundamentals of this great Christian truth.

I am not a member of this church, but some time ago I laid aside my prejudice, for a time at least, to investigate this subject, and I say to you tonight, not from observation but from personal experience, that Christian Science is efficacious, and when understood and properly applied will do what is claimed for it.—*Correspondence.*

Lectures to be Delivered

ARKANSAS—Jonesboro: William R. Rathvon, Empire Theater, 8 p.m., Dec. 7.

Little Rock: William R. Rathvon, Majestic Theater, 3 p.m., Dec. 5.

CALIFORNIA—Gardena (Los Angeles Eighth Church): George Shaw Cook, Women's Club House, 8 p.m., Dec. 7.

Glendale: George Shaw Cook, High School Auditorium, Fifth and Louise Streets, 8 p.m., Dec. 6.

Los Angeles (Ninth Church): William D. McCrackan, Church Edifice, 430 South New Hampshire Avenue,

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8 p.m., Dec. 4; and Auditorium Theater Beautiful, 3 p.m., Dec. 5.
Redlands: George Shaw Cook, Wyatt Opera House, 3 p.m., Dec. 5.
Redondo Beach: William D. McCrackan, Pavilion Auditorium, 8 p.m., Dec. 6.
Riverside (First Church): Clarence C. Eaton, Loring Opera House, 8 p.m., Dec. 7.
San Bernardino: Clarence C. Eaton, Auditorium Polytechnic High School, 3 p.m., Dec. 5.
Taft: Clarence C. Eaton, I. O. O. F. Hall, 8 p.m., Dec. 10.
Whittier: William D. McCrackan, Woman's Club House, Friend Avenue and Bailey Street, 8 p.m., Dec. 5.

CANADA—Kingston, Ontario: Bliss Knapp, City Hall, 8:15 p.m., Dec. 9.
Montreal: Bliss Knapp, Windsor Hall in Windsor Hotel, 8:15 p.m., Dec. 10.

COLORADO—La Junta: George Shaw Cook, Rourke Theater, 8 p.m., Dec. 10.

FLORIDA—Cocoanut Grove: Clarence W. Chadwick, Church Edifice, 7:45 p.m., Dec. 10.
Jacksonville: Clarence W. Chadwick, Morocco Temple, Monroe and Newman Streets, 8 p.m., Dec. 6.
Miami: Clarence W. Chadwick, Auditorium School Building, Avenue C, 8 p.m., Dec. 9.
St. Cloud: Clarence W. Chadwick, G. A. R. Hall, 7:30 p.m., Dec. 7.
Winter Haven: Clarence W. Chadwick, Grand Theater, 3 p.m., Dec. 5.

IDAHO—Lewiston: Dr. Francis J. Fluno, Opera House, 8 p.m., Dec. 9.

ILLINOIS—Centralia: Charles I. Ohrenstein, Pittenger Opera House, 2:30 p.m., Nov. 28.
Chicago (Eighth Church): Frank Bell, Church Edifice, Michigan Boulevard and Forty-fourth Street, 8 p.m., Dec. 10, and 3:30 p.m., Dec. 11.
Highland Park, Willis F. Gross, Church Edifice, 125 Hazel Avenue, 8 p.m., Dec. 7.
La Grange: Jacob S. Shield, Church Edifice, Catherine Avenue and Cossitt Boulevard, 8:15 p.m., Dec. 10.
Monmouth: Virgil O. Strickler, Old Library Building, 8 p.m., Dec. 10.
Ottawa: Jacob S. Shield, Gayety Theater, 8 p.m., Dec. 6.
Sterling: Jacob S. Shield, Academy of Music, 8:15 p.m., Dec. 7.

INDIANA—Indianapolis (First Church): Prof. Hermann S. Hering, Church Edifice, 2011 North Meridian Street, 8 p.m., Dec. 2 and 3.

IOWA—Estherville: Prof. Hermann S. Hering, Odd Fellows Hall, 8:15 p.m., Nov. 30.
Oskaloosa: Virgil O. Strickler, Church Edifice, 406 East High Avenue, 8 p.m., Dec. 9.
Sioux City (Society): Virgil O. Strickler, Auditorium, Seventh and Douglas Streets, 8 p.m., Dec. 7.

KANSAS—Hutchinson: Bicknell Young, Convention Hall, 8 p.m., Dec. 5.
Lawrence: Bicknell Young, Varsity Theater, 8 p.m., Dec. 7.
Pittsburg: Hon. Clarence A. Buskirk, Church Edifice, Euclid Avenue and Walnut Street, 8 p.m., Dec. 6.
Seneca: Bicknell Young, Church Edifice, 8 p.m., Dec. 6.
Wellington: Hon. Clarence A. Buskirk, Isis Theater, 3 p.m., Dec. 5.

LOUISIANA—Monroe: William R. Rathvon, Church Edifice, 307 North Second Street, 8 p.m., Dec. 9.

MASSACHUSETTS—Boston, The Mother Church: Willis F. Gross, Church Edifice, Falmouth, Norway, and St. Paul Streets, 8 p.m., Dec. 3.
Winchendon: Willis F. Gross, Town Hall, Front Street, 8 p.m., Nov. 30.

MAINE—Bath: Willis F. Gross, Music Hall, 8 p.m., Nov. 27.

MICHIGAN—Albion: Frank Bell, Eagle Temple, 8 p.m., Dec. 6.
Bay City: Prof. Hermann S. Hering, The Armory, 8 p.m., Dec. 7.
Benton Harbor: Prof. Hermann S. Hering, The Bell Opera House, 8 p.m., Dec. 9.
Detroit (First Church): Frank Bell, Arcadia Hall, Woodward Avenue and Stimson Place, 4 p.m., Dec. 5.
Flint: Prof. Hermann S. Hering, Masonic Temple, 3 p.m., Dec. 5.
Muskegon: Prof. Hermann S. Hering, Woman's Club Building, 8 p.m., Dec. 6.
Plymouth: Prof. Hermann S. Hering, Church Edifice, Main and Dodge Streets, 8 p.m., Dec. 4.

MINNESOTA—Minneapolis, University of Minnesota: Bicknell Young, Room 301, Folwell Hall, 4 p.m., Dec. 1.

MISSOURI—Poplar Bluff: William R. Rathvon, Fraternal Opera Company Building, Fourth and Poplar Streets, 8 p.m., Dec. 6.
St. Louis (First Church): Prof. Hermann S. Hering, Church Edifice, Kingshighway and Westminster Place, 8 p.m., Dec. 10.

MONTANA—Butte: Dr. Francis J. Fluno, Auditorium, 8:15 p.m., Dec. 6.
Great Falls: Dr. Francis J. Fluno, Grand Opera House, 8:30 p.m., Dec. 7.

NEW HAMPSHIRE—Lebanon: Willis F. Gross, Town Hall, 3 p.m., Dec. 5.

NEW YORK—Ithaca (Society Cornell University): Charles I. Ohrenstein, Barnes Hall, 8:15 p.m., Dec. 11.
New York (First Church): Charles I. Ohrenstein, Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., Dec. 10.
New York (Second Church): Bliss Knapp, Church Edifice, Central Park West and Sixty-eighth Street, 8 p.m., Dec. 6 and 7.

NORTH CAROLINA—Kinston: Clarence C. Chadwick, Courthouse, 8:30 p.m., Nov. 30.

OHIO—Toledo (Second Church): Frank Bell, Auditorium Theater, 620 Superior Street, 8:15 p.m., Dec. 9.

OKLAHOMA—Bartlesville: Hon. Clarence A. Buskirk, Grand Theater, 8:15 p.m., Dec. 7.
Lawton: Hon. Clarence A. Buskirk, High School Auditorium, 8 p.m., Dec. 9.
Oklahoma City: Bicknell Young, Overholser Theater, 8 p.m., Dec. 10.
Tulsa: Bicknell Young, Grand Opera House, 8:30 p.m., Dec. 9.

PENNSYLVANIA—Chambersburg: Charles I. Ohrenstein, Courthouse, 8 p.m., Dec. 4.
New Castle: Bliss Knapp, Opera House, 3:15 p.m., Dec. 5.
Philadelphia (First Church): Charles I. Ohrenstein, Forrest Theater, Broad and Sansom Streets, 3:30 p.m., Dec. 5, and Church Edifice, Walnut Street, west of Fortieth, 8 p.m., Dec. 6.
Reading: Charles I. Ohrenstein, Rajah Temple, 8 p.m., Dec. 7.

UTAH—Milford: Virgil O. Strickler, Orpheum Theater, 8 p.m., Dec. 4.
Salt Lake City (First Church): Virgil O. Strickler, Salt Lake Theater, 3 p.m., Dec. 5.

WISCONSIN—Janesville: Jacob S. Shield, Church Edifice, 323 Pleasant Street, 8:15 p.m., Dec. 9.

WYOMING—Sheridan: Dr. Francis J. Fluno, Orpheum Theater, 3 p.m., Dec. 5.

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Testimonies of Healing

Gratitude for the complete change Christian Science has made in my life impels me to give this testimony. I was told of this healing truth by a dear friend, and was led to ask for its help through a desire to be rid of the drink habit. It was not until the usual methods of escape had all been tried that I realized drink had become my master, and during the last miserable three years of this bondage the time was about equally divided between the indulgence of the habit and the suffering occasioned by trying to conquer it. Indeed, I had come to the point where suicide seemed the only way out of the difficulty. Then Christian Science was offered as a means of relief.

I was intoxicated the night I went for the first Christian Science treatment, but in about half an hour I left the practitioner's house sober, and with a sense of freedom and peace never known before. I was able to ride my bicycle and not afraid to pass through the shadows cast across the path, whereas in making my way to the practitioner it was about all I could do to lead the wheel, and I was afraid to step on a shadow before trying to see what it might be. Within the next two days' treatment I realized that I was healed. Only those who have been or are slaves to the liquor habit can understand what this healing meant to me. There was no feeling of missing something, no awful void, as when trying to leave off through will-power, because the place that drink had taken was filled with the satisfying joy of knowing that God's man does have dominion and is not a slave.

I had also used tobacco in about all the ways it is used, learning to smoke while at school, and up to the time of finding Christian Science I often got up in the night to smoke. I cannot recollect when freedom from this enslavement came about, but as my understanding of Science increased, I simply forgot to use the weed. Moreover, Christian Science treatment was the beginning of a spiritual education, and I have been raised out of the darkness of ignorance and suffering into the glorious light of spiritual knowledge and harmony. Every good thing that has come to me, everything worth while, dates from my first healing in Christian Science. Freed from the old bondage, living gradually became a pleasure instead of a round of wearying tasks, while courage and confidence began to take the place of fear and doubt.

I am a business man, and after learning of Christian Science I began to experience peace of mind, and had strength to handle the daily problems calmly, because I was realizing that my strength is in God. In other words, I began to take God into partnership with me. When my associates learned that I was trying to live according to the teachings of Christian Science, they freely predicted a speedy end to my business career, as there is a general belief that methods of sharp practice and dishonest advantage are necessary for success in my line of work. My business has, however, increased greatly, financial conditions being better than ever before. I enjoy the confidence of all with whom I have dealings, and that greatest asset of all, the peace of mind which comes from trying to think rightly. Christian Science appeals to the business man because he can apply it practically to his everyday needs. Considering it just from the view-point of an element to success, I would rather start with a working knowledge of Christian Science and no capital, than a good-sized bank account without Christian Science.

I was healed by Christian Science of an ailment for which doctors said nothing could be done. The sickness was of some weeks' duration and was said to be a complication of troubles. In fact, I had to learn to walk again, as though I had never taken my first step. I have had a number of other experiences which fully proved that Christian Science does heal. A severe chill disappeared in about two hours, and several minor physical ills have been quickly overcome. One day, while crossing a street on which traffic is supposed to be restricted during market hours, I was struck by a motorcycle and thrown from the middle of the street to the curbing. On becoming conscious of my surroundings I found myself repeating aloud "the scientific statement of being" (Science and Health, p. 468). I persuaded the people who picked me up not to call the ambulance, and in a few moments I was able to walk away and attend to business. Except for some damage to my clothing I suffered little inconvenience. The machine was badly wrecked and the rider's clothing torn, but with the exception of a few slight cuts and bruises he was not hurt. I was grateful for the ability to attend to business so soon after the accident, but more especially thankful that while treating myself in Science I did not feel any resentment toward the offending person, although the bystanders were insisting on his arrest.

I am beginning to learn what Mrs. Eddy means when she declares that "divine Love always has met and always will meet every human need" (Science and Health, p. 494), and I know that Christian Science will teach those of "willing mind" how to prove this.—Samuel H. Deirks, Denver, Col.

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I first became interested in Christian Science through my mother's wonderful healing, and began to study it principally to learn how such a healing could possibly have taken place, and also to learn how to be able to help others, as I knew so many who needed help and did not seem to be getting it. I had no particular physical ills, except that for eight years I had suffered agonies from fallen arches, although I had doctored for this trouble the greater part of that time. During the first month's study of "Science and Health with Key to the Scriptures" I realized the disappearance of this suffering, and have never had the slightest return of it since.

At this time I had been married five years, and had continuously entertained excessive fear over a law that had been made for me in previous years,—that I would never be able to survive childbirth. This torturing fear was gradually overcome as I grew in the understanding of God's loving care, and after a perfectly harmonious spring, summer, and fall, our first child was born to us in November, 1904. Conditions had been so harmonious that our near neighbors and friends were not even anticipating the arrival. I had with me a Christian Science nurse, and the little fellow's coming was so peaceful that we even had him dressed for his night's rest before we called my husband. I passed as restful a night as I had ever had, and when morning came and breakfast was over, I wrote to my mother and then sat up a while. We have become the parents of two little ones since then, and the coming of each has been marked with the same harmony as attended the first.

I am deeply grateful for these and many other satisfying demonstrations of the power of divine protection from physical suffering, but more so for the spiritual uplift. I rejoice each day that Christian Science came into our home before the arrival of our children. There has never been a time when I have felt the slightest hesitancy to depend entirely upon it to heal every discordant condition that has overtaken them. More than that, I have rejoiced that we have found this remedy which is according to divine Principle, and which is reliable and far superior to any possible man-made system.

I am thankful to God that this beautiful truth exists, and grateful to its Discoverer, Mrs. Eddy, also to all who have

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helped me and are helping me each day to grow in the truth which does make free, and which I am able to demonstrate daily, proving that God is our ever present help in every kind of seeming difficulty.

SARA ABBOTT BRUCE, Indianapolis, Ind.

✧

In the early part of September, 1910, my little daughter developed symptoms of incipient typhoid fever, and within ten days the disorder had assumed a grave aspect. I had lost all faith in *materia medica* and so knew that I could not look to it for help in this crisis. Having been led to investigate Christian Science some years before, I had been gradually leaning upon Truth in many trials, so I now turned to it with all my heart. A practitioner was asked to treat the child, and as a result she was fully restored to health and able to reenter school the second month of the term, thirty days covering the entire time of her illness; while some children in the neighborhood, ill with the same malady and under the care of a physician, were not able to go to school until after Christmas.

Christian Science came to me when my heart was torn by a mistaken sense of filial love and a struggle with bitter hatred and resentment, but through the study of the Bible and our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have learned somewhat the meaning of the words "love," "brother," and "neighbor." Christian Science has healed my thought of its wound, and it is today the greatest blessing of my life. I am thankful to God for our Leader, Mrs. Eddy, who taught us to know that God is an ever present help in every time of need.

SUE E. KOHLHASS, Winchester, Ky.

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It is with thankfulness to God, and gratitude to our beloved Leader, Mrs. Eddy, that I send this testimony for publication. From babyhood I was troubled with epileptic fits, and my parents tried everything which promised even relief, but none was received. Our family physician gave me up, saying that medicine could not reach this case, but the attacks might be outgrown. This did not prove to be so, however, for they kept getting more severe and more frequent, until I would have from five to six in one day, and they would leave me in a very weakened condition for about a week afterward, even unconscious for several hours. About eleven years ago we heard of Christian Science, and in one week's treatment I was healed. I have never experienced any symptom of this ailment since. Words cannot express my gratitude to Christian Science for this healing. I feel sure that I have been saved from a life of wretchedness, and possibly the grave, as my older sister passed away during a similar spell some years before. I also wish to speak of the healing of my mother of lung trouble. After two weeks' treatment the terrible cough lessened, and in four weeks she was entirely well.

In the eleven years which have elapsed since taking up the study of this Science we have had numerous demonstrations of physical healing, but that which exceeds the physical healing is the spiritual uplift, the putting off of the "old man" and the putting on of the "new." My parents, brothers, and sister join me in thankfulness for this great truth.

MARIE WALTERS, Rich Hill, Mo.

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I wish to express my gratitude for what Christian Science has done in curing an abnormal growth on my little daughter's head. While brushing her hair one morning I noticed a small swelling just over the forehead, extending slightly back into the hair. The nurse who inspects the children at school noticed this condition and was very much alarmed. She told the child to tell me to take her to a physician at once, but instead of doing this I took her to a Christian Science practitioner.

In about two weeks the nurse again inspected the children, and when she came to my daughter and saw that the swelling was larger and quite inflamed, she asked the child if I had taken her to a doctor for treatment. My daughter answered, "No, my mamma is a Christian Scientist, and Science will take care of me." The nurse brought her home and told me I must take her at once to a physician, as she had an abnormal growth which was liable to grow inward and prove serious if not attended to. She said: "Your little girl tells me you are a Christian Scientist and prefer that method of treatment. It is all right for nervous diseases, but Christian Science cannot cure any thing serious like this." I did not discuss the matter with her but said that the trouble would be taken care of.

I then took the child to a Christian Science practitioner, to whom I related what the nurse had said, and being assured that the child would be healed, we were content to trust her to the care of divine Love. With our daily reading of the Lesson-Sermon from the *Quarterly* and the aid of the practitioner, the child was healed in four weeks. After the swelling had disappeared there was a smooth bald spot which was quite noticeable and attracted considerable attention, many people insisting that the place would always be bald; but the practitioner assured us that this would also be overcome, and we are grateful to say that the hair is now growing as thickly as before on the spot that was bald.

This is only one of the many benefits with which my family has been favored, and I give the testimony in the hope that it may lead others to trust in the power of divine Love as revealed to us by Mrs. Eddy in our text-book, "Science and Health with Key to the Scriptures."

MRS. M. E. GRIFFIN, San Francisco, Cal.

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Since I came into Christian Science many evidences of the ever-presence of divine Love have been vouchsafed me. My father and older brother being ministers, I had early read all the books in a large theological library, and up to a year ago had read the Bible through twenty-three times. During college days, inspired perhaps by my father's favorite quotation, "Prove all things; hold fast that which is good," I became familiar with many of the works of our greatest freethinkers, and went into slum work and all sorts of work among the poor, hoping to find that larger life for which I was longing but which always seemed just around the corner. At last, weary and discouraged, I dropped into "going it blind," with the hope that in some future life the answer would be revealed. With this submission came a corresponding gradual loss of health, until I was practically a wreck. This state of things continued for several years, and though still young I was doomed by doctors of all schools to worry along in semiinvalidism under several incurable ailments.

Three years ago a good chance to study art came to me, and I went into it so eagerly that all the symptoms of ill health asserted themselves in force, and at last while trying to paint a ceiling I fell from the platform in agony. I was unable to rise from my bed for several days, and then, though believing Christian Science to be of the devil and the great error of this age, to please the people I was with I let them take me to a practitioner. She talked with me for two hours, and though I did not understand much that she said, when I left, to my great astonishment, the pain and weak-

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ness were gone. In three treatments I was feeling young and buoyant again, while many so-called incurable ailments, supposedly inherited, had disappeared for good. Most important of all, a great happiness, a constant expectation that the best is yet to be, possessed me. That dear old book, the Bible, so much pondered and so well understood, as I supposed, now opened up with new meaning, and ever since then I have been realizing that "of the increase of his government and peace there shall be no end."

For the Lesson-Sermons, the Christian Science publications, class instruction, and church-membership, I cannot be too thankful; and before the example of patient self-abnegation, steadiness of purpose, and wonderful insight of that great woman, our beloved Leader, Mrs. Eddy, I bow in speechless admiration. It has been my privilege to realize the truth for myself and others many times, and always with me, even in the hours of desperate struggle, is that steady sense of increase. How glad I am that Christian Science reached me so soon!—Grace M. Bosworth, Bristol, Vt.

✧

I am very grateful for what Christian Science has done for me and for my family, as well as for all mankind. A time came when it was thought necessary for me to have an operation. A sister asked me to try Christian Science first, but I was not then ready for it. This sister had been healed of a severe stomach disorder of many years' standing, but it seemed to me that my trouble could not be overcome. The operation was therefore performed, and was soon followed by a second, with no good results from either one. At last I was told medicine would do me no good and another operation worse than useless. After two more months of suffering I was again urged to try Science, and did so. We called a practitioner, and in three treatments I was healed.

Two years from this time the practitioner was called again, as I was in a delicate condition and dropsy had set in. For seven months I did not lie down in bed, but had to be propped up with pillows. Then, to please those who thought nothing was being done for me, a physician was called. He advised my husband to leave me in the practitioner's care, saying that if anything could save me Christian Science could. When the critical time came, every condition was normal. In three days I was dressed and around the house.

For ten years we have depended on Christian Science and have always received the needed help. No words can express my thankfulness to God, and I am indeed grateful to Mrs. Eddy for her work in revealing this truth.

Mrs. L. D. Buchanan, Spokane, Wash.

✧

I desire to express my gratitude for the many blessings which have come to me through the ministration of Christian Science. I have been healed of coughs and colds, catarrh, a throat affection, and an eruption of the skin with accompanying symptoms much resembling small-pox, although the case was not diagnosed at the time. Typhoid fever in its most dangerous form was overcome in eighteen days, although the physician, called in compliance with the law, had said that recovery was doubtful. A periodical headache and stomach disorder, to which I had been subject for many years, disappeared without any special treatment therefor, simply as a result of a better thought gained from the daily study of the Bible in connection with our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I have been lifted above hatred, resentment, self-pity, discouragement, a belief of great injustice, and sorrow occasioned by the loss of a dear one, and for this help I am more grateful than for all the physical healing I have had.

I did not come into Christian Science for physical healing, but for the clearing up of a number of mental problems with which I had been struggling for some time, all of which have been solved. For four years I have been interested in this truth which makes us free, and during this time it has never failed when there has been an honest application of its divine Principle. I am profoundly thankful to God, and grateful to our beloved Leader, Mrs. Eddy, for the understanding that "God is our refuge and strength, a very present help in trouble."—Agnes L. Cook, Milwaukee, Wis.

✧

As a last resort I applied to Christian Science for relief from a very painful and distressing eye trouble from which I had suffered for about a year. Material remedies afforded no relief, and after consulting an oculist and receiving little or no hope, I was so discouraged that I felt Christian Science was the only thing left to try. I had no faith in it whatever, but to my surprise I experienced such relief after the first treatment that I knew I had not asked in vain, and at the end of three weeks the trouble had entirely disappeared. During this time I was also healed of chronic bowel disorder and of severe headache of almost daily occurrence.

This healing took place four years ago, and Christian Science has been a daily study ever since. I am very thankful to God, also grateful to Mrs. Eddy for this truth which makes us free.—Carrie Buxton, Kansas City, Mo.

✧

From the time that I was two years old until I went to a Christian Science practitioner for help, I cannot remember a day when I was free from pain. I suffered from so-called rickets, and from diabetes, kidney trouble, rheumatism, neuralgia, lung trouble, and poor eyesight, from all of which I received only temporary relief under *materia medica*. One of Boston's best eye specialists told me after a long treatment that I would always have to wear glasses. Through divine Love as revealed in Christian Science the glasses have been laid aside and I now have perfect sight.

In March, 1908, I was taken with heart disease, and went from one good physician to another to find a cure, but to no avail. One physician said I must make up my mind that while I might live for years I would never be able to work at my trade again, that of a carpenter, as there was no known cure for my trouble,—organic heart disease. Christian Science was then brought to my notice, and I went to see a man who had been given up to die with the same disease but was healed in Christian Science. After a while I went to a practitioner's office, but turned away from the door through prejudice and returned home. On April 11, 1909, I was so ill that I did not expect to live through the night. The next morning I went to see the practitioner as a last resort, though still prejudiced, and within a short time I was healed.

While I am deeply grateful for this healing, it is nothing in comparison with the spiritual quickening received from the Bible and Science and Health. I am now learning to know God, "whom to know aright is Life eternal" (Science and Health, Pref., p. vii), and I will say to any one sick or in trouble that divine Love is able to meet the human need. I thank God and am grateful to our dear Leader for Christian Science. I am also grateful for the privilege of church-membership.—George L. Morrison, West Roxbury, Mass.

✧

To those whose healing comes slowly I wish to tell a portion of my experience. I was six years in getting to a point where I could declare I was in perfect health. When I began to see the sickness as an opportunity to learn more fully through its overcoming that God is the only power, my

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fear left me, and the truth of God as a God of love was proven to me, as well as to others, as never before. I had to learn to be patient and to love more, and I count it all as part of my blessings. Christian Science held me above the depths, and finally brought me out of all the discordant conditions.

Nothing but God's power could have destroyed the error that bound me. For six months I could not walk or lie down. I had dropsy in a very bad form, and was told by medical science that the vital organs had absorbed considerable water. I was in a serious condition, but with thankfulness to God, and gratitude to our beloved Leader, Mrs. Eddy, as well as to those who tenderly led me into a higher understanding of God, I can truthfully say that I am absolutely healed.

HANNAH S. DAVIS, Los Angeles, Cal.

✧

It was in the fall of 1912 that I first heard of Christian Science. I was going to live with a lady five miles distant who wanted some one to help her and to be with her when her husband went away on his business trips. The day before leaving home my father told me that she was a Christian Scientist, and that I should not have anything to do with Mrs. Eddy's teachings, as he had no faith in them. I stayed in my new home three days without looking into Science and Health, then curiosity got the better of me.

Not being in the habit of reading the preface of any book I turned to the first chapter, on Prayer. This was in the evening. At first I had some difficulty in reading, because of the veil that seemed to obstruct my sight. I had not read, however, to the bottom of the first page when I suddenly exclaimed, "Why, I can see." My friend did not know that my eyes were affected in any way and was surprised. I had worn glasses until the previous June, when a small, hard bunch formed on my face near the right eye. Thinking this was a boil, I did nothing for it for several weeks, but it rapidly grew large and pained me severely. Then my father placed a poultice on it, thinking to draw out the core, but it only broke and swelled as before. I became frightened and went to a physician, who increased my fright by saying I would be blind shortly if I did not go to a hospital; but this I refused to do. Then he showed me in a book a description of the tuberculous malignant growth which he said was my trouble. He also said it could not be healed.

After being healed of weak eyes through Christian Science I thought that surely the growth could be destroyed. I questioned my friend, and on learning that this could be done by the power of God, I visited a Christian Science practitioner in October. After having a few present and absent treatments I was completely healed. I have since been helped many times by reading Science and Health. I attend the Christian Science Sunday school at every opportunity, which is quite often, although it is sometimes impossible to attend both church and Sunday school, and I always come home happy and refreshed.

From childhood I had been thin and pale, but now am well and have lots of color. Through divine Love a way has been provided for me to study music, and Christian Science has helped me to progress rapidly in this as it has in other things. I have indeed had proof of Mrs. Eddy's statement (Science and Health, p. 7), "It is the all-hearing and all-knowing Mind, to whom each need of man is always known and by whom it will be supplied."

I cannot express in words my thankfulness to God, and my gratitude to our revered Leader, Mrs. Eddy, the Discoverer and Founder of Christian Science, but I hope this testimony will aid another to know the truth that makes all free.—LILLIAN M. JOHNSON, Winsted, Conn.

From Our Exchanges

[Rev. Dr. M. A. Matthews in *Seattle* (Wash.) *Post Intelligencer*]

If we had faith enough we could heal the sick as instantaneously as the early apostles did it. The day of miracles is not past, and never will be; but the day of our faith does not seem to have arrived. Do not charge God with having ceased to perform the work, but be honest and take the blame upon yourself, where it belongs. Where is your faith? The reason for our lack of faith is because we are entangled with the world. We are too much interested in the material things of this world.

[H. C. Tolman, D.D., LL.D., in *The Living Church*]

If the sign manual of life is progress, if as the years pass the soul advances in truth, daily growing more manly, more courageous, more divine, filled more and more with the spirit of service, love, and beauty, the happy years of life are the limitless years which will unfold the divineness of our humanity.

God loves the beautiful and the good, but He wants them at their best. . . . Sometimes we may think there is retrogression in nature when we see growth impaired and beauty sullied, but one fact is certain,—that all retardation is compensated for by progress. In the grand result nature never works backward, but forward. This is the divine mode of activity, a movement which is revealed to man as his capacity becomes adequate to receive such revelation. That which has highest "survival value" is the moral and intellectual nature of man, and God's decree of perfection will be realized in the soul. Life is divine growth, and divine growth is happiness.

[*The Universalist Leader*]

It is unquestionably popular in certain companies, even of those who profess to be religious, to announce the abandonment of theology and the exaltation of religion; or, in different phrase, to plead for practice in place of piety, work in place of worship, service in place of creed. There is rebellion against dogma, and we turn easily to the visible things which are of immediate service, and are suspicious of the invisible forces behind. But the truly scientific mind is beginning to accept as fundamentally true the affirmation of the apostle, that that which is seen is temporal, and that which is unseen is eternal.

It is therefore true that the crude reversion of the blatant revivalist to the cruel and unreasonable theological dogmas of the past has significance, especially when he is followed by multitudes of well meaning people, in that a tendency is shown to reconnect the life of today with the sources of its spiritual and real power. That these efforts of revival are absurd in their crudity only serves to reveal the genuineness and universality of the recognized need.

[*American Lutheran Survey*]

No public man today dares openly to substitute the policy of expediency, palpably involving injustice to others, for the high principles of the gospel covering individual and national conduct. William Allen White, the well-known newspaper man and publicist, says: "The time is past when the Sunday school politician or business man may be sneered at. It was a fashion twenty years ago to sneer at Sunday school men, but more and more the bad man is getting out of politics and the good man is taking his place, and generally speaking the good man is anchored to some church or creed which he is not at all ashamed to proclaim and testify to."

Facts such as these—and who shall deny them?—are well worth remembering and contemplating, especially in moments

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of discouragement, faint-heartedness, and depression. The forces of evil are powerfully organized and welded together, and their onslaughts on human society are terrific. There are times when even the church of Christ seems feeble and insufficient to meet the enemy; and yet the story of David and Goliath serves the purpose of illustrating the power of the gospel to overcome the bitterest enemies. Our faith shall yet overcome the world. For this reason it is well to remember that in spite of all enmity and opposition the gospel is still doing its saving work in society. The "still small voice" is heard in the hearts of men above the roar of artillery and the clash of arms. Christ still is the captain of our salvation, and his followers need only to place confidence in him and their hearts shall be lifted up, and they shall go forth "as an army with banners," from victory to victory.

[*The Christian Register*]

Churches are looked upon as, so to speak, factories of morality and piety. If they do not turn out religion and conduct in due amount and quality, the fault must be theirs, people think; but what they can turn out depends more on what the people are and do who seek them than upon any machinery of theirs. If the people who go to church carry the right spirit and purpose, the community will surely feel the difference. It is even doubtful, in these days of motor-cars and golf on Sunday, if we can lead a man to church; it is sure that we cannot make him pray. But we can be assured that life will bring experiences in which he will need what prayer brings, and the churches which keep their purpose pure will find themselves, like a college which aims to be really and only a college, the attractive novelty of the future.

[*Northwestern Christian Advocate*]

What is wanted in society everywhere is the generous temper which seeks the good in human nature and refuses to think the worst. It is as easy to think well of people as ill; it is as easy to put a fair construction upon their motives as to impute evil. Among the various revivals of which society just now has sore need, let us not forget to pray for a revival of that true and heaven-born charity which "rejoiceth not in iniquity, but rejoiceth in the truth."

[*The Christian Work*]

Faith in God is faith that the highest is the true, and the committal of ourselves to the implications of that assumption. And it is a faith which works, which is all we can say in justification of any kind of faith. The man of faith in this connection is the man who dares much for the kingdom of heaven's sake; he is not simply one who expects great things for himself, but who attempts great things in the confidence that at the back of his endeavors is the infinitude of God.

[*The Christian Intelligencer*]

It is true for all practical purposes to say that God has placed no limits to our spiritual possibilities. Of things material much may be denied us; we are bound to dig graves for many cherished hopes. Life is not likely to respond to all our expectations of earthly good; but we may direct our lives into channels of spiritual enterprise with every assurance of increasing enrichment. The harvest of sowing to the Spirit is as sure as the abiding promises of God.

[*Zion's Herald*]

The Scriptures have this in their favor among other things: that they can be tested by any one who wants to try them out, in the midst of the work and the warfare of life. Tried by this practical test the Bible works well. In its every phase and aspect the Bible is the book of God, and therefore it is the book for man.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

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

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

From the Editor

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

From the Publishing Society

"Christian Science: The Religion of Divine Law," a lecture by Jacob S. Shield, C.S.B., has been published in pamphlet form, and is now on sale at prices for our regular pamphlets, as shown on the opposite page.

A new pamphlet, "What went ye out for to see?" is now on sale. This pamphlet contains the four following articles, republished from the Christian Science periodicals: "Principle Not Person"; "Jesus of Nazareth"; "Jesus the Christ"; and "Jesus and the Christ."

The pamphlet, "Causation," by Frederick Dixon, has been translated into Norwegian "Skapende Kraft," and is now published with the English and Norwegian versions on opposite pages.

The pamphlet, "Fulfilling the Law," has been translated into Danish, "Lovens Fylde," and is now published and on sale. This new pamphlet has the English version printed opposite each page of the translation.

From the Clerk of The Mother Church

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

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

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

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

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The Christian Science Journal

Published Monthly

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

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

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

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

The Christian Science Quarterly

Published January, April, July, and October

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

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

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The Christian Science Monitor

Published Every Day, Except Sunday

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

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Der Herold der Christian Science

Published Monthly

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

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

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

"THE SONS OF GOD." By COL. WILLIAM E. FELL, C.S.B.

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

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For table of English, German, Swiss, and French money equivalents, see inside front cover page.

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Works on Christian Science

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVIII No. 14

Boston, December 4, 1915

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Christian Science Sentinel

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Items of Interest

About the last of the cheap irrigated land in the West is to be found in the Uintah Indian reservation, in Duchesne and Uintah Counties, Utah. These valleys are broken into separate topographical divisions by the "bad lands" breaks, but the soils of the valleys are deep, and when touched with irrigation produce bountiful crops. Five large rivers flow from the Uintah Mountains on the north to the drainage basin in the south and east, and fully 300,000 acres of land have already been brought under irrigation canals. The Government allotted some 112,000 acres of irrigable farm lands to Indians living on the reservation, and 250,000 acres of grazing lands. The balance of the reservation, containing some 2,250,000 acres, was thrown open to settlement. It was discovered that a great many of the Indians to whom the allotments were made were no longer to be found, and many more had become incompetent, so the department has decided to dispose of these lands, the interest they bear in the canals, together with the water rights, at public land sales.

In a formal petition which has been addressed direct to the King by the Chamber of Commerce of Bilbao, Spain, it is begged that the Government shall give its assistance toward the construction in that port of new jetties and wharves with all the latest improvements; that Government approval and assistance shall be given to the project for the establishment of a new line of steamships to ply between Bilbao and Southampton; that new public warehouses for the deposit of cargoes and goods under customs examination shall be established at the ports; that the assistance of the Government shall be given in solving the various difficulties that exist in regard to the building of minor ships of the navy at Bilbao; that a school of commerce shall be established in the city, and that special attention shall be given in it to training for the consular service; that a direct telephone service between Paris and Bilbao shall be speedily established.

The Chicago, Milwaukee & St. Paul Railway will soon try out the first of its huge new electric locomotives that are to haul freight and passenger trains over the mountain divisions from Harlowton, Mont., to Avery, Idaho. In January a trolley system is to be inaugurated and steam traction entirely abandoned over a 440 mile stretch of mountain country. The improved system of handling mountain traffic has required three years for its installation, and its cost will be about $15,000,000. Figures show that there will be an immense saving annually. The locomotives, of which fifty will be required for the mountain divisions, are constructed to haul 2,500 ton loads over 1 per cent grades at an average speed of 16 miles an hour, exercising 3,440 horse-power. The same locomotive geared for varying speeds will haul 800 ton passenger trains at a speed of 60 miles an hour. The engines are 112 feet, 8 inches long.

Another great steel highway through the heart of northern Canada now links the Atlantic and the Pacific, the Canadian Northern Railway, which twenty years ago was the mere dream of a country school-teacher and his lumberman friend. It is said that from one end of the route to the other the railway runs through beautiful and productive country. It taps the great clay belt of northern Ontario, and runs through a fine timber and mineral region. On the prairies the wheat-producing areas are second to none. The grade of the road through the Rockies is so easy that only one engine is required to haul the average train, while the scenery through the mountains, from the great Mount Robson, at the entrance of the Yellowhead Pass, all down across British Columbia to the Fraser River Cañon, is declared to be equal to anything on the continent.

Attention is called to the possibilities of zacaton grass in the manufacture of paper in a new professional paper of the United States Department of Agriculture. Zacaton grass extends from California and Texas southward to the Argentine Andes. It grows most profusely, however, in the mountain regions east and west of the City of Mexico, where it is harvested for the sake of its roots. These are made into brushes of various sorts, and for this reason the zacaton plant is frequently known by the common English names of broom-root grass, wire-grass, and rice-root grass. At the present time the tops of the plant are allowed to go to waste. The paper manufactured from the stock has proved as satisfactory in physical tests as a first-grade, machine-finished printing paper. It has, moreover, a very satisfactory appearance and feeling.

The New York, New Haven & Hartford Railroad Company is completing final arrangements for the building of a new bridge over the Thames River at New London, Conn. This bridge will be constructed to carry the heaviest loading now known to eastern railroad managers or contemplated in the future. There will be a four-track substructure, with a two-track superstructure, leaving room for two more tracks later on. The bridge and approaches will cost approximately $2,500,000. When it is finished the old bridge, which crosses the river at a different point, will be given to the state of Connecticut for use as a highway bridge, thereby improving and shortening the wagon and motor road along the shore line. The present bridge, with its approaches, cost originally about $1,300,000, and is a five-span structure.

A request for an annual appropriation of $2,000,000 for a period of five years, and the recommendation that the work already begun be continued, will probably be embodied in the report which the National Forest Reservation Commission will make soon after Congress convenes. As matters now stand there remains only $500,000 at the disposal of the commission for the continuation of its work. To date, about 1,285,000 acres of forest lands have been acquired or approved. It is the hope of the forest service that 4,000,000 acres more will be purchased by the commission in the White Mountains, in the southern Appalachians, and in Arkansas. This land, the commission thinks, may be used for recreation purposes, as well as for the conservation of water and timber resources.

The first inspection tour of the commissioners of the Dixie Highway, over the route from Chicago to Miami, Fla., terminated recently in Miami. While it cannot be said that the commissioners found all the way a road easily used the year round, they did find progress in road building along the entire way, and in many considerable stretches the highway is ideal. Several members of the touring party stated that the Dixie Highway in its entirety is in as good condition as the Lincoln Highway was at the time of the first inspection tour over it, if not better. The two principal purposes back of the construction of the highway are the economic benefit of the localities through which the road runs and the benefit of tourists passing north and south.

A shipment of 6,000,000 Alaska humpbacked salmon eggs for the stations at Green Lake and Craig Brook, Maine, and 500 large Pacific Coast crabs destined for the United States Hatchery at Boothbay Harbor, to be placed in Maine waters at Boothbay Harbor and John's Bay, has been sent from Seattle, Wash. This will be the first attempt of the Government to transplant the Pacific Coast crab into eastern waters. The first humpbacked salmon was hatched from eggs which came from Alaska by way of Seattle two years ago, the experiment being made at the Green Lake station. The results have been very successful, so much so that from the Penobscot and Dennys rivers have come reports of the fish in excellent condition.

According to recent advices from Berlin, German scientists have invented new processes of producing nitrogen from the air, making good edible flour from straw, utilizing sugar in the manufacture of soap, producing various important foodstuffs, especially fat, from yeast, and finding a good substitute for rubber. These researches were stimulated by necessity born of present conditions, but they are of permanent value, and if these substitutes can be made more cheaply than the original products they will add vastly to the wealth of the world.

After being absent four months and two days, the schooner Kitty A. has returned to Newport, R. I., from her trip to the Canary Islands, the Azores, and the coast of Africa. The trip was undertaken for the purpose of securing rare types of birds for the museum at Harvard University. Three hundred specimens of birds were brought back in the schooner, and two hundred more are coming by steamer.

The first court in the history of California, and probably the first in the nation, in which judge, clerk, reporter, and bailiff are all women, and in which no man has any part, was held recently in Los Angeles, Cal. The scope of the court includes all cases in which girls in their minority are defendants and which concern boys up to nine years of age.

Professor Lowell sends word from Flagstaff, Ariz., that Doctor Slipher of the Lowell Observatory has detected spectrographically rotation in the great Andromeda Nebula. To accomplish this the exposure had to be continuous over several nights.

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Christian Science Sentinel

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

Vol. XVIII December 4, 1915 No. 14

Atonement

REV. JAMES J. ROME

AMONG the teachings of the Christian church there is none considered of greater importance than that of the atonement, for it is generally understood to mean the plan by which sinners may be saved from sin and its consequences. The doctrine has not however been presented in a way that can be easily or clearly comprehended, one reason for this no doubt being that the word rendered "atonement" in the New Testament is confused with the one in the Old Testament which has received the same interpretation, though the words thus similarly translated do not in any way correspond with each other.

The word "atonement" in the original Hebrew of the Old Testament means "covering," or "to make a cover," which implied apparently the confession of unfitness and unworthiness of everything material and sinful, and the covering up or hiding, that is, the putting out of sight and laying aside, of everything of that nature, and the honoring of only the pure, holy, and spiritual. Gradually this developed into a sense of offering sacrifices to cover up sin and procure pardon by appeasing the wrath of an angry God.

The only instance in which the word "atonement" occurs in the authorized version of the New Testament is in the fifth chapter of Romans, where we read, "We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." In the original the word means reconciliation, and it is thus translated in a number of other passages. For instance, in the second epistle to the Corinthians, where Paul speaks of the "word of reconciliation" and the "ministry of reconciliation," and exhorts, "We pray you in Christ's stead, be ye reconciled to God," the same Greek word is used as that which is translated "atonement" in the epistle to the Romans.

The doctrine of vicarious atonement, as it is so generally accepted, wherein the sins of a depraved world are heaped on the head of an innocent victim, so that the wilful sinner may be free to wallow in sin and then be saved by a substitutionary righteousness, is not compatible either with human or divine justice. Such a concept is not to be found in the teachings of Christ Jesus. He taught that the only way of reconciliation with the demands of divine justice was the way of repentance and reformation, by conformity with the perfect, spiritual law. Even before the Master's time the prophet Isaiah called for a truer sense of atonement and reconciliation than that held by priest and people. Thus we read: "To what purpose is the multitude of your sacrifices unto me? saith the Lord: . . . Bring no more vain oblations." Then follows the divine demand, "Put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

To those still blind to their sins the Master said, "Except ye repent, ye shall all likewise perish," and to those ready to follow him he said, "If ye love me, keep my commandments." The only atonement taught by Christ Jesus is that effected through the understanding of God and conformity to His righteous law. "Blessed are the pure in heart," he said, "for they shall see God." It was Jesus' demand for practical evidence of professed sincerity and piety that turned the rich young man away sorrowful, and roused the ire of his hypocritical opponents, the scribes and Pharisees.

Christian Science teaches that the proper meaning of the word "atonement" may be gained by dividing the word into its three elementary syllables, at-one-ment, that is, at-one-ness with God. It lifts consciousness above the mere effort to gain a better mortal sense and enables one to recognize his relationship to infinite, immortal being. In Science and Health (p. 18) Mrs. Eddy writes: "Atonement is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love. Jesus of Nazareth taught and demonstrated man's oneness with the Father, and for this we owe him endless homage." It was this identity with the divine nature which Jesus brought to the minds of the disciples when he prayed not alone for his immediate followers, but for those in all ages who would come to accept the truth he taught. These are his words: "As thou, Father, art in me, and I in thee, that they also may be one in us."

As one makes the effort to bring such a concept into his life, it soon becomes apparent how constantly he will need to lift his thought to a higher sense of being and thus keep correcting the false, erroneous concepts of existence. How continually he must refuse to be identified with all that is unlike God and turn persistently to the divine ideal, like the needle to the pole. Thus guided by Truth, he will correct every form of evil and wrong,—he will push aside every sense of suffering, discord, trouble, temptation, he will remove every obstacle that would obscure his mental vision, and thus he will be enabled to rise to a higher, healthier, and holier sense of life and be more at-one with divine Mind, the true source of man's being.

"But," it may be asked, "do not other passages of Scripture teach the vicarious efficacy of Jesus' crucifixion, as, for instance, 'Without shedding of blood is no remission,' and, 'The blood of Jesus Christ His Son cleanseth us from all sin'?" The word "blood" is generally used to signify life. In Genesis we read, "But flesh with the life thereof, which is the blood thereof, shall ye not eat." Now substituting "life" for "blood" we would have, "Without shedding [giving up] of blood [life] is no remission [sending away or putting away]," that is, Without the giving up of a false sense of life there is no putting away of sin. Also we would have, "The blood [life] of Jesus Christ his Son cleanseth us from all sin." This makes the passage clear, although it is just the opposite of the interpretation generally given. It is evident that as we partake of the Christ-life we shall be free from sin, and as we attain more and more of that life we shall finally be cleansed from all sin.

Such references simply go to show the impossibility of clinging to a mortal, worldly sense of life with its false pleasures and sinful indulgences, and at the same time gaining a spiritual sense of being with its holy peace and heavenly joys. As Paul expresses it in his epistle to the

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Romans, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord," and as Mrs. Eddy writes in Science and Health (p. 16), "A great sacrifice of material things must precede this advanced spiritual understanding." Also on page 21 she says: "If the disciple is advancing spiritually, he is striving to enter in. He constantly turns away from material sense, and looks towards the imperishable things of Spirit."

Standing with David

LEWIS C. STRANG

In answer to their anxious queries regarding his second coming and the end of the world, Jesus once said to his disciples, "When ye shall hear of wars and rumors of wars, be ye not troubled: for such things must needs be." He apparently regarded these conditions as evidences of a great upheaval in mortal consciousness, and his disciples were not to be disturbed by them, because they were but the indications of the end of such things. He intimated that rightly viewed they were the forerunners of a better sense of things, the ushering in of a higher plane of human consciousness, a nearer approach to the ideal.

Jesus' statement finds its modern expression in Mrs. Eddy's remarkable prophecy and promise on page 96 of Science and Health, which is being fulfilled today: "This material world is even now becoming the arena for conflicting forces. On one side there will be discord and dismay; on the other side there will be Science and peace. . . . These disturbances will continue until the end of error, when all discord will be swallowed up in spiritual Truth."

It is markedly true today that the Christian Scientist, looking aghast at mortal sense-testimony, must say with Jesus, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." That is, neither in the gross materialism of human will nor in the captivating ideals of human good can the spiritualized thought find rest and peace. It is forced by the necessities of its own nature into that pure idealism of Spirit which declares that impersonal good, impersonal Love, impersonal Principle, alone has reality and truth. It is of little consequence what form the threat of materialism may take, whether of political, religious, or medical despotism; if one permits himself to look upon the threat with the same eyes as do those who believe in the reality of the threat, he too will believe as they believe, will be awed as they are awed, and will surrender his God-given dominion over the lie material as they have surrendered it.

It is the story of Goliath once again. Goliath, with his overwhelming belief in his own power, with his mighty sword and spear had overawed the whole army of Saul. He did this because Saul's army accepted as valid Goliath's claim regarding himself, and therefore stood mentally on the same plane with him. It took the shepherd boy, who knew nothing about fighting, nothing about armor, but who had lived in close communion with spiritual things and believed in the power of righteousness, to show how quickly and how easily the giant of material sense could be slain by his own sword.

The Christian Scientist must choose one of two positions: he must either join the army of Saul's followers, be mesmerized into powerlessness by the Goliath of the Philistines, or he must be a David in this age and time, eschewing the material weapons of Saul, holding as of no moment the vain boastings of Goliath, unmoved by fear and prophecies of evil, and serene in the understanding that a single rightly directed thought, like the pebble from the sling, renders null and void the giant of mesmeric suggestion.

Let us keep the picture of the shepherd boy well before us. It was not by agreeing with those who believed in the validity of the claims of evil that he won his victory, but it was by simple, unswerving trust in the God who was more real to him than were all the claims of evil. He had found this God among the hills, in the open, while he lived a spontaneous, natural, honest, genuine human life. He did not find Him in the intricacies of human knowledge, false education, and materialistic learning.

The God who found His way so fully into David's heart through its simplicity, sincerity, and spiritual responsiveness, will find His way into the human heart today through the same qualities, for He is a God "with whom is no variableness, neither shadow of turning." Is it not reasonable to suppose that, as we shake off some of the trammels of the purely formal and conventional in our thought-processes and reach with desire for the quickening spirit, we shall come into some of the simple directness of David's serene faith and express some of his spiritual power in our life-activities?

"Thou shalt not steal"

ALICE HALE COHEN

Frequent mention is made in the Old Testament of the "word of the Lord," and there are numerous instances related where it was recognized as vital, obeyed with quiet confidence, used with authority, and found dynamic with power. When faithfully adhered to, it swept as a mighty, purifying wind, irresistible, dominant, supreme. In I Samuel we read, "The word of the Lord was precious in those days."

Jesus in turn brought a still deeper, clearer comprehension of the power of the word. It was said of him, "What a word is this! for with authority and power he commandeth the unclean spirits, and they come out." Through its operation in consciousness he raised the dead, healed all manner of sin and sickness, and rose superior to every suppositional law of matter which would have blocked his path. He it was who warned us against the false sense which would rob both God and man when he said, "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly."

In this age Mrs. Eddy, the Discoverer and Founder of Christian Science, has again awakened human consciousness to the power of God's word. In addition to the exalted vision of the prophets and the profound spiritual understanding of the Master, there has been revealed to us through the Christian Science text-book, "Science and Health with Key to the Scriptures," the divine Principle and rule which elucidates the separation between the chaff and the wheat, between the reality of Spirit and the unreality of matter, thereby opening the way by which every one who will may again listen for God's voice, admit it to consciousness, and prove its power. Through the clear instructions given in Science and Health and Mrs. Eddy's other writings, the alert watchman, or Christian Science student, is armed with the recognition that the word of Truth is pure and unadulterated, and he is thus equipped to arrest the thief of erroneous thinking in the attempt to steal ideas and the words which express them and appropriate them for the use of error.

For example, *materia medica* and hygiene claim a large measure of control over all that is conveyed by the word health, insisting that it is physical in origin and manifestation, to be attained and retained by recourse to material remedies and subject to suppositional material laws. When this argument presents itself, the Christian Science student has but to rise to the spiritual recognition of the word health as expressive of a spiritual fact, hence as belonging to the

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source of all good and subject to His bestowal and maintenance. This arrests in consciousness the circulation of a false sense of health, replacing it with the true concept bearing "fruit after its kind."

The thief of material thinking would also endeavor to circulate the word man erroneously, claiming for it the personality through which the evils of hatred, inhumanity, envy, malice, covetousness, and sickness are expressed. The Christian Scientist, strong in the recognition of man as "that which has no separate mind from God; that which has not a single quality underived from Deity" (Science and Health, p. 475), is enabled to deal fearlessly and authoritatively with the would-be thief and to know that God alone has power over man and that there is no power apart from God. This watchfulness also deals with every attempt to think or speak of church from the standpoint of the thief, who would steal it for the circulation of ambition, jealousy, discourtesy, apathy, indifference, and hypocrisy, and awakens the ability to take refuge in the true sense of church as given on page 583 of Science and Health. This enables us to stand as faithful sentinels at the door of the temple, ever alert and ready to bar the way lest the thief find entrance.

This clear comprehension of the right use of words leads in turn to the recognition that power is left out of a word when God, good, is left out, and that whenever it becomes necessary to use words such as sickness, sin, pain, and death, it may be done with the certainty that there is no life, truth, power, action, cause, or effect to be conveyed by them. Stripped of all disguise as reality, they cease to terrorize as of yore, for it is seen that they are not living words going forth with authority and power, but inert, lifeless, destitute of vitality, even as a wire which has never been connected with the source of the electric current can convey no light.

Thus in Christian Science we are learning to speak the new tongue, and awakening to the fact that back of every word proceeding from God, good, is a mighty force, an irresistible power. This enables us to discard the dead letter for words animate with the spirit of unadulterated good. The light of dawn is seen in the sky, right is adjusting the balance, and the weight is shifting from a belief in physical force to the recognition of the substance of godlike thinking expressed in words bearing proof of their utility. In this age spiritual sense is beginning to transcend the limits of physicality, and we are learning to observe and listen in the manner of the prophets, of the Master and our Leader. In the measure of our faithfulness to the mandate of the "still small voice" through which angels whisper God's message to man, shall we be able to say with the psalmist, "Thy word is a lamp unto my feet, and a light unto my path."

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Divine Selection Utilized

MARY I. MESECHRE

When the Christian Science movement was inaugurated, one of its avowed purposes, as is well known, was to "reinstate primitive Christianity" (Church Manual, p. 17), with special reference to the restoration of its "lost element of healing." Even a casual perusal of the history of the primitive church indicates the methods of its government, and a more careful scrutiny reveals many details which we may rightfully appropriate to our own use in these more modern days, secure in the conviction that whatever leads to a fuller knowledge of the "good, and acceptable, and perfect, will of God," will enable the speedier fulfilment of our revered Leader's vision for our church organization.

A prominent characteristic of the early church was the reference of all its activities to the divine guidance, and nowhere is this more clearly seen than in the choice of those who were called to service in official capacity. Two such instances may be cited as illustrative of adherence to the divine government,—one the separation of Barnabas and Saul to work for which God had already chosen them, and the other the selection of "seven men of honest report, full of the Holy Ghost and wisdom," who were to be entrusted with the direct administration of the business affairs of the church. It will be noted that in both cases a special work was prepared to which the chosen were destined,—Barnabas and Saul were sent to preach the word of God, while the seven were to be appointed "over this business,"—and the selection was made with prayer and fasting, in full recognition that the gain of spiritual wisdom was essential to the expression of a safe judgment respecting so important a matter.

In "The First Church of Christ, Scientist, and Miscellany" (p. 13) Mrs. Eddy writes, "The church of Jerusalem seems to prefigure The Mother Church of Christ, Scientist, in Boston," quoting as basis for her inference from a book by Benjamin Wills Newton: "The church at Jerusalem, like a sun in the center of its system, had other churches, like so many planets, revolving around it. It was strictly a *mother* and a ruling church." By reason of the government prescribed for the Christian Science churches, the preceding instances recorded in the book of Acts relate themselves in a peculiar way to the periodic election of our readers and our boards of directors.

The Manual of The Mother Church provides definite rules applicable to every need of our organization, and certainly the choosing of those who are to serve our churches in an official way, and of those who are to represent our cause before the world, demands a prayerful looking to and reliance upon divine wisdom. Section 1 of Article VIII points out the necessity for a consciousness purified from animosity and personal sense, of which our Master affirmed that "this kind goeth not out but by prayer and fasting," thus emphasizing the preparation made by the early church, and as well that which is today requisite, to the end that the exercise of choice may be unhampered by erroneous judgment, counsel, or influence. This purification of consciousness so that it shall become a transparency for the divine intelligence is furthered by the recognition that no one can be commissioned of God save those who are qualified for service, who are equipped with such spiritual endowments as will insure their efficiency.

We must not lose sight of the fact that under the divine government only those who reflect and manifest the unassailable spiritual qualities of mind which attest true fitness, worth, and readiness are fitted to fill positions of trust. Our share in the work is so to subordinate our personal desires that we shall reflect the divine intelligence and thus so work in response to divine guidance that mistakes may be avoided. Here it may not be amiss to remind ourselves of the fate of Uzzah which followed his rash attempt to steady the ark of God when it was in course of being transferred from one guardianship to another. Is not the use of political methods, the advocacy of one or another as a candidate for office in the church, simply a modern effort to accomplish that for which Uzzah met such salutary punishment? Is not the ambition for place and power, whether for one's self or for one's personal choice, and the determined effort to thwart such ambition when recognized in others, the outcropping of an attempt to interfere with divine government?

Let us briefly consider some of the mental qualities emphasized in the two passages in Acts to which we have referred, as requisite in those who are to be considered as available for an office. Honesty, spiritual-mindedness, and wisdom are named, and a glance at the characters of Saul, better known

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as Paul, and of Stephen, reveals moral courage, humility, uncompromising fearlessness, with broad, tolerant, and forgiving love to all mankind, as highly developed in these "chosen of God, and precious." Can we do less than recognize as paramount these and kindred mental qualities when we are called upon to exercise our most thoughtful judgment?

We should bear in mind the special qualifications of church-membership, education, devotion to duty, and unworldliness —or other-worldliness—so wisely enjoined for our guidance in the selection of readers. (See Manual, Art. III, Sects. 1 and 6.) It is also wise to exercise due care that we be not misled by certain negative conditions, and mistake self-depreciation for humility, wordy self-assertiveness for fearlessness, politic recognition of prevailing opinions for wisdom, and so on. One's fitness for any position of trust in our church organization cannot be rightly measured by one's personal following, but by individual adherence to and reflection of the divine character, the imaging forth of the godlikeness which alone measures true manhood and worth.

Entire subservience to divine direction means that the entire church-membership will be of "one accord in one place," with no subtle remnant of personal sense to hinder or delay the recognition of those whom God would approve, for, as our Leader says in "Miscellaneous Writings" (p. 361), "the divine modes and manifestations are not those of the material senses; . . . they are the forever-existing realities of divine Science; wherein God and man are perfect, and man's reason is at rest in God's wisdom."

"Forgetting those things which are behind"

CATHERINE YOUNG

ONE of the most tenacious of the mortal thoughts that cling to mankind and cause much suffering and heart-searching, is the belief in the past, either for good or for evil. This belief is strongly entrenched in human consciousness. From childhood we are trained to look to the past for wisdom and guidance, and if it has been a so-called good one, we are taught to sigh for its repetition, and thus the past plays a large part in determining the attitude of most people toward life, creating bias of thought and tending to confuse and obstruct one's outlook on the present. More than this, an undue regard for the past leads one to forget the present, which is his only real concern.

With many people faithfulness to the past is looked upon as a virtue of high order, and numberless lives are thus narrowed and embittered by this erroneous concept. Much of the world's history would have remained unwritten but for this strong belief in and reverence for the long ago. We have only to look into our own consciousness to become aware of how much we allow it to affect us in our daily experiences. The question therefore arises, How can I possibly get rid of this belief, how can I free myself from that which seems to have become part of myself? If we turn to the Scriptures as spiritually interpreted in Christian Science, we find our answer. On page 224 of Science and Health Mrs. Eddy says, "As the crude footprints of the past disappear from the dissolving paths of the present, we shall better understand the Science which governs these changes, and shall plant our feet on firmer ground."

In Acts we read of the wonderful conversion of Saul to Christianity and of his splendid missionary work. Nevertheless, in his zealous persecution of the Christians before his conversion, and especially in his participation in the martyrdom of Stephen, he had burdened himself with memories ineradicable from the human point of view. In addition to this he had to bear the not unreasonable suspicion and doubt with which the disciples seem at first to have regarded him. In spite of these seemingly overwhelming difficulties, however, the light which shone on him on the road to Damascus brought him courage and strength and the keenness of perception which enabled him to pierce this mass of sorrow and doubt, as is indicated in his words to the Philippians: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark." In these words his method of getting away from the haunting belief of the past is disclosed. We know that his forgetting was no light-minded disregard of difficulties, but a scientific laying aside of that which he knew to be of no avail, in order that his whole attention might be devoted to the great work in which he was engaged.

In Christian Science great emphasis is laid upon the Scriptural statement that God is Spirit, hence man as His image and likeness must be purely spiritual. From this is argued man's immortality, and the fact that the real man is unfallen, therefore sinless. As this is perceived and understood in Christian Science thought is detached from a dead past and the opportunities of the present hour are utilized to the utmost. It means that we are to work with God, man's divine Principle, in all we undertake. To realize this even in the least degree is to begin the work of "forgetting" as St. Paul did, and divine Love will guide us as he was guided. To work, to think, to help in the present, was undoubtedly St. Paul's method of accomplishment. When we go daily about our real business we find no time for other thoughts, and the seemingly fateful past vanishes from our consciousness. The good that was ours in a seeming past is ours still, and has always been ours, for good is God, and the evil, the sorrow and sin, the sickness, and the heavy burden, never existed except as false beliefs. As our text-book says (p. 370), "We must forsake the mortal sense of things, turn from the lie of false belief to Truth, and gather the facts of being from the divine Mind."

"Instant in prayer"

JOHN M. DEAN

IN Christian Science, as in other things, it is a truism that "an ounce of prevention is worth a pound of cure." This statement implies no limitation to the healing power of Christian Science; rather does it emphasize the necessity for watchfulness, a quality which Jesus was constantly urging upon his followers. Truth can destroy error regardless of how strongly it may seem to be entrenched, but to destroy error in its incipiency is a duty which if neglected invites additional punishment as a penalty therefor. On page 234 of Science and Health Mrs. Eddy says, "You must control evil thoughts in the first instance, or they will control you in the second." The same lesson is given by Paul, who enjoined the Romans to be "instant in prayer," and who exhorted Timothy to be "instant in season, out of season."

It is undoubtedly true that a very large proportion of the work of Christian Science consists in prevention, a thing regarding which we hear much nowadays. As a part of their campaign our medical friends are constantly preaching bodily cleanliness, but Christian Scientists go much farther and uphold the desirability of "a body rendered pure by Mind as well as washed by water" (Science and Health, p. 383). No one can estimate the wonderful work that Christian Science has done and is doing in preventing disease. The very large immunity which its followers have enjoyed in times of contagion, as well as the number of authenticated individual instances of evil nipped in the bud, shows this teaching to be a

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mighty factor in the realm of prevention. There are thousands of such known instances, and there must be countless others in which the practical understanding of God has thwarted threatened dangers that were never even dreamed of by those so protected. A host of people who were practically invalids before accepting Christian Science, now rarely have to meet a physical ailment for themselves; and it must be apparent that this condition has been made possible solely through the prophylactic influence of their faith.

Effective prayer is simple, and consists in mentally and scientifically rejecting the false and accepting the true. Jesus said, "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." This is the prayer of affirmation and denial, in which every good thought is accepted with a "Yea, yea," while every evil suggestion is rejected with a "Nay, nay." Until thought becomes perfectly attuned to "the things of the Spirit of God," the seeming suggestions of evil will knock at the door of every consciousness; but the unbidden guest can be effectually barred out. The consciousness that is open to truth spontaneously rejects every suggestion of error, and it must be plain that such opposites cannot occupy the same place at the same time.

Thought is action in embryo; cause must precede effect, and so long as the cause exists the effect remains. It is demonstrably true that sickly thoughts produce sickness, just as surely as sinful thoughts make a sinner. This fact is recognized, at least in part, by many physicians, and yet men are continually striving to destroy the result of wrong thinking by the use of drugs. Can drugs destroy fear, malice, hate, envy, jealousy, dishonesty, or revenge? Can they do more than exchange one material belief for another just as material? What then is the remedy? Christian Science offers a prescription which, when used according to directions, never fails. It is taken from the Bible and reads as follows: "Be not overcome of evil, but overcome evil with good." This statement is in no way qualified; hence there can be no limit to its application. If it means anything, it means that Love is stronger than hate, Spirit more potent than matter, Life mightier than death, and health stronger than sickness. How dare we, then, assign even the slightest place or power to evil? To the gross materialist who believes that mindless, inert drugs are more powerful than the omnipotent God, the idea of such overcoming may seem to be airy transcendentalism beyond the reach of mankind; but this conclusion is due solely to the bias of false education. Mortal man is a muck raker to whom all is muck, but once impelled to lift his eyes above the things of material sense, he begins to realize that "with God all things are possible."

In the matter of prevention, as in every other question handled in her writings, Mrs. Eddy has given a conclusive statement. Indeed, all that another can say on any phase of Christian Science teaching will prove to be little more than an elaboration of what she has already said far better. The words may be grouped somewhat differently and may serve to introduce the subject, but there is no improvement of their meaning. Explanations of Christian Science, like variations on the work of a master of music, may present old beauties in a multitude of combinations, yet the great central theme contains all and dominates the symphony. The teaching in this connection is epitomized in the article entitled "What Our Leader Says," on page 210 of "The First Church of Christ, Scientist, and Miscellany." When its declarations are fully demonstrated, as they must be before the salvation of mankind is attained, we shall all rest in its confident assurance that "good thoughts are an impervious armor."

Selected Articles

[John L. Rendall in *Clinton* (Iowa) *Herald*]

As reported in the *Herald* an evangelist has taken occasion to criticize what he terms "new doctrines," making special mention of Christian Science. Now as a matter of fact Christian Science is not a new doctrine. Its Principle is God, and its practices are those which were instituted and recommended by the Founder of Christianity. Therefore as a teaching of Truth, Christian Science is as old as Christianity itself. When Mrs. Eddy discovered the Principle of Christian healing and made it known to humanity in her book "Science and Health with Key to the Scriptures," she simply discovered something which had always existed, and which might at any time have been discovered and put into practice by any one sufficiently pure in thought to do so.

The critic makes the point that Nicodemus testified of Jesus, "Thou art a teacher come from God," and speaking of Christian Science the evangelist states: "Thou art a teacher come from—come from Boston, like Mrs. Eddy and her Christian Science." Nicodemus could testify that Jesus was a teacher come from God because of certain indisputable proofs of his Messiahship that were presented. Jesus himself, in answering the question propounded by the disciples of John the Baptist, stated: "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, . . . the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

The critics of Jesus' time asked, "Can there any good thing come out of Nazareth?" Jesus' teaching, however, did not originate in Nazareth; neither did Mrs. Eddy's teaching originate in Boston. The proofs which Jesus offered of his Messiahship are the proofs which Christian Science offers of its Christianity.

The evangelist states: "When you speak about Christian Science some one comes and says: 'Oh, my! You must not say a word!' No, but go to Chicago or any city where Christian Science is strong and you will hear this: 'Before I was a member of the Christian Science Church I was a Methodist [or a member of some other denomination], but now I have my eyes open.'" This statement is inadequate and insufficient. It should also include: "I was a member of some other denomination and I was sick," or "I was poverty-stricken," or "I was in mental distress," or "under the bondage of liquor," or other perhaps worse conditions. To be complete, the statement should include any or all of these, and it should also include: "But now I have my eyes open to the fact that God is good; I have learned that sickness and sin, poverty and distress, and all the *et ceteras* of discordant human sense are unnecessary, abnormal, and illegitimate, and these things have been destroyed for me through an awakening to Truth, the illumination which Christian Science has thrown upon the Scriptures."

Christian Scientists in their healing mission do not discriminate between those whom the world calls rich or poor. As a matter of fact, a great many of those who have come to Christian Science, to begin with were poor so far as this world's goods were concerned, their poverty being occasioned by continued sickness or by habits of life which were not conducive to prosperity. Christian Science has in large measure corrected these conditions; consequently its adherents are finding that God, the one infinite source of supply, has established for each and every one unlimited good, and in proportion to their understanding of God they are realizing this. The fact that Christian Science heals the sick and reforms the sinner is established beyond all question.

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Its teachings as to sickness and sin are fully set forth in its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and it is therein plainly brought out that sin and sickness seem to exist in the human thought as realities, but that they can be destroyed through the spiritual understanding of that which is eternally real.

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[Ezra W. Palmer in *The Star-Journal*, Pueblo, Col.]

Our critic seems greatly disturbed over Christian Science, judging from the space he fills in the press to tell the public his personal opinion regarding it. The reverend gentleman, judging from his newspaper attacks, seems more intent on discrediting Christian Science than on promoting the kingdom of God. I wonder if he has taken stock of the results of his assaults. Has any sorrowing soul been comforted thereby? Has any sick one been healed by his unscriptural attacks on spiritual healing? Has any person's faith in and understanding of the protecting power of God been strengthened by his assumptions that God is responsible for evil, for mortal man, for human want and woe?

Jesus told his followers that they should be known by their fruits. He also told them that through knowledge of the Father they would have the "signs following." Beyond question, in the Master's opinion the crucial test of genuine knowledge of God was the power to heal. When John the Baptist, doubting, sent to Jesus asking if he was the long looked for Messiah, Jesus propounded no theological dogma as evidence of his orthodoxy, for his works were the evidence he relied upon to prove his sonship with God. He answered: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." Can this professed follower of the great demonstrator of God's power to heal and save, point to the same healing works as evidence that he understands the Christianity of Christ Jesus?

Christian Science does not teach that mortals are incapable of sin, as this critic asserts. This charge has been repeatedly corrected in the press. The Scriptures, as well as Christian Science, make a clear distinction between mortal man and the spiritual, perfect man. The spiritual, perfect man, made in the image and likeness of God, does not sin. It was this perfect man to which Jesus alluded when he told his disciples to be "perfect, even as your Father which is in heaven is perfect." Mortal, material man was meant by the prophet when he said, "The heart is deceitful above all things, and desperately wicked." All Christian Scientists know that mortals are capable of sin and do sin. In like manner mortals, through blindness and false belief, manifest disease and death. But when the forever fact is seen that the real man is spiritual, the bonds of human belief are broken, and sin, disease, and death no longer have dominion over him. Mrs. Eddy says, "The belief in sin is punished so long as the belief lasts" (Science and Health, p. 497); but when sin is destroyed through repentance, reformation, and that knowledge of the truth which frees, nothing is left to punish or to suffer, and spiritual peace is an accomplished fact.

Christian Scientists make no claim that they have a monopoly of the healing art by spiritual means. God listens to the prayers of all who pray to Him aright. The reason some prayers are not answered is made clear by the apostle James: "Ye ask, and receive not, because ye ask amiss." Thus to declare that God made sin, sickness, and death, and then ask God to heal these evils, would be to "ask amiss," because such a prayer betrays a total misconception of the perfect Father. The inference of the critic that *materia medica* is more successful in healing than Christian Science, has no foundation. During the past forty years Christian Science has repeatedly healed patients given up as hopeless by the medical fraternity. Christian Science grows in popular esteem because it heals when all material remedies have failed; indeed, spiritual healing is often turned to as the last resort of despair.

Asylums and hospitals provide merely for the effects of evil, and do not destroy the cause of sickness and sin. Jesus came to give men a knowledge of the Father which would transform them and lift them above the need of institutional support. His teachings, when applied, destroy sickness, want, woe, and death. Christian Scientists found no hospitals because they have a better way. An understanding of Christian Science prevents sickness, destroys poverty, and makes a man self-supporting. Because Christianity has neglected and refused to follow the Christ-method, which saves the world from the results of its wrong beliefs, hospitals and asylums are needful at the present time. Jesus said, "Suffer it to be so now." Christian Scientists recognize the wisdom of such a course, and on this basis support worthy charities. But this does not prevent them from seeing clearly that a right knowledge of Christ Jesus and his works would render unnecessary the founding and maintenance of hospitals and asylums.

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[Thomas Jennings in *Blaydon* (England) *Courier*]

Under the heading of "Talks for a Quiet Hour," the statement is made "that one need not be a Christian Scientist to know that a man with a strong effort of will can stave off a cold or influenza." This implies that the human will is a factor in Christian Science. This is not so, and I shall be obliged if you will publish this correction. The Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, says: "Human will-power is not Science. Human will belongs to the so-called material senses, and its use is to be condemned. . . . Truth, and not corporeal will, is the divine power which says to disease, 'Peace, be still'" (p. 144). Christian Science teaches the application of Jesus' words, "Thy will be done in earth," and proves that the prevention and healing of colds, influenza, and all kinds of sickness is the natural result of God's will, and His only, being done.

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[Thomas F. Watson in *The Bee*, Sacramento, Cal.]

That Christian Science is both Christian and scientific has been demonstrated over and over in the healing of thousands of cases of disease, both functional and organic, as well as in the reformation of character and in breaking the bondage of those addicted to morphine, liquor, and other sinful habits. Therefore the Rev. Mr. ——'s sermon, wherein he "exposes" Christian Science and charges it with being unchristian and unscientific, is somewhat misleading.

Whereas the minister quotes one physician who declares that Christian Science never healed organic disease or a cancer as big as a pin-head, the fact remains that there have been thousands of substantially authenticated cases of the healing of this and other so-called incurable diseases, and in the ranks of Christian Science practitioners are many who were formerly practising physicians, as well as many hospital nurses, who have been convinced of the efficacy of Christian Science by seeing many of these cases healed after having been given up by *materia medica*. In a speech before the United States Senate last January, Senator John D. Works gave the names and addresses of people who had been healed in Christian Science of tuberculosis, cancer, locomotor ataxia, and

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many other diseases, with the names of reputable physicians and surgeons who had diagnosed these cases.

Mrs. Eddy does not "dismiss the matter by saying that man is never sick," but she explains how Truth heals the sick and casts out evil, as it did in the early Christian era. She states on page 495 of Science and Health, "Truth casts out error now as surely as it did nineteen centuries ago." Christian Science teaches that the healing truths taught by Jesus the Christ and practised by the early Christians for three hundred years after the resurrection, are as true and powerful now as they were then. After Jesus had taught his disciples to heal the sick and sinful, he again charged them to go and "teach all nations, . . . teaching them to observe all things whatsoever I have commanded you," and Christian Scientists are endeavoring to obey the Master's commands to "preach the gospel" and "heal the sick,"—to "observe all things." Is this denying the Christ of Galilee, as our critic avers?

The Bible tells us that "to obey is better than sacrifice," and in "Miscellaneous Writings" (p. 117) Mrs. Eddy has stated, "Obedience is the offspring of Love; and Love is the Principle of unity, the basis of all right thinking and acting; it fulfils the law."

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[Carl E. Herring in *Weeping Water* (Neb.) *Republican*]

There is nothing mysterious or obscure in regard to Christian Science, nor is there the slightest desire on the part of Scientists to do other than proclaim exactly what they believe, leaving the public to accept or reject as it sees fit. That the Bible has both a literal and a spiritual meaning is accepted as a basic proposition by the church fathers of every denomination. There is no controversy about this, and Christian Science can not and does not lay claim to any originality in promulgating this idea. A purely literal interpretation plunges the believer into all sorts of abominations and contradictions and gives rise to the stigma cast upon the churches,—that one can prove anything from the Bible.

The point of divergence comes in trying to determine what is the spiritual interpretation and not in agreeing that the spiritual interpretation should be found. Christian Science comes in conflict with orthodoxy because it throws down the gauntlet and refuses to temporize with any interpretation of the Bible which is not spiritual. Whether or not the spiritual meaning of the Bible is presented in the teachings of Christian Science, is for each one to determine after a careful study; but whether one agrees or not, it does not militate against the fact that Christian Science accepts the Bible as its only authority and guide to eternal life.

To illustrate: In the first chapter of Genesis we find it recorded that "God created man in his own image," and "God saw every thing that he had made, and, behold, it was very good." In the second chapter of Genesis we find that the "Lord God formed man of the dust of the ground," and took one of his ribs and made a woman. Then follows the record of man's sin. Evidently two accounts of creation and of man are contained in the first and second chapters of Genesis. Christian Science prefers to accept the first as the spiritually scientific account, and the second as the human, mortal mind account.

That the carnal or mortal mind is not the image and likeness of God ought not to require elucidation, and its appearance flitting across the pages of human history is no more to be accounted for than the false note struck upon the piano. The lesson of Christian Science is that the carnal, mortal, or false note is destroyed by striking the true chord, or as Paul puts it, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

Again, Christian Science understands that Jesus came to fulfil the law, and that the spiritual interpretation is found in his teachings and in his works. Whenever there is an apparent conflict in the Scriptural teachings, we can gather the true meaning from what Jesus said and what he did. As in the study of Christian Science, so in studying about the atonement and the deity of Jesus, if we would read more of what he said and less of what is said about him, we would have a better understanding of Jesus and of his mission.

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[Charles F. Kraft in *The Spokesman-Review*, Spokane, Wash.]

A Seattle clergyman goes out of his way to assert of a very considerable portion of Spokane's best citizenship that they are "without the hope of salvation" and are "being led down to hell"—all because they have found in Christian Science the present salvation they failed to find elsewhere. While thinking persons generally know this denunciation to be untrue, there may still be those who will accept the statement without question because it was made by a professed teacher and preacher.

When the disciple John said to the Master, "We saw one casting out devils in thy name, . . . and we forbade him, because he followeth not us," Jesus replied: "Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." What a marked difference in the spirit shown by the great Teacher! Christian Science does not deny the great work of Jesus the Christ, but declares the paramount necessity of following his teaching and practice. It accepts his declaration that he was the Son of God. He manifested God to the world, as recorded in that wonderful seventeenth chapter of John. Not only this, but he declared that his brethren, his followers, should manifest God, and gave them the further promise that they should do even greater works than he himself had done.

Christian Science emphasizes the point that practice rather than profession, knowledge rather than mere belief, is requisite to the true Christian life and salvation. Because the adherents of this faith are approximating in a degree full obedience to the command both to preach and to heal, they are not proclaiming themselves the only chosen vessels by loudly berating those who follow not with them. While speaking with authority to every form of evil, they become more humble, for they realize that of themselves they can do nothing. Mere belief counts for little; it is the knowledge of the truth that makes free. We say in the words of Paul, "I know whom I have believed."

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[Written for the *Sentinel*]

Christmas Giving

FRANCIS C. GEORGE

SHOULD we but once in all the long full year
Bestow some token of the love we bear,—
Love with each day new born, more sweet, more fair;
Born with youth's eagerness to speak, to hear,
To give, to take its proper meed of cheer?
Should we forbear from each day's store to spare
Thoughts such as blossom into deeds more rare
Than costly gems brought when the year's grown sear?
He whom we claim to honor filled each day
With Love's unfading tokens. May not we
More often scatter gifts along the way?
Such gifts as he then gave I would for thee
Each day upon some transient altar lay,
That we the ever present Christ might see.

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Editorial

"An opening wedge"

A GREAT deal has been alleged and a great deal denied as to what the attitude of the so-called allopathic physicians would be toward all other practitioners of healing whom they might consider competitors, in case they should succeed in obtaining the legislation which ostensibly as public benefactors they have so ardently and strenuously advocated. The reason for this question is the admitted fact that the American Medical Association, which is the sole advocate in demanding such legislation, is entirely allopathic or "regular" in its constituency, and at the present time it is alleged that none other than allopathic physicians are in the employ of the Government. Consequently there is no reason to believe that further additions to the Government force, or further powers granted to physicians, would change this condition.

"I have but one lamp by which my feet are guided," said one of America's greatest statesmen, "and that is the lamp of experience." So too we may say that, in assuming what the attitude of the allopathic school may be in the future, if backed by legislation of the kind sought by the American Medical Association, we can only be guided by what it has been in the past—the very recent past at that. As a rather illuminating case in point we quote an editorial in the *St. Louis Post-Dispatch* of Oct. 22 as follows:—

The last desperate hope of the parents of Bryan Scott, the student of Knox College who suffered a dislocated vertebra in a football game with St. Louis University, was osteopathic treatment. When, however, they presented themselves with two osteopathic practitioners in the unfortunate student's dying hours, they were refused admission by the hospital authorities.

This was not at a private hospital or at an endowed institution or at an institution conducted by benevolent or religious organizations, but at the municipal hospital of the city of St. Louis, whose maintenance is paid for by taxpayers who believe in the regular school, the homeopathic school, the osteopathic school, and other schools of treatment.

That Mr. and Mrs. Scott, in such an agonizing moment, were compelled to appeal to Mayor Kiel and Director of Public Welfare Tolkacz must have been due to an official of the hospital unacquainted with the scope and purpose of the institution as a municipal creation. It was not established at large cost to afford an arena for unseasonable and distressing disputes between advocates of different remedial theories.

In no *attaché* is vested the authority to deny near kinsmen the right to bring all available skill to the relief of any patient and especially to assume the sacred responsibility of exhausting all untried but promising methods of treatment in a case the hospital attendants have already given up.

The *St. Louis Times*, also editorially, said:—

The "doctors' trust" got a jolt from Mayor Kiel in the Scott case. Young Scott had been given up by the staff, and friends of the football victim asked that osteopathy be tried. There was a terrible hullabaloo. The trust physicians objected.

"The visiting staff is likely to resign if overridden," said one.

"Then we'll get a new staff," said Mayor Kiel.

The mayor isn't afraid—not even of the doctors' trust. One of these days the sensible men of the profession will rebel against the methods of an organization that seeks to rule or ruin.

"The sensible men of the profession" certainly should rebel against the influence and methods which place them in the light of endorsing actions such as those here referred to. That physicians of schools other than the "regular" hold different views from those expressed by the hospital staff, is shown in a letter addressed to Mayor Kiel by L. M. Ottofy, M.D., a homeopathic physician, as follows:—

As secretary and past president of the American Association of Progressive Medicine, I heartily commend the action taken by you and Mr. Tolkacz, director of public welfare, in the case of Bryan Scott by permitting osteopaths to treat the case in the city hospital, when it was pronounced hopeless by the allopaths in charge of this public institution.

I am a graduate in homeopathy, a taxpayer in this city for many years—but as a physician I am non-sectarian, and not only believe but advocate that "the only calling of the physician is to heal the sick," regardless of school, pathy, or ism.

The allopathic school of medicine has charge of our city and eleemosynary institutions, without rhyme or reason. Other schools of medicine, eclectic, homeopathic, and any other "pathic" should be permitted free access to our city and state charitable institutions, supported by our taxpayers and believers in these schools.

Allopathy is by no means infallible; give the others a chance. Your action is an opening wedge and should be expanded and enlarged. Any patient going to the city hospital has a right to ask for and receive homeopathic or eclectic treatment if he desires it, in preference to the old-time and out-of-date allopathic system.

The views of the public were unmistakably expressed by Mayor Kiel, and this experience may well be made "an opening wedge" to secure beyond question to the public the right to medical as well as religious freedom. It is the public that pays the bills.

ARCHIBALD MCLELLAN.

Habitual Meditation

HE who enters the hospitable courts of Richmond Hill, the center of Wesleyan mission work at Point de Galle, Ceylon, will come upon many interesting things in addition to one of the finest views in all "The Pearl of India." It is a beehive of educational and evangelical industry, in which the "cultivation of the spirit" is the constant aim. This fact was emphasized to one visitor as a result of his inquiry respecting the purpose of a row of little cell-like rooms which nestled under the cocoanut palms that bordered the school compound. "Here every student," came the answer, "is expected to spend half an hour each day alone, in silence and meditation."

This interesting discovery brought to remembrance the fact that the meditative life is a child of the East, and that though both preached and practised by the Master, it is made conspicuous today by its absence from the habit of the great majority of religious people. In our day so-called Christian civilization has little time or taste for quiet thought, and its marked materiality, its very noticeable lack of the fruits of the Spirit, is largely explained thereby.

For a Christian man to be unmeditative is incongruous, since Christianity means regard for the things that most stimulate thought. The infinite manifestations of Life, the inexhaustible riches of Truth, the deep mysteries of Love,—all the grandeurs and beauties of being challenge the Christian's attention, and that he can seem to be stupidly indifferent to their appeal is inexplicable indeed.

Yet how vagrant and superficial the thinking of the average believer, how intent he is upon the parade of material sense. Absorbed in temporal experiences, he fails utterly to distil from them their higher spiritual products. The drift of population toward the great centers, which is precipitating such serious communal and economic problems today, is very largely accounted for by the fact that men cannot bear to be alone. Having little imagination, little of the spirit of inquiry, and thus not knowing how to extract the elixirs which are to be found in the Word of God and the revelations of nature, they are irresistibly attracted to the glitter and glare of the city street, the racket and cheap adventure of the passing show. Responsibility for this ignorance of the nourishment and the joy, the health and the happiness to be gained through meditation upon the good, the beautiful, and the true, must lie in large part with the church. Christian believers have not been taught to follow the Master by relating the solution of life's problems to habitual communion with God, divine Truth, and here Christian Science is not only a great discovery and protest, but a great emancipator.

In the Preface of Science and Health (p. vii) Mrs. Eddy declares that "the time for thinkers has come," and the demonstration of the Science which she taught might be named the practice of the spiritually meditative mood. The realization of saving and healing truth is gained only through that

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turning away from the claims and confusions of material sense, and that centering of thought upon the contemplation of spiritual realities, which was commended by the Master when he said to his disciples, "Come ye yourselves apart into a desert place, and rest a while." Here, however, both the quietists and the mystics have come short. They saw something of the advantage of retirement and meditation, but they did not attain to the metaphysics of Christian healing. The Christian Science practitioner is the true mystic, and the habit of entering into "the secret place of the most High," which is acquired by every worthy Scientist, is certainly proving next to "the greatest thing in the world." Here that weeding and watering of the garden of consciousness is done which is absolutely essential to the richer blossomings of faith.

The overcoming of world-likeness is not to be gained by pugnacious tilting with the windmills of its folly. This was the mistake of asceticism. The freedom of truth is gained only through the knowing of truth, through spiritual meditation. The habit of being alone with God is the study hour which Christian Science has again inaugurated, and over the door to its cloistered retreats there is written, "Let every meditation of my heart 'be acceptable in thy sight, O Lord, my strength, and my redeemer.'"

JOHN B. WILLIS.

Transformation

THAT a great change is needed in human character, individual and collective, few would deny, even if the demand were pressed home in each case; but there would doubtless be great diversity of opinion as to how this needed improvement can be effected, and few would be willing to meet unshrinkingly the divine requirement, which never stops short of perfection. When a very learned and religious man came to Christ Jesus, seeking new light on the important questions of life, the great Teacher swept aside all trivialities with the demand, "Ye must be born again." According to this decision it is not enough to make certain changes here and there in character; the mortal concept must be given up, and life must begin anew with the divine idea as its foundation. There is almost contempt in these words of the Master: "That which is born of the flesh is flesh," nothing more; it is that which sins, suffers, and dies; but thought is immediately lifted above it to "that which is born of the Spirit."

In direct line with this teaching of the Master we find St. Paul saying, "Be ye transformed by the renewing of your mind," and in this statement we have a hint of both process and result. Transformation implies a complete change in nature and character, and in the process, as Mrs. Eddy explains, "belief melts into spiritual understanding, and sin, disease, and death disappear" (Science and Health, p. 442). She adds that then "the material, transformed with the ideal, disappears;" and it is toward this result that all true Christian Scientists are bending their energies. If we ever make the mistake of standing still, forgetful that we are yet largely controlled by material sense, we shall surely be roused from our lethargy by that unceasing demand of Truth, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

At every step of the way Christ Jesus, our great Exemplar, was teaching those who were willing to hear him, how they must put off mortal sense if they would gain spiritual freedom. On page 49 of Science and Health our revered Leader says that though he was "charged with the grandest trust of heaven," yet he was "ready to be transformed by the renewing of the infinite Spirit." Are we as ready to meet the problem of each hour, desiring only to throw off more and more the burden of mortal belief and to be changed into the perfect likeness of the perfect Father?

Paul is unsparing when he marks the contrast between the flesh, or matter, and Spirit; the former with its envyings, murders, and impurity, and the latter with its "love, joy, peace;" its "gentleness, goodness, faith,"—all indeed that makes life worth living. There are some who object to Christian Science because its teachings rule out matter, or the flesh, as a factor in the divine economy; but the reason for its insistence that materiality must be given up, may be stated in Paul's words respecting the belief of bondage to the flesh, namely, "Ye cannot do the things that ye would." He at the same time points the way to freedom when he bids us "walk in the Spirit," and this assuredly leads to the transformation of which he speaks in his epistle to the Romans.

The student of Christian Science knows that God's idea needs not to be transformed; being the reflection of God, it is forever perfect. The human sense, however, needs to be greatly changed in order to be "conformed to the image of his Son," and this is the purpose of divine Love for all mankind. If we are in any wise "conformed to this world," we should arouse ourselves and become truly coworkers with God in the task of being transformed and, like the Master, at length transfigured,—cleansed from every stain of earthliness by the mighty power of infinite Spirit. Even in the process of overcoming error the healing work goes steadily on; indeed it is the healing which has no element of uncertainty in it. It is true that "flesh and blood cannot inherit the kingdom of God," but there is this sure promise: "We shall be changed"! Self-righteousness is hushed before these words so full of majesty, and thought is lifted to the mental altitude where we can stand "with open face beholding . . . the glory of the Lord;" then are we "changed into the same image from glory to glory, even as by the Spirit of the Lord."

ANNIE M. KNOTT.

Among the Churches

Current Notes

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

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

NEW BEDFORD, MASS.—With simple but impressive services, the corner-stone of the new edifice for First Church of Christ, Scientist, was laid at sunrise this morning [Sept. 23], on the site at County and Mill Streets. The society has been organized for more than twenty years but never had a home of its own. During the last three years it has been meeting in the Middle Street Christian Church. It has owned the site at County and Mill Streets for several years. The new church building, which is expected to cost between twenty and twenty-five thousand dollars, will probably be ready for occupancy about Feb. 1, 1916.—*The Standard.*

SALEM, N. H.—First and Second Churches of Christ, Scientist, of Haverhill, and the Churches of Christ, Scientist, of Lawrence, Lowell, Nashua, and Manchester, united in placing a tent at Rockingham Fair, which was held in

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Salem, N. H., Sept. 28 to Oct. 1. The managers of the fair manifested much courtesy and gave the ground rent free. The tent was well patronized, many callers gladly and eagerly taking copies of our periodicals. Two thousand *Monitors* and about fifteen hundred other pieces of Christian Science literature were distributed. The pamphlets were especially acceptable, because so convenient to carry away.

Correspondence.

PHILADELPHIA, PA.—Ground was broken yesterday [Oct. 21] for the erection of an edifice for Fourth Church of Christ, Scientist, at Fifty-ninth Street and Cobbs Creek Parkway. A temporary structure will be built, and the congregation, which now holds services in Red Men's Hall, Sixtieth and Spruce Streets, expects to occupy it before the end of the year. The site for the building cost twenty thousand dollars, and the temporary structure will cost six thousand five hundred dollars.

The edifice of First Church of Christ, Scientist, was built here six years ago, in Walnut Street, near Fortieth. Soon after, Second Church of Christ, Scientist, was organized in Germantown, and later Third Church of Christ, Scientist, at Broad and Oxford Streets.—*North American.*

CHERRYVALE, KAN.—The Christian Science Society of Cherryvale took advantage of an opportunity to have a reading-room and distribute Christian Science literature at the Old Soldiers' Reunion recently. It was decided to have a tent, which was very kindly loaned us, and the park commission gave free use of enough ground on which to set it up. The reading-room was well equipped with all the comforts necessary for the occasion, and was open from nine o'clock in the morning until nine in the evening. There was loving cooperation from the neighboring towns of Independence and Coffeyville in making the work a success. Copies of the *Monitor* and *Sentinel* were distributed and information was given regarding Christian Science.—*Correspondence.*

SAN FRANCISCO, CAL.—The architect has completed working drawings and will shortly call for figures for the construction of a new church building for Second Church of Christ, Scientist, at a cost of sixty thousand dollars. The building will be erected at the corner of Dolores and Cumberland Streets.—*San Francisco Examiner.*

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The Lectures

Brooklyn, N. Y.

The introductory remarks of Prof. Joseph F. Wingebach, second reader, at the lecture on Christian Science delivered for Second Church of Christ, Scientist, by Jacob S. Shield, were as follows:—

Christian Scientists have apparently found something which seems worth while, for this "something" is proving to be a very present help in time of trouble. Indeed, the world is inquiring, "What is Christian Science?"

Some are asking this question with fear and trembling, lest the answer made them will also name the conditions and the price to be paid for this "something,"—the overcoming of prejudices, the giving up of old beliefs, and perhaps the abandonment of those very systems of education under which training has been sought. Again, there are others humbly asking, "What is Christian Science?" and earnestly desiring to know what is this power which today is healing the sick and the sinning and bringing harmony into consciousness. Tens of thousands have had undeniable evidence of the power of the truth as revealed in Christian Science, and thousands are now proving that this religion is demonstrable. So could you and I surely prove Christian Science a demonstrable science, were we to act in accordance with the Master's teaching and "become as little children," and going straight to him who was "meek and lowly," learn of him.

We know that prejudices fetter the human mind, that the presence of erroneous concepts is confusing, and that preconceived notions and the passive acceptance of mere opinions clog the intellectual activity. Our progress begins only when we rid ourselves of prejudices, correct erroneous beliefs, clear the mind of mere notions, and test beliefs and opinions for the purpose of discovering whether these accord with fact and reason. It is therefore but fair to one's self to approach the study of Christian Science with at least the same open-mindedness that one would approach the study of any of the physical sciences. The mind open to receive the truth experiences the healing. God "giveth the increase."

In her Message to The Mother Church for 1900 (p. 7) Mrs. Eddy refers to Christian Science as "the Science of perfectibility through Christ, the Way, the Truth, and the Life." "The Science of perfectibility,"—does not that appeal to you as a remarkable definition, because of its descriptiveness, its conciseness, and its completeness? Proceeding as it does from the self-evident proposition that God is All-in-all, Christian Science leads straight to the conclusion that man, whom God created in His own image and likeness, must necessarily be perfect; and the new Science that Mrs. Eddy gave to the world is indeed the "Science of perfectibility."

Correspondence.

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Chicago, Ill.

Bliss Knapp lectured for Third Church of Christ, Scientist, on Christian Science. He was introduced by Albert E. Barnard, who said in part:—

You will recall Solomon's saying in Proverbs that as a man "thinketh in his heart, so is he;" but perhaps you never paid much attention to the fact that spiritual thinking has immediately to do with our mental and physical comfort. That such is the fact, however, is proved by the hundreds of thousands of men and women who in the past forty years have literally thought their way out of confining creeds and material laws into the spiritual realm of Truth, where they took the Word of God at its face value and found the instructions of Christ Jesus able to solve all their troubles and heal all their diseases.

To those of you who are not Christian Scientists, we would say that all we aim to do in a lecture such as you will hear this evening, is to show how we make the Word of God practical in our every-day lives, and leave you free to do your own thinking.—*Correspondence.*

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Richmond, Cal.

Under the auspices of Second Church of Christ, Scientist, a lecture on Christian Science was delivered by Dr. Francis J. Fluno, in East Shore Park Pavilion. The lecturer was introduced by Miss Neoma Check of San Luis Obispo, whose remarks were as follows:—

The history of the human race has been a record of the gradual unfoldment of eternal truth to the human consciousness; and the rate of humanity's progress and growth has been determined largely by its willingness or unwillingness to shake itself free from the inertia of ignorance and custom

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and to let go of the limitations imposed by them. Every one of the discoveries that have so immeasurably benefited the world has been but the uncovering, to some awakened mind, of a truth or principle which has always existed, always been available, and which only needed to be understood and applied in order to yield to man increased dominion over the products of the earth and the forces of nature.

Mankind has an equally great need of an improved understanding of the fundamental truths of being, for the progressive unfoldment of man's true selfhood that results from living in accordance with these truths brings into realization man's freedom from the limitations which now beset him on every hand, gives him power in every direction, physical, mental, financial, and is thus manifested in a well-rounded and increasing efficiency that is both natural and satisfactory.

The Courier.

Lectures to be Delivered

CALIFORNIA—Berkeley (First Church): Clarence C. Eaton, High School Auditorium, 8 p.m., Dec. 9.
Escondido: Clarence C. Eaton, Roberts Auditorium, 8 p.m., Dec. 6.
Hermosa Beach: Clarence C. Eaton, Bank Building, Pier and Hermosa Avenues, 3 p.m., Dec. 12.
Los Gatos: Clarence C. Eaton, Ford Opera House, 8 p.m., Dec. 14.
San Francisco (Fifth Church): Clarence C. Eaton, Dreamland Rink, Steiner Street, near Sutter, 8 p.m., Dec. 13.
Yreka: Clarence C. Eaton, Peters' Theater, 8 p.m., Dec. 17.
ENGLAND—Leeds, Yorkshire: Col. William E. Fell, Empire Theater, 3 p.m., Dec. 5.
FLORIDA—Daytona: Clarence W. Chadwick, Palmetto Club House, 8 p.m., Dec. 13.
GEORGIA—Macon: Clarence W. Chadwick, Grand Opera House, 3 p.m., Dec. 12.
Savannah: Clarence W. Chadwick, Lawton Memorial, Bull Street, 8:30 p.m., Dec. 14.
IDAHO—Cœur d'Alene: Prof. Hermann S. Hering, Rex Theater, 8 p.m., Dec. 16.
Moscow: Prof. Hermann S. Hering, Egan's Hall, 8 p.m., Dec. 17.
ILLINOIS—Batavia: Jacob S. Shield, Baptist Church, 7:30 p.m., Dec. 13.
Champaign (Second Church): Virgil O. Strickler, Illinois Theater, Urbana, 8 p.m., Dec. 11.
Evanston: Jacob S. Shield, Church Edifice, Chicago Avenue and Grove Street, 8 p.m., Dec. 16.
Waukegan: Jacob S. Shield, The Armory, County Street, near Grand Avenue, 8 p.m., Dec. 14.
Wilmette: Virgil O. Strickler, Church Edifice, Central Avenue and Tenth Street, 8 p.m., Dec. 13.
INDIANA—Anderson: William D. McCrackan, Grand Opera House, 8 p.m., Dec. 16.
Marion: Jacob S. Shield, Indiana Theater, 3 p.m., Dec. 5.
Muncie: Willis F. Gross, Wysor Grand Opera House, 3 p.m., Dec. 12.
South Bend: Charles I. Ohrenstein, High School Auditorium, 8 p.m., Dec. 13.
Terre Haute: William D. McCrackan, Church, Sixth and Cherry Streets, 8:15 p.m., Dec. 13.
IOWA—Fort Dodge: Willis F. Gross, Armory, 710 First Avenue North, 8 p.m., Dec. 14.
KANSAS—Girard: George Shaw Cook, Court-house, 3 p.m., Dec. 12.
Manhattan: George Shaw Cook, Marshall's Opera House, 8 p.m., Dec. 14.
MAINE—Freeport (auspices of Brunswick): Bliss Knapp, Davis Block, 8 p.m., Dec. 13.
Norway: Bliss Knapp, Grange Hall, 8 p.m., Dec. 14.
MASSACHUSETTS—New Bedford: Bliss Knapp, Church Edifice, Middle Street, head of Sixth Street, 8 p.m., Dec. 16.
Weymouth (auspices of Quincy): Bliss Knapp, Bates Opera House, 3:30 p.m., Dec. 12.
MICHIGAN—Decatur: Charles I. Ohrenstein, Town Hall, 2:15 p.m., Dec. 17.
Kalamazoo: Charles I. Ohrenstein, Church Edifice, Park and South Streets, 8 p.m., Dec. 16 and 17.
Three Rivers: Charles I. Ohrenstein, Three Rivers Opera House, 8 p.m., Dec. 14.
MINNESOTA—Mankato: Willis F. Gross, Mankato Opera House, 8 p.m., Dec. 16.
MISSOURI—Carthage: William D. McCrackan, High School Auditorium, 8 p.m., Dec. 11.
NEBRASKA—Holdrege: George Shaw Cook, Opera House, 8 p.m., Dec. 17.
NEW MEXICO—Roswell: Hon. Clarence A. Buskirk, The Armory, 8 p.m., Dec. 13.
NEW YORK—Auburn: Charles I. Ohrenstein, First Universalist Church, 7:30 p.m., Dec. 12.
Jamestown: Frank Bell, Samuels Opera House, 8 p.m., Dec. 14.
New York (Third Church): Charles I. Ohrenstein, Church Edifice, 125th Street, near Madison Avenue, 8 p.m., Dec. 9.
Syracuse: Charles I. Ohrenstein, Wieting Opera House, 3:30 p.m., Dec. 12.
Westfield: Frank Bell, Assembly Hall, Welch Block, 8 p.m., Dec. 13.
OHIO—Dayton (Second Church): William D. McCrackan, Memorial Hall, 8 p.m., Dec. 14.
Kenton: Virgil O. Strickler, Court-house, 3 p.m., Dec. 12.
Mansfield: Frank Bell, Memorial Opera House, 3 p.m., Dec. 12.
Sandusky: Virgil O. Strickler, Carnegie Hall, 8 p.m., Dec. 14.
OKLAHOMA—Woodward: Bicknell Young, High School Auditorium, Dec. 13.
OREGON—Eugene: Dr. Francis J. Fluno, Eugene Theater, 8 p.m., Dec. 16.
PENNSYLVANIA—Meadville: Frank Bell, Dec. 16.
Philadelphia (First Church): Charles I. Ohrenstein, Church Edifice, Walnut Street, west of Fortieth Street (note change), 3:30 p.m., Dec. 5, and 8 p.m., Dec. 6.
TEXAS—Amarillo: Bicknell Young, Grand Opera House, Seventh and Polk Streets, 8 p.m., Dec. 14.
Canyon: Hon. Clarence A. Buskirk, Photo Play House, 8 p.m., Dec. 11.
Fort Worth: Bicknell Young, 8 p.m., Dec. 16.
Waco: Bicknell Young, Philo Club Hall, Eighth and Austin Streets, 8 p.m., Dec. 17.
Wichita Falls: Bicknell Young, Wichita Theater, 3:30 p.m., Dec. 12.
WASHINGTON—Seattle (First Church): Dr. Francis J. Fluno, Moore Theater, 3 p.m., and Church Edifice, Sixteenth Avenue and East Denny Way, 8 p.m., Dec. 12.
Seattle (Society): Dr. Francis J. Fluno, R. V. I. Building, 8 p.m., Dec. 11.
WISCONSIN—Madison: Jacob S. Shield, Fuller Opera House, 3:30 p.m., Dec. 12.
Wausau: Jacob S. Shield, Sinai Temple, 8 p.m., Dec. 17.
WYOMING—Basin: Prof. Hermann S. Hering, Fraternity Hall, 8:30 p.m., Dec. 14.

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Testimonies of Healing

I am one of the many who have been raised through Christian Science from an unhappy state of existence to one of health and great peace, and for these blessings I can never cease to give heartfelt thanks to God. For years I was never well. I had undergone two operations for internal troubles, and it seemed as if I could not live without taking medicine daily. The doctors all did their best to cure me, but I did not get well. I was afraid to eat or take any exercise, and was fast becoming a chronic invalid.

A few years ago Christian Science was brought to my attention for the third time, and this time I felt drawn to it, my former prejudices having disappeared. It was not for the healing that I came to it, though that was needed very much, but I had long been seeking for a religion which would satisfy. I had tried many churches, but there was always something lacking. This something was found in Christian Science, and I have never had any doubt since as to the truth of its teaching. It is so comforting to know that God, good, is always with us, and that heaven is not a far-away place, but that it is possible by right thinking and living to attain to heaven, harmony, in this present existence.

The physical healing was almost instantaneous, and in a day or two after beginning the study of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I realized that I did not need any more medicine, so I threw it all away and ate anything that appealed to me. Since then I have had splendid health and can do whatever is necessary. Relatives and friends are amazed at the change in me in all ways. They say I am much easier to live with, and this I can well believe, since formerly I was in a very depressed state of mind and thought that life was not worth living. Although I did not require any treatment for physical ills, I am very grateful for the help received from Christian Scientists for other troubles, and I have found our literature and church services a constant help and delight.

I have had the great privilege of class teaching, and it has done more for me than I can tell. It is impossible to express in words the gratitude I feel for all that Christian Science has done and is doing for me, and for the joy that has come into my life. My desire is that I may learn more about God each day, and thus grow into a fuller understanding of Him who healeth all our diseases, so that I may be able to help others as I have been helped.

ISABEL LINDSAY, London, England.

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When less than three years old I met with an accident which left me rather delicate, and like many frail children, I acquired an unhappy, disagreeable disposition. I was supposed to have inherited delirious headaches from several generations of ancestors, and I had become subject to hayfever, bronchitis, and stomach disorder, suffering for many years from all these ailments. When I was about twenty-four years old, lung trouble developed, and the physician gave me up, but said I might possibly live a few weeks if I went inland. I was then living on the coast of Massachusetts. I accordingly went to an uncle who was preaching in the northern part of the state. When I arrived at his house the ladies' sewing society, which was meeting there, was discussing a neighbor who had taken up the study of Christian Science, and I absorbed all the adverse remarks that were made. This occurred more than twenty-six years ago.

A few days later this dear lady called and tried to talk to me about Christian Science, but I was so prejudiced that I would not listen. When she said she was willing to help me, I simply scoffed at her. However, I began at once to improve, and in six weeks a thorough medical examination showed the lungs to be sound. But that did not convince me that Christian Science was in any way entitled to credit, and for sixteen years I ridiculed, condemned, and repudiated what I thought Christian Science to be.

I had been instructed in three different denominations, and owing to inability to get any satisfying understanding or information from any of them, had early become an atheist. When I was finally constrained to look into Christian Science through the apparent improvement of my wife under its ministry, it appealed to me by its very simplicity, and I quickly grasped its teachings. For nearly eleven years now I have been a devoted student, and have overcome, through my own study and application of the truth, all the ills named above, also nervous exhaustion, weariness, resentment, hatred, and many other unpleasant habits and beliefs.

Gratitude is a word pregnant with meaning, and yet it is inadequate to express what I feel toward the one who presented to the world the aforetime hidden truth of the Bible, the truth that does indeed make free.

EDWIN F. HAMMOND, San Diego, Cal.

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Although I did not understand the teachings of Christian Science when I first heard of it, I never for a moment doubted that it was true. I had been a sufferer from chronic bowel trouble and other ills for twenty-five years, using material remedies continually. At times I would be relieved, but only to have the ailments return. A cousin came to our home for a few days' visit, and as I felt very miserable he asked me one day why I did not try Christian Science, saying that he had been healed by it of a similar difficulty. He talked to me a while about the subject, and on his return home sent me some literature, which I read and reread.

My thoughts were thus turned into new channels, for I saw that if Christian Science had healed others it could heal me, and as I had read that testimonies of healing were given at the Wednesday evening meetings, I went to my cousin's home and attended one with him. I was surprised to see so many intelligent looking people, who all seemed friendly and happy, and I thought there surely must be something in this teaching, for these people could not all be wrong. During the service I listened as only one would who was very much interested. The reading, singing, and all seemed very beautiful to me, but it happened that only a few people testified, and I was not so impressed as I had expected to be.

When we reached home we talked about the meeting for a while, and then retired, but I kept thinking about what I had seen and heard, and could not sleep. Soon every trouble and pain I had ever experienced seemed to come back to me with renewed force, and I suffered terribly until morning, when a Christian Science practitioner was sent for. She arrived in about an hour, and I shall never forget her sweet face. She talked a few minutes and then gave me treatment. I was healed instantaneously of the chronic bowel disorder and other ills, and all other troubles seemed to vanish like mist before the morning sunlight. That afternoon I returned home much happier than I had ever dreamed it possible to be. Treatment was, however, continued for two weeks, as fear had a strong hold on me. All material remedies were discarded, and now for six years I have relied on God under all circumstances. The Bible and Science and Health have been my daily companions.

I thank God for all the blessings I have received and for the spiritual uplift Christian Science has brought to me. I am grateful to our beloved Leader for the path she has pointed out for us to follow. I am also grateful to every one

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who has been a help to me in this journey from sense to Soul. There is no Christian Science church in our town and not a Scientist that I know of around here, so I am working out my own salvation alone with God. My greatest hope is that I may continue to progress in understanding until I become a Scientist worthy of the name, for I know now that "all things work together for good to them that love God." I hope this testimony may be helpful, if only in a small way, to some who may read it.—Ada E. Burton, Eagle, Wis.

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About four years ago I became interested in Christian Science. For twenty years before that I was addicted to the liquor habit to such an extent that I believed I could not do without strong drink for any length of time. After reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, also the Bible, I decided to go to a practitioner for help. I can truthfully say that I am now completely healed of this habit, also of the smoking habit of thirty years' standing, and I no longer use profane language. I am indeed grateful for these healings, and more than thankful to God for the spiritual uplift I have received since coming into Christian Science. I am also grateful to Mrs. Eddy for the truth that made me free.—Alexander M. Morrison, Berkeley, Cal.

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I had always been dissatisfied with myself, and conditions over which I had no control worried me with their complications, so that finally my health was gone and I was practically a nervous wreck. Then I gave up what I supposed was God, thinking there was no use in trying to serve One who gave nothing in return, not even peace. After years of doubt I happened to live in a house with a Christian Scientist, and she reflected Love to such an extent that I began to wonder what she had that made life so sweet. I had been a church-member for years, but when an operation was declared necessary and we could by no means afford it, I turned to Christian Science in my perplexity and was entirely healed of chronic bowel trouble, stomach disorder, and neuralgia. The healing has been permanent, and I have steadily grown stronger and happier; indeed, I am almost a new creature.

I give this testimony with a most grateful heart, in the hope that it may help some one. That divine Love should have given us our dear Leader, Mrs. Eddy, proves beyond a doubt His watchful, tender care.

Mrs. L. P. Layton, Penns Grove, N. J.

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Six years ago I had what *materia medica* called a structural defect of the eyes, for which glasses had been worn for a number of years. This condition became aggravated and was accompanied by excruciating pain in the head. A friend who was investigating Christian Science advised me to give it a trial, and I accordingly called upon a practitioner, who took up treatment for me. As a result the glasses were laid aside, and in a few days I was free from pain. There has never been a return of the trouble.

Becoming interested in Christian Science, I began to read Science and Health, and as a result some understanding was gained, but I was unwilling to give up all for Truth. In a comparatively short time my physical condition became bad, and for three years I suffered from acute stomach trouble. Many material remedies were tried, but they gave no relief. Then there were periods of complete nervous exhaustion, and the future indeed looked dark; but in the midst of my despair came the admonition, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." At last I realized there was but one way,—that through Christian Science; so without delay I again consulted a practitioner. Treatment was given and I was lovingly led back to the study of the Bible and Mrs. Eddy's writings. The healing of the stomach disorder was instantaneous. The same evening I ate a hearty dinner and for the first time in many months felt no distress. I had also been troubled with a bowel difficulty from childhood, but this condition was overcome in a short time, and I am now enjoying the best of health, relying wholly upon divine Love.

Soon my husband also became interested and he has taken up the study of Christian Science with me. He too has experienced several healings, and words cannot express my thankfulness to God for all the blessings I am daily receiving. I am indeed grateful to our Leader for her wonderful illumination of the Scriptures.

Sue M. Monckton, Hannibal, Mo.

I can cheerfully testify to the great benefits received by my wife. With the aid of a Christian Science practitioner I have been healed of the tobacco and the liquor habit of forty years' standing, and I am sure that any one who so desires may receive the same blessing. The mental uplift experienced is truly wonderful, and I feel that as fuller understanding comes greater blessings will be realized. I thank God for the demonstration of the power of Truth.—C. J. Monckton.

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I wish to testify most gratefully to the benefits I have received through Christian Science, and particularly to the healing of grief. In regard to the last, Christian Science seems unique, since *materia medica* offers no healing for it, human sympathy is futile, and the solace of prevailing religious belief has proved ineffectual.

Fourteen years ago, at the time my sister passed on, I first became interested in Christian Science, and through its healing influence the dark clouds were swept away and I was able to carry burdens that had seemed unbearable. I was healed of physical ailments at that time, and although I was under sentence from *materia medica* to have brain fever, Christian Science proved to be an effectual preventive. I have also been healed of a disease pronounced incurable by two physicians. Within the past two years my mother and father have both passed on; but through Christian Science I have been wonderfully sustained. Truth has enabled me to escape from the assault of grief, and to think upon the things that are true and lovely and of good report.

Christian Science has been to me an effectual guide in business affairs, in my profession as a teacher, and in all the problems of daily life. I am grateful to Mrs. Eddy for her discovery of this wonderful truth, and also for the church services, for the publications, and for all that has made possible to me an increasing understanding of the truth. My entire outlook upon life is brighter because of Christian Science, and I am immeasurably more useful in the world.

Sadie Marion Becker, Sioux City, Iowa.

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I have been healed through Christian Science of a bowel difficulty which medicine did not relieve, also of a skin trouble and many minor ills. About six years ago my foot turned as I was going down-stairs, and I was thrown down several steps with my feet turned backward under my body, causing severe pain. I got up feeling very much jarred and shaken up, and went on down-stairs. The lady with whom I was living was a Scientist, and she declared the truth for me, so that in an hour the pain was destroyed and I could walk freely again. This seemed to me a wonderfully quick demon-

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stration, as I had not been in Science very long. On another occasion, as I was getting off the street-car the skirt of my dress caught on a piece of iron, throwing me to the ground. The motor-man and conductor helped me up, and with some assistance I reached home, where Christian Science treatment was given me. In less than two hours the sense of shock and pain was entirely destroyed. There were two flesh wounds and several bruises, but these healed in less than a week.

I am very thankful to God for these experiences, and grateful to Mrs. Eddy. I am also thankful for our literature.

SARAH B. TRIMBLE, Baltimore, Md.

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Some thirteen years ago I began the study of Christian Science in a lukewarm way and drifted along for some five years, taking things as they came and giving out no more than I was forced to give; going to Wednesday evening meetings and absorbing everything that came my way, but giving nothing in return.

About this time red spots broke out on my body, and I immediately went to a doctor, who diagnosed the trouble as a skin disease. Thinking I wanted treatment he prescribed some medicine, and also a brush to use twice a day. I used the medicine and the brush for a few days, and I was certainly a sight to behold when I threw them out and applied for help in Christian Science. I received the help and was a well man some ten days later. This, however, did not bring me to the point where I could give a cup of cold water in a Wednesday evening meeting to some one in distress.

A short time after this healing I began to feel more or less hatred toward a man in our city, thinking he did not care to associate or do business with me. This shows me now what pride will do when one does not throttle it in its infancy. A little later on, sitting down to think where this feeling would lead me, I woke up to its seriousness and changed my thought of the man. I tried to recognize his true individuality, God's own child and my brother. In about two weeks this man asked me to take lunch with him that noon and I accepted his invitation. We entered into harmonious business relations.

About three years ago a mental trouble came on me very suddenly, and at times it seemed as if I would not be able to weather the storm; but I never faltered, and the turning-point was reached some two months afterward. With this trouble there went out of my life most of the things that are holding the world in bondage today, such as hate, malice, revenge, jealousy, and the like. Since then I have been able through my own efforts to find freedom from a very tenacious disease of fifteen years' standing that had given me many wakeful nights, and days and weeks when I was unable to attend to business. I now have a better understanding of what constitutes a good Christian Scientist, and it is my privilege and duty wisely to give to a hungry world this saving truth which has come to me. I know that I am on the way to my Father's house and that I can only stray by being absent from my post of duty.

As Christian Scientists we should remember that in divine Love there is no strife. A little judicious thinking on this line might save many a heartache in the world today and in days to come. I want to express my thankfulness to God, whom I have begun to know, and my love for the woman who was pure enough to bring this inspiring truth to a waiting world.—W. T. THOMPSON, Riverside, Cal.

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It is with love and thankfulness to God, and gratitude to our dear Leader, Mrs. Eddy, that I send this testimony. My mother and I became interested in Christian Science through the healing of my aunt. I attended the church with her occasionally, but on being asked why I did not try Christian Science treatment, replied that Science could not help me. I however finally decided to give it a trial, having suffered from bowel disorder since birth. The last few years before my healing I never retired without taking some kind of medicine for this difficulty. With just four Christian Science treatments I was entirely healed, and have remained so. After this healing I immediately began to study the Bible, and "Science and Health with Key to the Scriptures" by Mrs. Eddy. By reading these books I have been healed of female trouble, and enabled to lay aside glasses that had been worn most of the time since childhood. I have also been helped in many other ways.

I had been a member of another church all my life. My mother always took me to all of the services when I was a child, but as I grew older I began to wonder why, if God was all powerful and all loving, He would allow His children to suffer. I therefore lost interest in the church and seldom attended. When I did go it was because my mother insisted, saying that it was my duty. But since Christian Science has come into my life I know that God is Truth, Love, and Life, omnipotent, omnipresent, and omniscient, and that He does not permit His children to suffer. As our Master said, "Ye shall know the truth, and the truth shall make you free."—MRS. AWDREY L. HASKETT, Indianapolis, Ind.

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It is now over five years since Christian Science was brought to me by a dear friend, when I was a nervous wreck and suffering from severe pain in the back of the head. This friend treated me, and the headache was overcome in a short time, while I was healed of stomach disorder and backache by reading Science and Health. When I had been in Science about a year, my husband had what seemed a serious trouble with his foot, but I treated him the best I knew how and the next morning it was all right. He has also been healed of stomach trouble in one treatment; likewise of asthma, from which he had suffered for years.

I am thankful to God, and grateful to Mrs. Eddy, for all the blessings I have received.

RACHEL SMITH, North Falmouth, Mass.

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I can no longer refrain from giving at least one testimony of what Christian Science is, to prove that God is ever present, and that the help is given even before we ask it. Not long ago I accidentally knocked a bottle off a washstand. Without thinking what was in it, I picked it up, and as the cork had fallen out the contents were spilled all over my hands, and I put one hand up to my face. Not until then did I realize that what is called a caustic poison was in the bottle. Almost unconsciously the realization of the power of Truth flashed through my mind, and I was not only saved from the least bit of pain, but my face and hands did not even get red. This is only one of many demonstrations we have made in our family since taking up the study of Christian Science, for which we are more grateful than words can express.

MRS. R. F. POLHAMUS, Los Angeles, Cal.

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I am very grateful for having the ever operative spiritual law revealed to me through our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. It strengthens, supports, and sustains me, and supplies every need. It has recently been demonstrated to me again that God is the great Physician. I was suffering greatly from stomach trouble and other complications, when through the aid of a Christian Science practitioner these discordant conditions were destroyed. Daily I ask God to help me to reflect

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more of this blessed truth, until all in my consciousness that is unlike God, in whom I live, move, and have my being, is overcome, and I may sing with the psalmist, "Many, O Lord my God, are thy wonderful works which thou hast done." I thank God, and am grateful to our dear Leader and to all who have so patiently assisted me in seeking my salvation through Christian Science.—MARIE J. FELDES, Chicago, Ill.

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The writer is one of those "that go down to the sea in ships, that do business in great waters." Six years ago I was healed through Christian Science treatment of general ill health, and eyesight troubles so serious that it seemed as if it would be necessary to give up going to sea and seek some work on shore, as *materia medica* could hold out no hope of a cure; but through Christian Science all that has been changed, and now health and happiness have taken the place of sickness and misery.

In comparing the days spent at sea now with those before knowing of Christian Science, I am full of gratitude and thankfulness for the change that has been brought about through Christian Science. I never was inclined to read much, and the trouble with my eyes prevented my doing so even if I had felt the desire for it, and as for study, I avoided it as much as possible; mental inertia and physical weakness were strongly in evidence and took away all inclination for study and self-improvement. The Bible was a closed book; in fact I had none on board, considering it only took up space for nothing. Now all my spare time is profitably and enjoyably spent in reading the Bible, also "Science and Health with Key to the Scriptures" by Mrs. Eddy, with all the other authorized Christian Science literature, and I have a daily feast of good mental food, so that the days at sea instead of seeming long and wearisome, as they used to do, now pass by quickly and happily.

Then there is the pleasure of going to the Christian Science services at a foreign port where there is a church or society, and I have always met with the greatest kindness and hospitality from the Scientists I have met abroad, so that the time in port has been spent as happily as when at sea. At the end of the voyage comes the meeting with my wife, son, and daughter, all of whom are Scientists, and this makes the list of temporal blessings complete.

But above these pleasures is the peace of mind which passes all human understanding; the increasing freedom from worry and anxiety; the joy of knowing that the government is "upon his shoulder," not mine, which sets me free from all the cares that attend a shipmaster in the navigation of his ship. When I think of all these things of "good report," is it any wonder that I am thankful for having been brought out of the darkness of the material beliefs to which I was once in bondage, and brought into the glorious light of Truth and true being as taught in Christian Science, given to us by our Leader, Mrs. Eddy.

CAPT. WILFRED S. ILIFF, S.S. Bampton.

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You will not compass your poor ends
Of barley-feeding and material ease,
Without the poet's individualism
To work your universal. It takes a soul,
To move a body: it takes a high-souled man,
To move the masses, even to a cleaner stye:
It takes the ideal, to blow a hair's-breadth off
The dust of the actual.—Ah, your Fouriers failed,
Because not poets enough to understand
That life develops from within.

ELIZABETH BARRETT BROWNING.

From Our Exchanges

[*American Lutheran Survey*]

"Having food and raiment let us be therewith content." The adjuration of the apostle needs to be repeated again and again. If we would be content, satisfied, and happy in this life, we must be satisfied with daily bread. The Lord has taught us to pray, "Give us this day our daily bread." He points us to the lilies of the field and the birds of the air, that we may learn from them contentment. Discontent is the destroyer of happiness, and results from our lack of satisfaction with the daily provision for life. Greed, avarice, covetousness, and a long train of sinful desires, grow like weeds in the heart which has not learned the lesson of contentment with food and raiment. God would have His children care free and happy.

The contentment of which the apostle speaks is more than a philosophy. It is not based on selfish considerations; it is the work of the Holy Spirit in the heart. As such it is of divine origin and nurture. It springs from a living faith in God's loving care and providence. This contentment should be the sign-manual of every Christian. It helps him to mental poise and equilibrium. It steadies his purpose and gives sanity to his judgments. It renders him helpful and comforting to his fellow men, who thus learn from him the secret of a happy life.

[Rev. James Mudge, D.D., in *The Christian Intelligencer*]

It is sufficiently clear that the root idea of religion is a yearning of the spirit of man for the spirit of God, a recognition of the relation of man to the invisible, an adoration and imitation of the highest object of which man can conceive. Reverence and worship are essential parts of it. It implies love and loyalty to God, surrender or submission to a higher power, to a personal, supernatural being on whom we are dependent and to whom we are responsible. The truest, best, most genuine religion, while including all moral duties, is something more, for it consists partly in doing all those duties from a higher motive, the desire to please God (not from expediency alone, or a sense of honor, and a feeling of benevolence or good nature), partly in the doing of certain other duties which have no connection with our fellow men. It involves the affections and emotions as morality does not. It is a larger, holier, more beautiful and enjoyable thing, reaching the inmost recesses of our being and lifting us into communion with the infinite personality. It is the perfume and the poetry, the melody and the mirth of conduct, while morality is the prose.

[*The Outlook*]

The sayings of Jesus are interpretations of the spirit of life, and he who fails to look through these luminous windows to the spirit within, falls into the same mistake as the disciples who, when their Master warned them against the leaven of the Pharisees, thought it was because they had forgotten to bring bread with them. He who blindly follows the sayings of the Master does not follow them at all. Blindness is no better for the soul than for the body. "The letter killeth," says Paul. The literalist by his reverence for the letter kills the spirit.

[George Rowland Dodson, Ph.D., in *The Christian Register*]

A religion that unquestioningly accepts authority and complies with traditional forms is natural to children, but a thoughtful religion is the only religion possible for thoughtful men. Theology, which is simply religion grown thoughtful, which is the result of man's effort to understand his life of

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aspiration and faith, is therefore as indispensable as it is inevitable. The wide-spread prejudice against theology is chiefly due to two misunderstandings. It is not perceived that no theology can be final, that as the spiritual life develops it will be constantly interpreted in new and more adequate ways, so that ancient interpretations gradually cease to be satisfactory and come to have only an historical interest. We may reject in whole or in part the theologies of former generations, but we cannot do without a theology of our own; and when we pass through the period of revolt we also find that we cannot think successfully in isolation, that although we must assuredly do our own thinking, it will be most fruitful and free from mistakes when it is done in the light of other men's thoughts.

[*The Universalist Leader*]

The point of the whole matter is that the church, making an appeal for integrity of life, must itself stand for integrity; it cannot profess one thing and preach another; it cannot suffer old views to fall from sight while still holding them as official standards. But more than this, no church can in this day "gather grapes of thorns, or figs of thistles." It is not possible to win to a loving Father and find a vindictive God. It is not possible to proclaim total depravity and appeal to universal brotherhood.

Today the world is moved as never before by the conception of the fatherhood of God and the brotherhood of man, and any theology which violates this conception must submit to amendment and adjustment. Here in this conception is the key to every movement for human uplift, here the motive to every service, here the source of the splendid spirit of brotherhood, here the solution of every problem of evil, personal, social, economic, international.

[Alfred Williams Anthony in *The Standard*]

The spiritual life certainly must be a life of growth. In it no man can properly say, "I have apprehended;" he must still "reach forth" unto the things which are before. He has not comprehended all truth; he has not acquired all virtue; he has not assimilated all the excellences of the divine pattern; he has not yet attained unto perfection. Perfection must still be his goal. Any doctrine of sanctification which permits stagnation, or mere marking time, lacks vindication in Scripture and experience. . . . Spirituality must be vital, acquisitive, in a state of growth, a process rather than a product.

[Mary E. Woolley in *The Christian Work*]

To have a part in the world's work is not simply or chiefly to discover new applications of natural forces, to promote industry, to develop material resources; it is concerned also with the discovery of intellectual and spiritual forces and their application to daily living, with the promotion of earnest purposes and high ideals, with the development of the resources of the mind and of the heart. The really vital things come within the teacher's province. Society can exist without great wealth, enlarged industries, invention, discovery; it cannot long stand without integrity, honor, truth, purity, idealism.

[Canon J. G. Adderley in *The Christian Commonwealth*]

We cannot live by looking at truth, even in a new way. We have got to live it and help others to live it in a new way. The life of the church has never really been due to mere creedal acceptance. It has always been that men have found in their creed something by which they lived. Often they have talked as if they lived by intellectual belief, but they did not really do so.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

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

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

From the Editor

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

From the Publishing Society

"Christian Science: The Religion of Divine Law," a lecture by Jacob S. Shield, C.S.B., has been published in pamphlet form, and is now on sale at prices for our regular pamphlets, as shown on the opposite page.

A new pamphlet, "What went ye out for to see?" is now on sale. This pamphlet contains the four following articles, republished from the Christian Science periodicals: "Principle Not Person"; "Jesus of Nazareth"; "Jesus the Christ"; and "Jesus and the Christ."

The pamphlet, "Causation," by Frederick Dixon, has been translated into Norwegian "Skapende Kraft," and is now published with the English and Norwegian versions on opposite pages.

The pamphlet, "Fulfilling the Law," has been translated into Danish, "Lovens Fylde," and is now published and on sale. This new pamphlet has the English version printed opposite each page of the translation.

From the Clerk of The Mother Church

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

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

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

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

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The Christian Science Journal

Published Monthly

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

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

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

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

The Christian Science Quarterly

Published January, April, July, and October

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

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

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

The Christian Science Monitor

Published Every Day, Except Sunday

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, one year $5; six months $2.50. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, one year $1; six months 50 cents; three months 25 cents. In all other countries, one year $1.25; six months 65 cents; three months 32 cents.

SALE PRICE, DOMESTIC TERRITORY AND CANADA, POSTPAID: Single copy 10 cents; four or more copies to one address, each 8 cents. Foreign rate, single copy 12 cents; four or more copies to one address, each 10 cents.

Pamphlets

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

CHRISTIAN SCIENCE: "THE RESURRECTION AND THE LIFE." By CLARENCE W. CHADWICK.

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

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

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

"THE SONS OF GOD." By COL. WILLIAM E. FULL, C.S.B.

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

Vol. XVIII No. 15

Boston, December 11, 1915

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Christian Science Sentinel

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Items of Interest

The rapidly increasing consumption of Asiatic raw silk by American manufacturers has resulted in a definite movement on the part of the producers in China to obtain information regarding ways in which the trade between China and America in raw silk may be increased. Kai Fu Shah, Chinese minister to the United States, a few days ago made a special trip to New York City to attend a conference with manufacturers and importers and to witness a demonstration at the laboratories of the United States Conditioning and Testing Company. This was to illustrate some of the difficulties encountered in working China and Canton raw silk. The quality of the silk cocoons grown in China is excellent, but much of the reeling is done by primitive methods, and this results in many mechanical defects. It has been estimated that if the Canton silks received during the fiscal year 1914-15, amounting to 2,300,000 pounds, had been reeled according to the American standard, it would have meant a saving to the American buyers of about $500,000. The defects from primitive methods interfere vitally with the manufacture of silks by the swift and efficient winding, warping, and weaving machinery used by American manufacturers. A saving in waste of $6,500,000 has been made since 1903 through the adoption of the standard skein in Japan silks.

A recent issue of *Der Bund* of Berne, Switzerland, contained an account of the general meeting of the union for the promotion of navigation between the Rhone and the Rhine. Despite the war, it was stated, attempts have been made to arrange for the transportation of goods along the Aar between Biel and Solothurn, and the enterprise is to continue, while the general meeting also referred the study of various questions to a central commission. Herr Autran, an engineer, gave an address on the scheme for the establishment of a navigable waterway between the Rhone and the Rhine, from which it appeared that it was not proposed to form a private company to carry out the project, but to secure the cooperation of the Federal council and the cantons. The preliminary survey has already cost 150,000 francs, and the total cost has been estimated at 150,000,000 francs.

Secretary Lane of the department of the interior of the United States has completed plans and signed contracts for hotel, camp, and transportation concessions in the Yosemite National Park which insure its future along lines of development commensurate with its scenic and recreational value and in response to the new attitude of appreciation on the part of the American public toward their national parks possessions. It is expected that half a million dollars will be spent in the Yosemite during the coming year in realizing these purposes. All the undertakings will be under strict Government supervision as regards rates. One of the department's most cherished objects is to make the Yosemite available for the use and enjoyment of people of moderate income, and the rates will be kept as low as is consistent with good service and a reasonable return on the investments of the various concessioners.

The Stevens price maintenance bill, which is to come before the next Congress, is unfair legislation, economically unsound, and essentially unconstitutional, according to a statement of the field secretary of the National Retail Dry Goods Association, for it would help a few thousand manufacturers to the impairment of the business of a million retailers and at the ultimate expense of 100,000,000 consumers. The bill is designed, it is said, to legalize the fixing both of the resale and the retail price, allowing markdowns only when the merchant is going out of business, when he is in bankruptcy, when his business is in the receiver's hands, or when goods are damaged, deteriorated, or soiled, and aims to legalize the price fixing that has been found illegal in several Supreme Court cases.

The rice crop of California this year is a record breaker. The yield is estimated at 125,000,000 pounds, or 1,250,000 bags. It is only three years since this cereal began to be a commercial crop in the state. The only variety grown is the Japanese, the crop consisting of about 90 per cent of this variety. Eastern cities are taking this crop in great quantities, while a large tonnage is being shipped to Cuba, Porto Rico, and South America. In 1912 the acreage devoted to rice was only 1,400, but this was increased in 1913 to 6,000, and in 1914 to 16,000. This year the acreage has been largely increased.

An address of much significance was made by Doctor Prado on the occasion of his inauguration recently as rector of the University of Lima, Peru. He pointed to the glorious past of Peru and to what he regarded as the unsatisfactory present. The country's shortcomings, he said, were not due to lack of natural resources or to an incapable population, but rather to an inexcusable habit of inadvertence and disorganization on the part of the people. The faults were susceptible of correction, he continued, and to that end more thorough and efficacious methods of education were needed, indeed were indispensable.

The United States board of road commissioners for Alaska has been in existence since May 15, 1905. During this period there have been constructed and maintained 901.8 miles of wagon road, 577.5 miles of winter sled road, and 2216.5 miles of trail. In this work the board has expended $3,089,413.83. The board gives the following figures as the average cost of the different classifications of roads and trails: $3,000 for wagon road, $325 for winter sled road, and $100 or less for trail. This includes surveys, maintenance, and all overhead charges.

Berlin recently celebrated the five hundredth anniversary of the day on which the first member of the house of Hohenzollern to rule in Brandenburg received the homage of his people in the "hohes Haus" of the Brandenburg margraves, which still stands in the Klosterstrasse in the midst of the busy industrial life of modern Berlin. The city was decked with flags, and large crowds streamed along Unter den Linden and the Sieges Allee with its double line of statues of the Hohenzollern rulers of Prussia.

Complete plans are announced for the first international road congress, which is to be held in Worcester, Mass., at the Hotel Bancroft, Dec. 14-17, under the auspices of the Worcester Chamber of Commerce and the patronage of the state highway commission and the Federal Government. Dec. 14 will be "international day;" Dec. 15, "road builders' day;" Dec. 16, "country and city day;" Dec. 17, "automobile day."

It will take ten months, at a cost of $3,000,000, to remove about ten million cubic yards of dirt and free the Panama Canal from slides, according to an estimate made by Major-General Goethals, governor of the Canal Zone. On Oct. 6 the length of the channel that was blocked was 1,300 feet; this length has been reduced since then to 700 feet, but continued movement prevents breaking through the closure in the vicinity of Station 1787.

The Senate of Peru has passed unanimously a bill that was the counter proposal of opponents of the small banknote measure; it provides for the monthly coinage of £20,000 in sols and fractions of a sol, until the present situation is normalized. There are various stringent provisions made under this act to safeguard the present coinage and prevent hoarding of or speculation in silver.

Pensions amounting to $674,000 were distributed to 445 professors or widows of professors by the Carnegie Foundation in the last year. The general endowment is now $14,382,000, and the income for the year $712,000. The foundation in ten years has made allowances at a total cost of $4,225,000 to 505 professors and 134 widows, representing 157 institutions.

Very nearly a quarter of a billion dollars was spent in highway construction and maintenance in the United States during the year 1914. There are now 247,490 miles of hard-surfaced roads in the United States out of a total of 2,273,000 miles of public roads, or 10.9 per cent. Last year 6,805 miles of state roads and state aid roads were built.

The most important feature of the recent carnival week at Delaware City, Del., was canal day, devoted to speeches favoring the purchase and improvement of the Chesapeake and Delaware Canal by the United States. The project is a very old one. The canal would be a link in the proposed inner waterway along the entire Atlantic coast.

Secretary Lane announces the approval of an order designating over 1,875,000 acres of land in California under the enlarged homestead act, which permits the entering of 320 acres of land where heretofore only 160 acres have been enterable.

Judge Hough of the Federal district court of New York, holds that the Government has a right to make a temporary use of any device on which it has granted a patent, and that the patentee cannot secure an injunction.

Yale College will receive more than a million dollars, according to the terms of a will just filed for probate at New Haven.

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Christian Science Sentinel

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

Vol. XVIII | December 11, 1915 | No. 15

True Courage

WILLIAM D. MC CRACKAN, M.A.

No valid excuse for discouragement exists in God's universe. No element of failure, disappointment, or limitation can find lodgment therein, for harmony and spiritual satisfaction characterize His creation. Discouragement could only arise from a mistaken sense of the reality of evil. The admission that evil has power, law, being, force, or execution must necessarily discourage the pilgrim on the road from sense to Soul; whereas the spiritual perception of evil's essential unreality encourages the wayfarer to persevere and rejoice. Christian Science is a mighty power in behalf of courage for humanity. Where else except in the pages of the Bible and of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, can the modern man and woman find assurance that God governs and that He is wholly good?

The Bible message of good cheer is intelligible, but it needs to be spiritually discerned in order that the suggestion of a seeming power opposed to the divine Mind may be dispelled. The Christian Science text-book is needed in conjunction with the Bible in order that God may be realized as the maker of good, and of good only. This is one of the many benefits rendered humanity by Christian Science, that it discloses the hidden treasures of the Bible and makes its history, prophecy, and precept available for individual uplift and salvation. Nothing, for instance, can be more discouraging to the Christian than to be told that he must follow in the footsteps of the great Master and be assured at the same time that Jesus was endowed with special miraculous powers which ceased with his disappearance from the earth. The Christian so taught naturally asks how he can possibly emulate the Galilean Prophet if the latter's equipment for spiritual warfare was designed for himself alone. This teaching has reacted upon his would-be followers and has discouraged them from trying to obey his command to "heal the sick, cleanse the lepers, raise the dead, cast out devils." Christian Science, by proving his works to be normal and scientific, encourages Christians to imitate them as best they may, and thus fit themselves to carry out the Master's injunctions.

On occasions the best schooled human being is betrayed into showing discouragement, unless he is supported by spiritual understanding. If the passing show of human activity, experience, sorrow, suffering, or fictitious joy is viewed dispassionately, the reasons for discouragement seem far to outweigh those for gratitude and rejoicing. So far as mere material existence is concerned, it presents only spasmodic moments of satisfaction, and such moments are apt to be quickly superseded by periods of doubt and depression. There is little to stimulate the joy of living when human life is conceded to be exposed to the assaults of numberless foes. The material body is recognized as a most complicated and easily deranged piece of machinery. The so-called mind within the cranium has a precarious place of residence, and quickly shows signs of being unbalanced when subjected to exceptional strain. Most of the occupations by which humanity seeks to feed and clothe itself are exposed to sudden disturbances. Frequent alarms pass through human consciousness as to its own safety, and bring in their train epidemics and mysterious diseases of the physique as well as of the mentality.

Every new danger conjured up by material medicine, by health laws (so called), and by pseudo-science tends to make human life less worth living and adds to the list of the disheartened and the discouraged. To counteract this evil tendency, Christian Science unfurls the banner of spiritual freedom emblazoned with Truth. It teaches the eternal nature of good and the unreality of evil. It encourages sick, sinning, and sorrowing humanity by the assurance that there is a way out of every difficulty, a cure for every disease, a relief from every burden.

True courage can proceed only from spiritual understanding. Sense-testimony does not furnish good and sufficient reasons for courage. Mere optimism is skin deep, and in the presence of danger reveals itself as insufficient. Only the understanding of the truth of being, of reality, can save humanity from the pretense to power claimed by error and unreality. Christian Science reveals the fact that God is the only Mind and that He is the absolute good. Moreover, this wholly good Mind operates as law, and with it man can speak to sin and sickness as one having authority. As though this were not reason enough for encouragement, Christian Science also affords the proof that the realization of Truth brings the kingdom of heaven to earth, makes heaven truly at hand, so that every problem, individual or collective, is capable of solution here and now, without waiting for a future state of existence.

A peculiar case of temporary discouragement is that of Elijah as recorded in the first book of Kings. Although the great prophet had received striking proof of God's ever watchful care in causing the ravens to feed him by the brook Cherith, and although the widow's cruse of oil had not failed him; although through the power of God he had been enabled to raise her son from the shadow of death and to conquer the priests of Baal; yet when Jezebel, the wicked queen, sent a threatening message to him, he yielded to bitter discouragement, fled "into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life: for I am not better than my fathers."

He who had braved the anger of Ahab, the perils of starvation, the presence of death, and the fanaticism of the four hundred and fifty prophets of Baal, quailed before the curse of an evil woman and for a while was under the seeming spell of hypnotic sleep, oblivious of good and of his duty to God. Not until the "still small voice" came to his rescue did Elijah fully awaken and take up once more the work of divine prophecy. Many an earnest Christian has nobly mastered the more obvious temptations of evil only to fall a seeming victim to the subtle suggestions of malice, hate, and revenge. Natures which are proof against open attacks

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need to steel themselves against the secret influences against which Mrs. Eddy has warned the world in her chapter on Animal Magnetism Unmasked, in the Christian Science text-book.

It behooves the practical Christian Scientist to guard against experiences similar to those of Elijah. He must learn to draw the line between Truth and error, Life and death, Love and hate or fear, so closely that the unreal cannot reach the real, nor the false the true in his experience. Elijah had delivered a telling stroke at the carnal mind. He had met and mastered the priests of idolatrous worship. In so doing he had incurred the displeasure of Jezebel, a woman of evil intent and revengeful character. The life of the faithful Christian Scientist is exposed to similar experiences, for it is his profession and career to help good uncover evil when the latter seeks to disguise itself as good, and then to stand and see the fire of the Lord consume (make unreal) the wood and the stones and the dust of material belief, thus reducing evil to nonentity. This process requires moral courage of a very high order, and discouragement would naturally attempt to palsy the hand and paralyze the intelligence which annihilates evil.

Referring to a symbol in the Apocalypse, Mrs. Eddy writes in Science and Health (p. 514): "Moral courage is 'the lion of the tribe of Juda,' the king of the mental realm. Free and fearless it roams in the forest. Undisturbed it lies in the open field, or rests in 'green pastures, . . . beside the still waters.'"

Alertness versus Fear

NATHAN H. WEIL.

THE writer was healed in Christian Science, and one of the most stubborn conditions to yield was a morbid sense of fear. During the intervals he often wondered how one would be able to differentiate between fear and taking due thought for an impending danger, and the conclusion was reached that at the proper time, if necessary, it would be clearly shown. On page 128 of Science and Health Mrs. Eddy speaks of the great help which Christian Science gives to business men. She says that an understanding of Christian Science "enhances their endurance and mental powers, enlarges their perception of character, gives them acuteness and comprehensiveness and an ability to exceed their ordinary capacity." This has been proved true by many.

It was my duty one morning to deposit as usual the weekly funds, and in order to do so I left home for the building where they are kept. When I was about half-way down the street, my attention was directed to two men who were standing at the curb apparently eying me very critically. Needless to say I took a good look at them likewise, and instantly it occurred to me that everything was not right; but after giving the matter a little more thought, I dismissed it from my mind.

After leaving the building with the deposit, which among other things included a large bag of silver, I was led to look straight down the street, whereupon I saw the larger of the two men making a hasty entrance into the area-way of one of the residences. Crossing the street diagonally, I was again impelled to stand still and look ahead, and I saw the smaller of the two men walking slowly toward me, while right beside me was a man in mechanics' dress walking very slowly. For a moment a slight sense of confusion crept in and I made another attempt to walk down the street, but again the inward voice bade me retrace my steps and reenter the building. This I did, and at once telephoned to the police station to send an officer to escort me to the bank.

I am as certain that a hold-up was frustrated as I am of my own existence, and this incident was conclusive proof to me of the protecting power of God and that one may be able to discern between good and evil as they present themselves to human sense. My gratitude to God for Christian Science is unbounded.

Protection

OLIVE ALLISON

THE Bible gives many instances of God's protecting power made manifest to His children. Shadrach, Meshach, and Abednego were miraculously delivered from the fiery furnace into which they had been cast. God saved the children of Israel from the plagues, guided them through the Red Sea, and protected them from their foes until they were brought into Canaan. Daniel, through the jealousy of rivals for the king's favor, was thrown into the den of lions; but the king's prophecy, "Thy God whom thou servest continually, he will deliver thee," was fulfilled.

Like those of olden time we need protection from trials and afflictions as we journey from Egyptian darkness and bondage to the land of light and freedom. Like Daniel we need salvation from the lions of material sense. Whence shall come deliverance? Where shall we find security? Too often have we thought that safety was to be found in matter instead of in Spirit. We have trusted the inanimate drug to deliver us from sickness. Immunity from poverty, so we have thought, depended upon a large bank account. In our journeys across the sea we have placed our confidence in the strength of the ship; traveling by land, we have relied upon the care, judgment, and intelligence of mortal man. Yet drugs have failed to heal; banks have failed to meet their obligations; strong ships have sunk; the so-called intelligence of mortals has been insufficient to protect from accident. With reliance placed in materiality we have been assailed by dangers and calamities of all kinds.

Christian Science teaches that failure to secure protection always results from ignorance of God and of the true laws governing man and the universe. We must grow out of this ignorance and gain a higher understanding of God and His laws. God is not the author of disaster, for He is the creator of good alone, and His laws must express the activity of that infinite Love which blesses with holiness, health, and life. The realization of this protects us from sin, disease, and death. We must think lovingly about God and man. The Bible says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Thus doing we merit protection. That Daniel served not only his God but his fellow man continually is shown by his words to the king, "Before thee, O king, have I done no hurt." Our thought too must be that of constant service to both God and man. To serve God continually is never to admit that there is a power apart from God; to recognize His ever-presence; and above all to prove that we do so by placing absolute reliance upon Him in every hour of need.

We serve our fellow men continually when we are active channels to help and protect each other, thus reflecting God's desire to bless His children. This does not mean that we are to protect error. True protection is the destruction of error and the conservation of good. We help our brother to work out his salvation by being free from all prejudice, unjust criticism, or condemnation, and by recognizing ever the real and perfect man. On page 210 of "The First Church of Christ, Scientist, and Miscellany" Mrs. Eddy writes: "Good thoughts are an impervious armor; clad therewith you are

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completely shielded from the attacks of error of every sort. And not only yourselves are safe, but all whom your thoughts rest upon are thereby benefited."

As we grow in understanding, we find that because God is changeless, infinite, and eternal good, divine protection is an eternal law. Good, which is one with God, is as eternal as God; while evil, not being of God, has no protection. Consequently it will destroy itself, and the supremacy and omnipresence of infinite good will be manifested. We are told in Psalms that "he that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." This "secret place" is the consciousness of good, the realization of the allness of God and the consequent nothingness of evil. As we dwell there, fear, poverty, sin, sorrow, disease, and accident are no longer in our thought or experience. We recognize our unity with God and "abide under the shadow of the Almighty."

Journey of the Wise Men

PAUL R. HOLDEN

THE experiences which befell the wise men on their journey from the East to Jerusalem, as related in the second chapter of Matthew, is of special interest to Christian Scientists, since they too pass through strikingly similar experiences on their way from sense to Soul. The Orient, where the wise men abode, was then the seat of all material learning, whence it has spread over all the earth. It is of interest to note that the wise men turned away from all this learning and the splendor of material sense and achievement. They turned their backs upon it, as it were, and set out to find the Christ-idea, that which was to reflect to the world spiritual light, and lead on spiritual progress.

We are usually quite content with that which fully satisfies us, and no longer look about for something in its stead. Wise men indeed were they to realize that merely human learning and human possessions, no matter how wonderful, can never really satisfy. We too, as we start out in our search for the priceless realities of Spirit, must begin like them by turning away in our thought from a material sense of life; from a belief in its claim to be that which is true or powerful or satisfying. Having believed for so long in this material sense of life, which Christ Jesus designated as "darkness," our perception of Spirit, Truth, is at first very faint, merely a star-gleam, as it were, in our "night of error," as Mrs. Eddy calls it in that wonderful first paragraph of the Preface to Science and Health. As the wise men faithfully followed the faint gleam of spiritual light which had dawned upon their consciousness, it led them on, nearer and nearer to that which they had started out to find and which they so longed to reach,—to that spiritual attainment which alone satisfies. To material sense they beheld a little babe, but their spiritual perception, which had grown fuller and deeper as they obediently followed the leadings of Truth, recognized in him, as Mrs. Eddy goes on to explain, "the human herald" of the Christ, the "light of the world."

Among the vicissitudes incident to the journey was an experience which is common to us all. The wise men met and were detained for a while by Herod. This king was, as we read, both wicked and powerful, and however unjust, his mandates were law to those over whom he ruled. Indeed his career seems to have made him a fitting symbol of all that is evil and fear inspiring. As the wise men were confronted by this apparently overwhelming embodiment of jealous pride, so we in our effort to follow the light of Truth find ourselves confronted by unjust and cruel material laws, discordant conditions, fears and trials, which seem overwhelmingly great and powerful to us. Nevertheless, if we depart from the material sense of things, we too shall again behold "the star." They could not see the star, the light of Truth, nor further follow its guidance, while their attention was fixed upon the darkness typified by Herod. Neither can we see the spiritual light which will destroy our sense of mental darkness with its fears and discords, so long as we stand listening to what error would say to us. Like the wise men, we must depart, turn away from error, if we would retain our vision of Truth.

The happiness of the wise men when they had left Herod we also may experience, and like them rejoice "with exceeding great joy" when consciousness is filled only with Truth and Love. And when we have "come into the house," when we have finally grown into a consciousness of the abiding presence, here and now, of Truth's immortal idea, the ever present Christ, we likewise will bring forth our treasures and consecrate them to its service.

Frankincense and myrrh symbolize that spirit of prayerful and sincere devotion which lays its all upon the altar of God. Even the succeeding steps in the journey of the wise men we must also take. Like them, when we have once discovered error to be error, we must not return to it. When once we have seen the truth, we can never go back to the old, false human sense about it. As the wise men "departed into their own country another way," so do we take up our lives right where the truth has been revealed to us, and again take up our problems, our duties, and perchance our trials, but in another spirit; and where once we would have met criticism perhaps with resentment, now we meet it with love. Where once under given conditions we gave place to fear or doubt or discouragement, now we face them bravely, knowing that since God, good, is ever with us, evil is powerless, unreal,—only a false mental picture about Life, a picture which we no longer believe in or consent to, since now we have found the Christ, Truth.

Wonderful indeed was Mrs. Eddy's understanding of the deep significance of this journey of the wise men, and wisely and clearly does she unfold it to us on pages 164 and 320 of "Miscellaneous Writings."

Giving

IRENE ELLIS POOLE

To those of us who sometimes feel hampered with the sense that we have nothing at all to give, Peter left a splendid example. When the lame man "whom they laid daily at the gate of the temple which is called Beautiful" asked alms of him, Peter did not say he was sorry that he had nothing to give him. Rather did he say, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." Then we are told that "immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God." What gift of gold could have meant so much to the lame man as this great healing word? It set him free physically, as free as any other man to earn his own living, and above all it must have given him a priceless sense of the presence and power of God.

As Christian Scientists we are never without something to give, any more than Peter was, for this same healing truth compasses all time and fills all space. If we are reflecting the divine Mind as we should, there will never be a time when we have not some helpful thought or cheering word to give to another. No matter in what form sin, sickness, or lack may confront us, we have the right to declare, mentally at

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least, that "the enslavement of man is not legitimate," and that "there is no power apart from God" (Science and Health, p. 228). Besides giving the right thought to every situation, let us be awake to what we have to share with others, if we only pass on our Christian Science literature. In our church work we have much besides money to give. There is a great need for us to give to others the proofs which have come to us that Christian Science does heal. If we realized what an opportunity we have to share our blessings with all mankind, there could never be a pause in our Wednesday evening meetings. We can never know how much the giving of one testimony may mean to some one else.

An experience proved to me that when the need is for financial support, the earnest desire to give will do much. One night a business meeting was called in our church edifice for the purpose of considering the needs of another Christian Science church then being built in our city. I went with the feeling that I had nothing but my presence to give in support of the meeting, but I left the church with a deep desire to do some kind of work which would enable me to give to this cause. My opportunities for work seemed very limited, but I tried to rise above this sense of limitation, knowing that if my desire to give was sincere, the way would be opened up; and an opportunity for work came to me almost immediately. I could not have planned work for myself which would have brought me so much pleasure in the doing. To me it was a beautiful proof of what Mrs. Eddy says on page 1 of Science and Health: "Desire is prayer; and no loss can occur from trusting God with our desires."

The desire to give is a sign of true awakening in a Christian Scientist, for our Master said: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Let us then be ever ready to say with Peter, "Such as I have give I thee."

More Love

INEZ KOCH

Often the cry rises from our hearts, "How shall I love more,—how shall I manifest the Love which is God?" This is a desire which comes especially to the student of Christian Science as he begins to grasp the importance of the great commandment of our Master: "That ye love one another; as I have loved you, that ye also love one another."

The human sense of love, with its doubts and fears and many fluctuations, is so inadequate to fulfil this demand that thought is naturally turned to seek a higher meaning. In John's gospel we find Jesus saying to his disciples, "Greater love hath no man than this, that a man lay down his life for his friends." It has been generally considered that this meant deeds of heroism in which one man lost his life for another. Although this may be the highest human concept of self-sacrifice, it is not so in Christian Science. It means something wholly joyous, something so beautiful that all sense of giving up is entirely forgotten in the realization of an unutterable love, such as only the knowledge of absolute Truth can give.

To understand the text in its more spiritual signification, it is necessary to study what Jesus meant by life. He taught that God is Life. Therefore it cannot be the Life which is God that we are to give up, but a false sense of life. What Christian Science means by a false sense of life is a material sense, for did not God, Spirit, make all that was made? What authority, then, has matter to claim for itself life? Is it not what Mrs. Eddy calls mortal mind which claims intelligence and life in that which has neither origin nor cause to support it?

How gladly we discard these false claimants for our true friends, the right ideas. When these are established in consciousness God is indeed with us, and since they emanate from and are based on their divine Principle, infinite Love, they can take part in nothing unlike Love. It is clear, then, that as false beliefs about life and substance are laid down for the true ideas of Life and Love, these become operative for good in all our activities and relations to mankind, with infinite blessings to all concerned. Thus Love is shown to be one with Truth or Principle, than which there is no greater, the God "who forgiveth all thine iniquities; who healeth all thy diseases."

Gratitude

ROBERT PARKINSON

Nothing could purchase the blessings and comfort which I have experienced since coming into Christian Science. I think one of the most wonderful things which has been revealed to me through its teachings is the power of thought, and that the importance of right thinking cannot be overestimated. In Proverbs we read, "In all thy ways acknowledge him [God], and he shall direct thy paths."

I would like to mention an experience with regard to getting my son into a bank, and to show what an important part Christian Science played in the matter. The boy had to present a certificate from the principal of the college, one from a doctor, and one from a clergyman. He did not, however, have one from the last, as we were not acquainted with one. The certificates from the schoolmaster and the doctor were sent to the local bank manager, but when he discovered that there was nothing from a clergyman, he telephoned to the schoolmaster and asked him the reason, in reply to which he was told that the boy was following the teachings of Christian Science. When the bank manager heard this, he told the schoolmaster that he was afraid it would be of no use to send in an application to the head office in London. The following morning he sent for me. I went up to the bank and had an interview with him, in the course of which he brought up the question of Christian Science, saying he felt sure it would be of no use to send in an application to headquarters; that he considered the following of Christian Science by my boy would debar him from taking the examination prior to receiving an appointment in the bank. When I asked him why, he said that Christian Scientists were looked upon as peculiar people. After about a half-hour's conversation, he concluded by remarking that unless my son could say that he was quite willing to give up Christian Science and would follow the teaching of another church instead, he felt it would be of no use to send in the application.

I gave my boy this message and said that he should decide for himself. In no way did I influence him. The following morning he told me that he felt he could not give up Christian Science, knowing what a help it had been to us for so many years. I replied that if the bank was his place, no obstacle could keep him from getting in. Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 379), "The real jurisdiction of the world is in Mind, controlling every effect and recognizing all causation as vested in divine Mind." The boy was interviewed by the local bank manager again, and after questions had been put to him similar to those which were put to me the previous day, he again said that he did not wish to give up Christian Science.

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The next day the bank manager sent for me, and after a short interview asked what was to be done. I requested him to send in the application to the head office, and to state that my boy was an adherent of Christian Science. He decided to do so, but at the same time doubted its acceptance. After my last interview, I called upon a Christian Science practitioner and related the matter to her. She kindly offered to help me to realize the truth about the whole affair, and not once did I fear or doubt the result. The following week a communication from the local bank manager was received, notifying me that my son's application had been accepted by the directors at the head office, and that he had to be ready to take an examination in London shortly afterward. The examination at which he sat was held in 1913. At the end of the following week another communication was received, stating that my son had passed, and that he was to take up duties immediately at a seaside resort on the east coast. This was to us a beautiful demonstration of the omnipresence of divine Mind, and showed me that absolute reliance on God brings success.

The following experience may be of help to some who are young in Science. It is with regard to the importance of doing one's own work when we understand the teachings of Christian Science sufficiently. After having been in Science a little while, there may be a tendency with some to get slack, and when inharmonious conditions present themselves, instead of tackling them, they are likely to seek the help of a practitioner. My experience was as follows: I had been quite deaf in one ear for over a year, and could not understand the reason for such a condition. While it did not inconvenience me much, it was very noticeable when serving in my business. At last I decided to go for help, and had several treatments from a practitioner, but without any apparent result. A week or so later I sat down one evening after returning from business and tried to find out the reason why my hearing did not respond to the treatment. It then dawned upon me that this was my own work; that I had been mentally lazy. I therefore commenced doing my duty by becoming active in the truth, with the result that my hearing became quite clear on the second day. This was four years ago, and I am thankful to say that there has never been any further trouble experienced in this respect.

In conclusion I would say that the word "gratitude" in its highest significance best conveys my appreciation of the blessings Christian Science has brought into my life.



[Written for the *Sentinel*]

It Is Well with the Child

MYRTLE B. S. JACKSON

I know not where my loved one may be lying.
In field or forest, or by town or sea,
Whether on earth or in the gray clouds flying—
I only know he cannot come to me.
But looking upward through the night of weeping
I hear a voice call like a silver bell:
"Love's stars are out, and God His watch is keeping.—
All's well! All's well!"

I know not what the future may be sending,
What little store of wisdom, wealth, or rest:
So long to wait, the strife so never-ending,
Wrong so enflamed, and right so sorely pressed.
But looking onward through the night of sorrow,
Still rings the music like a silver bell:
"Love's stars are out; God governs the tomorrow.—
All's well! All's well!"

Selected Articles

[John L. Rendall in *Clinton* (Iowa) *Herald*]

Our critic again takes occasion gratuitously to attack and misrepresent the teaching of Christian Science. Christian Scientists are not worshipers of Mrs. Eddy, but of the one living and true God. They respect and esteem Mrs. Eddy for her wonderful gift to humanity in "Science and Health with Key to the Scriptures." It was, however, her constant effort to turn thought away from her personality to the living Principle which her writings reveal.

The Christian Science church has been established in each and every community on the basis of actual results in the overcoming of sin and sickness and in the betterment of all conditions among those who have embraced its teachings. That it differs from orthodox theology in many respects is true, and, from the standpoint of Christian Scientists, therein is its value. It does not, however, differ from any of the fundamentals of Christianity as taught by Christ Jesus and his disciples. It recognizes God as the one infinite creator, Christ as the divine idea of God, and man as God's image and likeness, as the Bible affirms, and it emphasizes the absolute necessity for righteousness.

The critic's statement to the effect that Christian Scientists say there is no resurrection is simply part of his general misconception of the subject. The resurrection is referred to twenty-two times in Science and Health, and on page 317 we read as follows: "Our Lord and Master presented himself to his disciples after his resurrection from the grave, as the self-same Jesus whom they had loved before the tragedy on Calvary." This is a very positive and definite statement as to the Christian Science attitude in this respect.

Christian Science as a religious teaching is progressive and constructive. Its adherents attend strictly to their own business and are endeavoring to build up the cause of Christ in their own way and without interference with any one else, and certainly without the attempt to tear down the religious beliefs of another. There is one proof of the value and utility of Christian Science which is incontestable, namely, the proof given by Jesus: "By their fruits ye shall know them."

[Ezra W. Palmer in *The Star-Journal*, Pueblo, Col.]

Objection is made by our critic because Mrs. Eddy was the Discoverer and Founder of Christian Science. Through study of the Bible, through prayer, reason, and revelation, the truths of Christian Science were made clear to her. In a time of need it became clearly evident to her that current religious doctrines were unavailing to do the works the Master commanded his followers to do. She therefore retired from society and studied the Bible until the divine mode of healing the sick and sinning employed by Jesus, the prophets, and the apostles, was revealed to her. This she gave to the world under the name of Christian Science. That her interpretation of the Bible is correct is proved by the results which have followed.

Mrs. Eddy made no attempt to confine her writings and teachings within the bounds of scholastic and traditional theology. To do so would have defeated her life-purpose, which was to bring to this world the healing power of Christ Jesus which for centuries had been explained away and ignored by this same scholastic theology. However, to assume that the teachings of Christian Science are at complete variance with great religious thinkers of all ages is a mistake, since all genuine seekers after God have seen more or less clearly the omnipotence of God and what it means, even if

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they have not grasped it sufficiently to make it available in healing the sick through spiritual understanding, as Mrs. Eddy has done for the modern world.

"The man in the street" would hardly expect a Christian minister to argue that a religion was wrong because it does not conform to "the accepted philosophies of this and past ages." And yet this critic gravely advances this proposition against Christian Science. Seriously, now, would this critic expect a religion based on the Bible to be based on anything else but the Bible or to conform to any teaching but that of the Bible? Christian Science is based on the Bible. If the philosophies of this and other ages interpret and support the teachings and proof of Jesus and the apostles, well and good; if not, this lack is merely an evidence that philosophies based on human reason do not attain to that spiritual insight which alone gives true and lasting views of God and His universe. In Science and Health (p. 126) Mrs. Eddy says: "I have set forth Christian Science and its application to the treatment of disease just as I have discovered them. I have demonstrated through Mind the effects of Truth on the health, longevity, and morals of men; and I have found nothing in ancient or in modern systems on which to found my own, except the teachings and demonstrations of our great Master and the lives of prophets and apostles. The Bible has been my only authority."

The gentleman next complains that Christian Science teaching is in contradiction of the laws of hygiene. The critic is reminded that Jesus gave no approval of the so-called laws of hygiene which this critic deems so important. Laws of hygiene are merely human, mortal opinions, fluctuating and unstable as the wind. What yesterday was hygienic is today unimportant, and the hygienic laws of today may be cast aside tomorrow. Jesus warned his disciples against the systems of his time, which merely cleaned the outside of the platter. He insisted that the cleansing of thought was the essential thing.

Christian Science teaches with Jesus that purity of thought is vital. This gained, the body and the environment will be kept in order, pure and clean. Christian Science is in "direct contradiction of the accepted science of the day," declares this critic, and puts this forward as evidence that Christian Science is non-Christian. Material or physical science is what this critic evidently refers to. Would he be willing to test his own religious convictions by the converse of this statement,—that they are true only so far as they harmonize with physical science? Physical science starts primarily with the world as presented by the physical senses. Christianity as Jesus presented it transcends the mortal and physical and deals with the divine. St. Paul presented this distinction clearly when he said, "The things which are seen are temporal; but the things which are not seen are eternal."

Our critic, however, is greatly mistaken when he infers that the conclusions of natural scientists are opposed to the teachings of Christian Science. Christian Science teaches that matter is not the creation of Spirit, but is "the subjective state of what is termed by the author *mortal mind*" (Science and Health, p. 114). Arthur J. Balfour, former prime minister of England, at the London Congress of Natural Scientists of Great Britain, is reported to have said, "The material sciences are now explaining matter by explaining it away." John Fiske said, "All the qualities of matter are what the mind makes them, and have no existence as such apart from the mind." Huxley wrote: "After all, what do we know of this terrible matter except as a name for the unknown causes of states of our own consciousness." Other eminent physical scientists could be quoted, but the above quotations are sufficient to show the support given Mrs. Eddy's views by modern scientific thought.

Complaint is next made because Science and Health calls attention to the use in Genesis of the terms Elohim and Jehovah, and the critic declares that this proves that Mrs. Eddy is "in accord with rationalistic infidelity." The terms Elohim and "Lord God" were introduced by the writer of Genesis, not by Mrs. Eddy. What Mrs. Eddy did was to make clear that the term Elohim gave a clearer concept of God than the term Lord God or Jehovah, the latter being used to present an anthropomorphic concept of Deity. According to the first chapter of Genesis, Elohim created man spiritually; according to the second chapter, man was created out of the dust of the ground. The critic's contention is evidently not with Science and Health, but with the writer of the book of Genesis.

In his attempt to make God the author of material, mortal man, the critic commits himself to the proposition that God created man both spiritually and materially. This of course makes God the author of the material universe, and therefore responsible for all evil, sin, pestilence, poverty, sorrow, and death. But Habakkuk declared that God is "of purer eyes than to behold evil," and cannot "look on iniquity." Paul said, "Flesh and blood cannot inherit the kingdom of God;" and Jesus declared, "It is the spirit that quickeneth; the flesh profiteth nothing." Christian Science teaches that God is Love, as St. John declared. His creation is spiritual, like Himself; therefore He is not the author of mortal man, of sin, sickness, and death.

✧

[W. D. Kilpatrick in *Alma* (Mich.) *Record*]

The *Record* reports some unkind criticisms against Christian Science by an evangelist holding services in your city. Christian Science is based exclusively on the Bible, and the followers of this religion are undoubtedly as close Bible students as it would be possible to find among the followers of any religion. Christian Science is in strict accord with the spiritual import of the Scriptures at every point, and through its beneficent teachings vast multitudes have come to love the Bible as one of their dearest friends. Just why a minister of the gospel would deem it his duty to attack a religion which has saved so many people from the bonds of sin and sickness it is difficult to understand.

Christian Science has encircled the globe with its "good tidings of great joy," and has experienced a growth unequaled in religious history. Its adherents comprise all classes of people, from the high government official to the lowliest laborer, and all are devoutly grateful for this truth which has opened to them the Bible and given them just cause for rejoicing in a demonstrable understanding of the teachings of the Master. To a student of the Bible there is little question that from beginning to end its purport is to outline to mankind the divine Principle of existence, in demonstration whereof we are freed not only from sin but from all the besetting ills of the flesh.

The Scriptures throughout give us instances of the healing of sickness as a result of the understanding of this divine Principle of existence, and the crowning work of the Master's career was his complete overcoming of "the world, the flesh, and the devil." He not only healed the sick and the sinner, but taught that we should do likewise. Hear his words: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do;" also, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not

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hurt them; they shall lay hands on the sick, and they shall recover." Christian Scientists believe that Jesus meant just what he said, and the early Christian church was noted for the healing of the sick for several centuries after his death. This healing work was continued as a part of the religion of the early church until materialism crept in and blinded men to the truths of Spirit.

✧

[Carl E. Herring in *Beatrice* (Neb.) *Sun*]

The writer does not for a moment think that our clerical critic and others who are following the evangelistic calling are wilfully misrepresenting Christian Science, but rather that their utterances and illustrations arise from ignorance as to the teachings of Christian Science; and if this be true, this ignorance extends to a failure to grasp the message left by Jesus of Nazareth. Surely no one can read the story of blind Bartimæus, the healing of the centurion's servant, Jairus' daughter, those sick with the palsy, the lepers, the blind, and the deaf, and attuned to the divine message read the Master's promise, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father," and then make light of a great body of devout, sincere people who are earnestly endeavoring to obey the Master's command to "heal the sick, cleanse the lepers, raise the dead, cast out devils," and thus claim the promises, "These signs shall follow them that believe; In my name shall they cast out devils; . . . they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover;" "If a man keep my saying, he shall never see death."

Now there is a great body of people who do not believe that Jesus healed the sick, and of course they do not believe that he commanded his followers in all ages to heal the sick. They sometimes even go so far as to ridicule Jesus and his disciples, although generally this class is tolerant and charitable of others' belief.

But our critic does believe that Jesus healed the sick and that he commanded us to heal the sick, and therefore his criticisms relate back to their primal source, namely, to the works of Jesus, for it was Jesus himself who sent this word to John by the men who had brought his message, "Go . . . tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised."

Christian Scientists have no desire to interfere with any one else's religion, for as the critic says, there are plenty of sick to be healed who are coming into Science,—those sick in body, sick of heart, sick of the teaching which is offering promises of a vague heaven somewhere in the ethereal space, and of a literal, burning hell-fire, while in fact they need surcease from sorrow here and now, and a heaven which has its foundation in man's consciousness of the eternality of the divine order, governed absolutely by the one eternal Principle.

✧

[Ralph W. Everett in *Tulsa* (Okla.) *World*]

In a recent editorial Christian Science is spoken of in such a way as to lead one to believe that to practise Christian Science is to use will-power. Mrs. Eddy's teaching on this subject, as found in her book "Science and Health with Key to the Scriptures" (p. 490), is as follows: "Will-power is but a product of belief, and this belief commits depredations on harmony. Human will is an animal propensity, not a faculty of Soul. Hence it cannot govern man aright. Christian Science reveals Truth and Love as the motive-powers of man. Will—blind, stubborn, and headlong—cooperates with appetite and passion. From this cooperation arises its evil. From this also comes its powerlessness, since all power belongs to God, good." Man is the image and likeness of God; therefore he must express the qualities of his creator. "God is a Spirit," consequently His image and likeness must express spiritual not material qualities.

Instead, then, of lulling into a self-satisfied condition, Christian Science arouses its students to a more active realization of the necessity of overcoming mortal mind, as Mrs. Eddy has termed it, or the carnal mind to which Paul referred when he said, "For to be carnally minded is death; but to be spiritually minded is life and peace." The study of Christian Science brings one to the realization of the possibility and the desire to reach that state of perfection here and now which men have hoped for in a future world salvation. This can be reached only by putting off the old man, which is purely the product of human will, and putting on the new, in having the Mind "which was also in Christ Jesus."

It is mortal mind, or human will, that has lulled men into a state of seeming contentment, for the reason that no means of escape from its results was known. Christian Science presents the way of escape from these conditions, and awakens man to his real spiritual being, thus showing him that he cannot be content with less than the highest expression of right activity,—the activity of the divine Mind.

✧

[Robert S. Ross in *Brooklyn* (N. Y.) *Eagle*]

When Jesus made his triumphal entry into Jerusalem the populace gladly acclaimed him as the longed for spiritual deliverer. The priesthood, however, and others in authority opposed him, charging that he stirred up the people. Failing to discredit him, they then accused him of desecrating the Sabbath when he healed a man of a physical deformity. Still unable to accomplish their evil purpose, they charged him with having a devil; finally they crucified him.

Jesus incurred the hostility of his enemies, surely not because he was a menace to the morals and health of the community, but because he came preaching that which was contrary to the beliefs and practices of entrenched religious and medical systems. A clearer understanding of the truth of being would mean the mental and physical freedom of the people through individual demonstration, but this the rulers did not want. They had been so accustomed to order the lives of others that they would resist to the very limit anything that threatened to lessen their time-honored control.

Thus it will be seen that history repeats itself. Pioneers of progress in all ages have been misrepresented and abused for truth's sake. But opponents, individually and collectively, who thoughtlessly or deliberately attack the truth, instead of dethroning the true idea or impeding its onward march, merely kick against the pricks of freedom and progress. The steady and irresistible advance of the race out of darkness into light furnishes abundant proof of this. Resistance to truth is futile.

Thus our critic, whose sermon was recently reported in the *Eagle*, can attack Christian Science by referring to it as "darkness" and classifying it with more or less discredited systems; but this in no wise logically disposes of the subject to his audiences, nor satisfactorily explains to them what there is in Christian Science that enables its students, with the help of the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, to destroy sin and sickness in every form. Christian Scientists may be pardoned for believing that they are more consistent than some of the Christian critics if they can heal the sick and their critics cannot, especially since Jesus declared that healing was one of the "signs" that would follow them that understand his teachings.

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Editorial

"In sacred confidence"

It is well understood by most persons that there is a confidential relationship established between lawyer and client, physician and patient, clergyman and parishioner, which precludes the lawyer, physician, or clergyman from disclosing to other persons the information communicated to him in the course of this relationship. In fact the law so regards the confidential nature of such information as not only to free the person receiving it from the necessity of disclosing it, but also positively to forbid him to disclose it, even on the witness-stand. Both the reasonableness of this provision for safeguarding such confidential relations, and the necessity for its establishment and enforcement, are so apparent to thinking persons that they never question its propriety. Without such assurance it would be impossible to expect that persons in distress would be willing to talk freely to those of whom they naturally should seek advice and assistance.

In the very nature of things the relationship which is established between a Christian Science practitioner and his patients becomes of the same character and necessitates the same confidence as that which exists between the lawyer and his client, the physician and his patient, the clergyman and his parishioner, and it is because of this confidential relationship that practitioners should be especially careful in their conversation, even though the communications made to them may not be under the same protection of the law as are those made to the professional men referred to. We do, however, hear of practitioners who are careless in this regard, and it is because of this that we call attention to the by-law on this subject in the Church Manual.

We also hear of practitioners who think it necessary on taking a case for treatment to require the patient to lay bare his whole life history and confess all the sins he has ever committed, whether these sins be quite recent or far in the past; repented of and turned away from, or unrepented and continued in. Just why this is done, no one seems able to say, but that such is the practice of some practitioners appears to be quite well known. It is no wonder therefore that in the course of time those who have accumulated so much in the way of information about the personal affairs of others should find themselves unable to keep this information from bursting forth and being blown to the four winds, notwithstanding the very definite wording and unmistakable meaning of the first paragraph of Section 22 of Article VIII of the by-laws of The Mother Church. This paragraph reads as follows:—

"Members of this Church shall hold in sacred confidence all private communications made to them by their patients; also such information as may come to them by reason of their relation of practitioner to patient. A failure to do this shall subject the offender to Church discipline."

Even if there were no by-law covering this point, it would seem that love for the "golden rule," and the innate good taste which governs most of us, should keep us from making a misstep of this kind. There is, moreover, no precedent, either Scriptural or otherwise, which in the first place sanctions or authorizes an unwarranted and uncalled for intrusion into the personal history of a patient,—an endeavor to impute some offense of the moral law as the occasion for every case of physical discord. It is well to remember the Master's rebuke when the disciples sought to place the responsibility for the man blind from his birth by attributing sin either to him or his parents. Neither had sinned, the Master declared, but here was an opportunity to make manifest the power of God; and without further ado the loving, compassionate Saviour opened the eyes of the blind.

"Out of the abundance of the heart the mouth speaketh," and the poor suffering heart will as a rule voluntarily reveal all that the truly wise practitioner needs to know in order rightly to bring to bear upon the case the omnipotence and omnipresence of divine Love, which heals sickness and sin by one and the same process. On page 365 of Science and Health is this admonition: "If the Scientist has enough Christly affection to win his own pardon, and such commendation as the Magdalen gained from Jesus, then he is Christian enough to practise scientifically and deal with his patients compassionately." Let the practitioner first measure himself by this standard, and he will find in the work for his patient that, as Mrs. Eddy goes on to say, "the result will correspond with the spiritual intent."

Archibald McLellan.

Wherewithal Shall We Be Fed?

Many of those who seek relief from suffering through Christian Science find that the understanding of Truth transforms human experience, makes all things new. There are none who would object to this change if it meant that nothing which is valued by the human sense was to be given up, but they soon learn that thought must be detached from the material, which is so real to mortals, in order to lay hold upon the imperishable things of God's kingdom. If Christ Jesus laid emphasis upon one thing more than another, it was that we must cease to think about materiality and give ourselves unreservedly to the realization and demonstration of the spiritual. This does not however mean that humanity's needs will be unprovided for in the transitional period, for we are told on page 442 of Science and Health that "Christ, Truth, gives mortals temporary food and clothing until the material, transformed with the ideal, disappears, and man is clothed and fed spiritually."

The present age has witnessed a gigantic struggle on the part of men and nations to grasp and hold more of the material than was ever before laid hold of by mortals, and with some measure of success if we take into account the colossal fortunes which have been accumulated. It cannot be denied, moreover, that this struggle to gain material wealth has brought some remarkable results, in the way of mental development, which were worthy of a better cause than the mere acquisition of perishable things. But the question remains, To what extent is the individual really benefited by his efforts, to say nothing of mankind as a whole? If one has bravely striven to ameliorate mortal wretchedness and to establish justice and judgment in the earth by being himself just, and has succeeded in the face of adverse conditions, he is truly a great man and is worthy of all the good that may come to him, including the lands and houses of which the great Nazarene Prophet spoke. It is however likely that he will have to take with them the persecutions which come to all who have the courage to assail entrenched wrong and stand by the demands of divine Principle, and it takes more than a moral weakling or a mere self-seeker to maintain a position like this.

We cannot too often remind ourselves of the Master's clear and unequivocal teaching with respect to the best way of meeting our human needs. He certainly did not say we should ignore them, as some mistakenly suppose, probably from a superficial reading of his counsel to take no thought as to what we should eat, drink, or "put on." He did not deny that these things were needed by humanity, but he pointed in unmistakable terms to the only sure way of gain-

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ing the good we desire. Jesus insisted that our thought-taking along material lines is not only needless but wrong, inasmuch as it directs attention away from the divine purpose and potency and closes the door upon the Father's abundant supply for all His children.

Students of Christian Science soon learn that it is well-nigh impossible to heal the sick who refuse to lift thought above the body and material means of cure, but in dispelling the illusion of lack the same logic is not so readily applied. In the case of the sick, spiritual freedom means health, and in the case of poverty this is no less true. In both cases thought must be lifted from mortal conditions into close acquaintance with our heavenly Father, who requires not earthly toil to supply His children's needs. The Father works, however, so Jesus said, and the demand is that we work with one end in view, namely, to give first place in all our thought and activity to "the kingdom of God, and his righteousness."

The thought which seeks "first" material food gains nothing; that which seeks, finds, and demonstrates spiritual reality has all things, enough and to spare; for the one who feeds upon the living bread gains strength daily to wrestle with mortal wrong and prove it powerless. Our Leader's words, "May thought soar" (The First Church of Christ, Scientist, and Miscellany, p. 131), should inspire us to rise above the material and find in divine Love all we can ask or desire.

ANNIE M. KNOTT.

"Our refuge and strength"

On page 366 of Science and Health Mrs. Eddy has written: "The Christian Scientist will be calm in the presence of both sin and disease, knowing, as he does, that Life is God and God is All." Just now the world is filled with deeply troubled hearts. No thoughtful man in any land can remain unmoved by the vastness of the issues which the present world catastrophe has precipitated, and that for the entire human race. Moreover, he can but be impressed by the manifest moral and spiritual unpreparedness of organized Christian sentiment to cope with the situation, and he will thus be brought face to face with the tremendously serious question, What is the call of God to me at this juncture?

In the presence of war's threatened extermination of states and peoples, and most serious disaster to all mankind, we do well to turn to the pages of "the Book of books" and read again, in the seventeenth chapter of I Samuel, a story which has ever been regarded as one of the finest epics of literature, and which as spiritually interpreted in Christian Science cannot fail to bring us the wisdom and inspiration, the confidence, courage, and repose we so greatly need. Now as in David's time reliance upon assertive militarism threatens the peace of all, and the sense of human weakness makes men "sore afraid." So too now as then safety hangs upon the apprehension of the truth of being, the active presence and availability of Him who is "our refuge and strength."

Now as then, however, sad to say, preparedness for the assault of evil is thought of by the great majority, even of religious people, "the children of Israel," only in terms of physical force. The inquiry is, How many mighty men have we to meet this Goliath? What of our armor and equipment, our armies and engines of war? Hence now as then we need to remind ourselves hourly of this significant word of Truth: "Not by might, nor by power, but by my spirit, saith the Lord of hosts," that we may understand and yield ourselves to divine law, the government of God, so that we may be able calmly and knowingly to declare, with the son of Jesse, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God . . . whom thou hast defied." Our readiness for the struggle with error is always measured by the clearness of our apprehension that safety lies in our reliance upon spiritual truth, the word of God.

While the many are unwilling, because unprepared, to entertain and act upon a higher confidence, and therefore naturally look to their material munitions (and this attitude is in large part the logical outcome of an educated sense for which they are not responsible), the spiritually discerning will perceive the true nature of the issue and rejoice in the modest but mighty appearing of the divine idea, the David of true deliverance, demonstrably efficient faith in God. The sword of Saul will again be proffered, yes, urged in solemn conclave of authorities, upon the spiritually relying; and yet what Christian believer can question that the final vanquishment of the enemy hinges upon Israel's devotion to the demonstration of the sovereignty of Truth, expressed in human affairs.

In this exigency, therefore, as in every other, the mandate of God to you and me is clear,—"Ye shall know the truth." False self-estimate is ever insisting upon our incapacity, but conscious adherence to the ever present Christ converts the simple shepherds of human sense into veritable St. Michaels of spiritual power. Spiritual understanding had not been counted upon by Goliath, nor by Saul and his trembling cohorts; all the same it was the determining factor in the terrifying problem of their day, even as it must be in that of ours. To anxious, troubled hearts in many lands Christian Science is bringing the deeper, richer, and more practical significance of these words of the youth who so valiantly and successfully met his Goliath in the valley of Elah: "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."

JOHN B. WILLIS.

A New Concordance

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

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1,103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health.

The publisher is now ready to receive orders, and shipments will be made as promptly as possible. Single copy, $6.00; in lots of six or more to one address, each $5.50.

Address Allison V. Stewart, Falmouth and St. Paul Streets, Boston, Massachusetts.

Among the Churches

Current Notes

BERKELEY, CAL.—Having outgrown its present location at Athens Hall, 2740 College Avenue, Third Church of Christ, Scientist, will hold services in the Twentieth Century Club House, 2716 Derby Street, beginning next Sunday [Oct. 3]. The church was organized last December, and Athens Hall, with a seating capacity of three hundred, was secured for the services. The Twentieth Century Club House will accommodate six hundred people.

Second Church of Christ, Scientist, was organized less than two years ago, holding services the first year at the Hillside Club. Last January, when it was necessary to secure larger quarters, the High School auditorium, seating twelve hundred, was leased, and the lease has been renewed for 1916.

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First Church of Christ, Scientist, occupies one of the finest church structures in the city, costing sixty thousand dollars, at the corner of Dwight Way and Bowditch Street. The organization of Second and Third Churches was made necessary by the large congregations at First Church.

Both Second and Third Churches plan to erect church edifices in the future, although no immediate plans for building have been made.—*Berkeley Gazette.*

SPRINGFIELD, MASS.—A new edifice for First Church of Christ, Scientist, of this city, is to be erected at the corner of State and Orleans Streets and will rank among the large churches of this denomination throughout the country. The auditorium is planned to seat twelve hundred comfortably, and the Sunday school room to accommodate eight hundred children. The church plans to build immediately the basement or Sunday school portion of the new edifice, with a seating capacity of eight hundred, and it will be used for regular church services until the main auditorium is completed. It is estimated that the completed structure will cost about one hundred thousand dollars; the part to be constructed at present, about forty thousand dollars.

Although the building project has long been under consideration, it took more definite form last August, when the Christian Science Society, organized in October, 1912, and set off from the church by vote of that body, voted to disband and reunite as individuals with the older church. Shortly afterward a building committee of ten members was appointed to take up the task and forward it.—*Springfield Union.*

The Lectures

Kingston, N. Y.

Dr. Francis J. Fluno lectured on Christian Science before a large audience at Kingston Opera House. Judge Jenkins in introducing the lecturer said in part:—

Jesus said, "Ye shall know the truth, and the truth shall make you free." Free from what? Fear, envy, jealousy, hatred, and pain. To sum it all up in one phrase, free from the bondage of sin. "What is truth?" Pilate asked, and would not wait for an answer. We who are not professedly Christian Scientists have observed the body of men and women who seem to be free from the ordinary vicissitudes of life, notwithstanding they are living under circumstances that we would deem adverse, and notwithstanding they are suffering from what we call afflictions. They seem to be able to rise above the clouds and the smoke of battle to a place of clear vision, where they preserve their serenity while others are confused. They tell us they can do these things because they are free, and the reason they are free is that they know the truth. Then we ask with Pilate, "What is truth?" but unlike Pilate we remain for an answer, which will be given this afternoon by the lecturer.—*Kingston Express.*

Geneva, Ohio

A good-sized audience heard William R. Rathvon speak at the Armory on the teachings of Christian Science. The lecturer was introduced by Glenn C. Webster, president of the Chamber of Commerce, who said in part:—

Although I am not a member of the Christian Science church, I am, and always have been, an earnest seeker after truth, and interested in progress along any line. For that reason I am interested in Christian Science, because it has been demonstrated to me that there is a vital Principle which, if rightly understood and applied to the problems of human life, offers a solution for them. Regardless of the profession or the particular creed or denomination to which he subscribes, every man is looking for happiness,—seeking relief from some discordant condition in his life. Having been thoroughly convinced that Christian Science offers such relief to the world, I am glad to have the opportunity of introducing one who will, I know, if we are fair and open-minded, convince us that Christian Science is a religion of love, that it can be put to practical use every day, in every walk of life, and that it does offer to the world health, hope, and happiness.—*Geneva Free Press-Times.*

San Francisco, Cal.

Bicknell Young delivered a lecture on Christian Science in Dreamland Rink to an audience that filled this large building to overflowing. The lecture was given under the auspices of Fifth Church of Christ, Scientist, and Mrs. Gertrude S. Slocum, second reader, introduced the speaker as follows:—

All men desire good, and they have persistently sought this good outside of themselves—in the pursuit of material things—ever since Eve yielded to the voice of the serpent and thought to find health, wisdom, and happiness through eating the forbidden fruit of the tree of material knowledge. Through literature and art this elusive pursuit is interminably depicted—men and women struggling toward this El Dorado of satisfaction in materiality, only to find that material good once grasped, the satisfaction so earnestly desired and painfully sought disappears through opened portals, whither they are unable to follow.

Weary humanity is slowly awakening from its illusion and turning to find out if there is not another road by which it may obtain this longed for good. There is such a way. Two thousand years ago Jesus the Christ taught and demonstrated the way to health, happiness, holiness, and peace. In our day another, a woman of our own land, Mrs. Eddy, has given us the Science of this way to good,—Christian Science, "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony," as she herself defines this way of Life on page 1 of "Rudimental Divine Science."—*San Francisco Examiner.*

Exeter, Neb.

A lecture on Christian Science was delivered by Prof. Hermann S. Hering at the Auditorium. He was introduced by Supervisor D. Songster as follows:—

I am not a member of the Christian Science organization, but I cannot help being attracted by the high class of intellectual people in all communities who compose this organization. Whatever may be our prejudice or indifference, we must admit that Mrs. Eddy, who founded the organization, was the most remarkable woman of modern times. Whether we are Christian Scientists or not, we all believe in the brotherhood of man and the fatherhood of God. We are all striving for the same object in life,—health, happiness, and prosperity.—*Fillmore County News.*

New York, N. Y.

When introducing William D. McCrackan, who lectured on Christian Science for First Church of Christ, Scientist, Campbell MacCulloch, first reader, said:—

In the history of the last twenty centuries two great parallel events stand forth prominently as remarkable evidences of the power of Truth to overcome the dislike of man-

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kind for change, that state of the human consciousness which has come to be known as the closed mind. These two events were the spread of Christianity in the first century and the speedy acceptance of Christian Science in the nineteenth and twentieth centuries. Both movements were unlike anything that had ever gone before, for both made their appeal to the closed mind in the only way in which such an appeal can be made successfully; that is, by evidential proof. When Jesus was questioned as to his claim to the Messiahship, he referred his questioners to the healing works he had done. When Christian Science preaches its gospel, it stands ready to substantiate every statement with the offer of demonstrable proof. In a word, it practises what it preaches, and usually furnishes the practice first.

Early Christianity made its way into every quarter of the then cultured world. Today Christian Science has penetrated into almost every country of the civilized globe, and is daily driving home the vitalizing truth that the solvent for all evil is to be found in a practical, working understanding of God, an understanding that not alone heals all diseases, but eliminates all the discords which enter into human experience.—*Correspondence.*

Lectures to be Delivered

CALIFORNIA—Oakland (Seventh Church): Dr. Francis J. Fluno, Church Edifice, Harrison Boulevard, between Twenty-third and Twenty-fourth Streets, 8 p.m., Dec. 20 and 21.

CONNECTICUT—Danbury: Frank Bell, Odd Fellows Building, 18 West Street, 8 p.m., Dec. 21.

GEORGIA—Columbus: Clarence W. Chadwick, Dec. 16.

IDAHO—Boise: Prof. Hermann S. Hering, Pinney Theater, 3 p.m., Dec. 19.

Pocatello: Prof. Hermann S. Hering, Methodist Church, 8 p.m., Dec. 21.

ILLINOIS—Bloomington: Jacob S. Shield, Irvin Theater, 3 p.m., Dec. 19.

Chicago Heights: Charles I. Ohrenstein, Masonic Temple, 8 p.m., Dec. 20.

De Kalb: George Shaw Cook, Church Edifice, Third and Oak Streets, 8 p.m., Dec. 20.

Paris: Willis F. Gross, Shoaff's Opera House, 8:15 p.m., Dec. 20.

Springfield: Charles I. Ohrenstein, First Christian Church, Sixth and Cook Streets, 8 p.m., Dec. 21.

INDIANA—Bloomington: Willis F. Gross, Crescent Theater, North College Avenue, Dec. 21.

Elkhart: Virgil O. Strickler, Bucklen Opera House, 3:15 p.m., Dec. 19.

IOWA—Anamosa: Clarence W. Chadwick, Opera House, 8 p.m., Dec. 21.

Humboldt: Willis F. Gross, Church Edifice, 8 p.m., Dec. 17.

Perry: Clarence W. Chadwick, Grand Opera House, 3:30 p.m., Dec. 19.

MARYLAND—Baltimore (First and Second Churches): Frank Bell, Lyric Theater, Mt. Royal Plaza, 3:30 p.m., Dec. 19.

MASSACHUSETTS—Cambridge (Society of Harvard University): Bliss Knapp, Emerson Hall, 4:30 p.m., Dec. 20. (Open only to members of the University.)

Framingham: Bliss Knapp, Gorman Theater, 3 p.m., Dec. 19.

Melrose: Bliss Knapp, Memorial Hall, 7:30 p.m., Dec. 19.

Merrimac (auspices Amesbury): Bliss Knapp, Sargent Hall, 8 p.m., Dec. 17.

MICHIGAN—Alma: Hon. Clarence A. Buskirk, Wright Opera House, 3 p.m., Dec. 19.

Bellevue: Hon. Clarence A. Buskirk, Baptist Church, 8 p.m., Dec. 23.

Paw Paw: Hon. Clarence A. Buskirk, Colonial Theater, 8 p.m., Dec. 21.

MINNESOTA—Albert Lea: George Shaw Cook, Church Edifice, Adams Avenue and Clark Street, 8 p.m., Dec. 23.

Fairmont: Willis F. Gross, Church Edifice, 222 East Blue Earth Avenue, 3:30 p.m., Dec. 19.

MISSOURI—St. Louis (First Church): Prof. Hermann S. Hering, Church Edifice, Kingshighway and Westminster Place, Friday evening, Dec. 10, and Columbia Theater, Saturday noon, Dec. 11.

MONTANA—Anaconda (First Church): Prof. Hermann S. Hering, Margaret Theater, 9 p.m., Dec. 20.

NEBRASKA—Hastings: George Shaw Cook, Kerr Opera House, 8:30 p.m., Dec. 16.

NEW JERSEY—Cranford: William D. McCrackan, Church Edifice, Springfield Avenue and Milne Street, 8:15 p.m., Dec. 20.

Dover: William D. McCrackan, Play House Theater, 8:15 p.m., Dec. 19.

Hoboken: Frank Bell, Auditorium Public School No. 1, 8:15 p.m., Dec. 20.

Newark (First Church): Charles I. Ohrenstein, Shubert Theater, 568 Broad Street, 3:30 p.m., Dec. 19.

Orange: William D. McCrackan, Central School Auditorium, 8 p.m., Dec. 21.

NEW MEXICO—Artesia: Hon. Clarence A. Buskirk, Carrington College, 8 p.m., Dec. 14.

NEW YORK—New Rochelle: William D. McCrackan, Loew's Theater, Main Street, 3 p.m., Dec. 19.

Fort Edward: William D. McCrackan, Methodist Episcopal Church, 8 p.m., Dec. 23.

OHIO—Cleveland and Lakewood (community lectures), Virgil O. Strickler:

Cleveland, Third Church, West Twenty-fifth and Mapledale Avenue, 8 p.m., Dec. 18 and 20; Fifth Church, Franklin Avenue and West Fifty-eighth Street, 8 p.m., Dec. 21 and 23.

Lakewood, First Church, Detroit Avenue at Arthur Avenue, 8 p.m., Dec. 16 and 17.

OKLAHOMA—Ardmore: Bicknell Young, High School Auditorium, 8 p.m., Dec. 21.

Muskogee: George Shaw Cook, Hinton Theater, 8 p.m., Dec. 19.

OREGON—Medford: Clarence C. Eaton, Page Theater, 8 p.m., Dec. 16.

Portland (Society): Dr. Francis J. Fluno, Auditorium, James John High School, 8 p.m., Dec. 14.

The Dalles: Clarence C. Eaton, High School Auditorium, 2:30 p.m., Dec. 19.

PENNSYLVANIA—Mahanoy City: Charles I. Ohrenstein, Elks Hall, 8 p.m., Dec. 23.

Punxsutawney: Frank Bell, High School Auditorium, 8 p.m., Dec. 17.

TEXAS—Canyon: Hon. Clarence A. Buskirk, Photo Playhouse, 3 p.m., Dec. 12 (note change).

Hereford: Hon. Clarence A. Buskirk, Court-house, 8 p.m., Dec. 11.

San Antonio: Bicknell Young, Beethoven Hall, 3:30 p.m., Dec. 19.

Temple: Bicknell Young, 214 Brady & Black Building, 8 p.m., Dec. 18.

WASHINGTON—Centralia: Clarence C. Eaton, Central Theater, 8:15 p.m., Dec. 20.

Puyallup (First Church): Dr. Francis J. Fluno, Stewart Theater, 8 p.m., Dec. 18.

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Testimonies of Healing

The eighth of January, 1888, is the most memorable day in my life, for it was then that I purchased "Science and Health with Key to the Scriptures" by Mrs. Eddy. Previous to this time I had borrowed the book for a few days and read it in a cursory manner, but it was not until I owned a copy of it myself and made a careful study of the contents that Christian Science became to me the most intensely interesting subject I had ever investigated.

For years I had been afflicted with a supposedly inherited throat trouble, and a noted specialist had told my father that I would die with lung trouble of a quickly developing nature. After a severe mental struggle I had turned away from the Puritanic teachings of my childhood in regard to God. It had become clear to me that if God was the only power and knew all about these discordant earth conditions, He must be the cause of all our miseries. If this was true He was a cruel God, instead of a God of love, and I could no longer worship Him. Then came this great light shining on every page of our text-book,—a new, wonderful, perfect idea of God and my relationship to Him as His child. It engrossed me completely. I was no longer hopeless, but the days were filled with peace and joy. At that time there were comparatively few Scientists. Our literature was limited to Science and Health and *The Christian Science Journal*. I had never heard that the reading of Science literature sometimes brings healing, but after a few weeks of such reading it dawned upon me that I was a well woman.

With this healing came a great desire to help all my friends to see this light. Impulsively I wrote to my old classmates, feeling sure that when they knew of my healing they would all accept the truth at once. They not only rejected Christian Science but did not believe in my healing. Indeed, all but one dropped me as a correspondent, and this one intimated in her letter that she wished to hear no more on the subject. This was a severe but helpful lesson, as it taught me that Christian Science was not to be discussed without due deliberation.

Christian Science is the fruit of Mrs. Eddy's selfless life. There has never been a doubt in my mind since I was healed that it will ultimately become the universal religion. Any one can understand it if he will prayerfully read the Christian Science literature and put its teachings into every-day practice.—Frances Mack Mann, Denver, Col.

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I came into Christian Science about three years ago through the healing of an illness which the doctors called a serious stomach and bowel disorder, and also a severe head trouble from which I had suffered for years, and for which every material remedy brought to my notice had been tried, as well as several doctors. No relief was experienced, however, from material means; on the contrary I continued to get worse. When I heard of Christian Science I decided as a last resort to give it a trial. Before going to the Christian Science practitioner I had been unable to eat anything except light food, but after the first treatment I was able to eat a hearty meal, and have done so every day since. With six treatments all the other ailments disappeared. From the day of the first treatment I have not used any medicine or applied any material remedies. Christian Science has brought me back to health, peace, and joy, and more than that, it has given me a God who is with us at all times in all places and is always a God of love. It has also taught me the value of right thinking.

While I have not yet worked out my full salvation, I have received many blessings and have made many demonstrations in my own family and for others. I have had to do a great deal of mental work for myself; however, I found that fear was the origin of the discord. One by one I have had to master its different phases, knowing that "he that feareth is not made perfect," for divine Love is all, and there is no room for fear in thought. I shall never forget how the fear was first cast out of my consciousness, and how under all the trouble and human anxiety there was a note of joy. Truly, as Mrs. Eddy says, "the effects of Christian Science are not so much seen as felt" (Science and Health, p. 323).

The physical healing was indeed wonderful, and is much to be grateful for; but the spiritual light, joy, and peace which I experienced at the same time is beyond words to express. My prayer is that by more willing obedience to Truth each day I may prove my thankfulness to God, the giver of every good and perfect gift, and my love for our dear Leader, who brought us this Science.

Almira Jones, Hagerstown, Ind.

✧

Over a year ago I was taken ill with severe pains in the stomach and back. These attacks had occurred before, but they always wore off in a few hours and I had never had treatment of any kind for them. This time, however, the suffering became so intense that I asked my husband to call a Christian Science practitioner. He wanted me to have a doctor, but I preferred a practitioner, so one was called, and absent treatment was given me that afternoon.

The pain was relieved, and after retiring that night I slept quite soundly until about eleven o'clock, when I awoke in great pain. I prayed aloud to God in my distress, and then my sister advised me to have a doctor and find out what was the matter. By this time I was almost gasping for breath, and it seemed to me that I must get relief soon or pass on, so I said I did not care what was done so long as no time was lost. A doctor who was called, upon examination said I had gall-stones, and that he could do nothing except give me an opiate. I had already grown easier, but he administered the drug and then left. The next day I wrote to the same Christian Science practitioner, telling him my experience, and asked him to treat me again. After two weeks' treatment I felt that all fear of the trouble was gone, and it has never returned.

I have had numerous demonstrations of Truth's healing efficacy, and it has brought comfort and strength in many a trial. We have two little children, and although my knowledge of Science is limited, it is a great help in overcoming my fears for them. My thankfulness to God for this truth as taught by Mrs. Eddy is unbounded.

May Buchanan, Montgomery City, Mo.

✧

I must speak of the love I have for Christian Science with its wonderful teachings. The first time its healing efficacy was proved to me was when my niece was ill with typhoid fever. She was under the doctor's care but refused to take medicine, so the doctor himself recommended Christian Science after he had given up all hope. As our entire family knew nothing of this teaching, some were doubtful, others were willing. A practitioner was called, and in one treatment the child was sitting up and asking for food. In a short time she was entirely healed. This made a deep impression on me and I longed to know more of Christian Science.

Three months later the longing was gratified in the healing of a terrible burn on my little girl. I was dressing her, when in some manner she fell, with one arm on a hot stove close

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by. Her screams were pitiful, and the thought came to me to try Science. My husband rushed to the nearest telephone for help. In ten minutes the child was peacefully sleeping and the burn caused no suffering, while in three weeks it was perfectly healed, and today no one would know the arm had ever been burned.

Since then the blessings we have had are countless, and we are all thankful for this saving truth, which we use constantly. The text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, speaks like something which once heard is never forgotten, and we hold a loving gratitude to its author for bringing this great spiritual light to humanity.—JESSIE WARE, Stockton, Cal.

It is seven years since I turned to Christian Science, and during that time no material remedies have been used. I began the study of this religion for physical healing, having been a sufferer for many years from intestinal disorders. Even an operation left me no better in health, and I was greatly worried and discouraged. Then I obtained a copy of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, from a practitioner, and after reading it diligently for two days I decided to try Christian Science. I well remember the evening that I destroyed several kinds of medicine and earnestly began the study of this truth. There was a steady gain in health from the first, and the fear of eating certain kinds of food was soon destroyed. I was very glad to be released from this bondage. Then bowel trouble was overcome, and again I was thankful. Thoughts of envy and jealousy have also been eliminated.

During these years I have many times been able to prove the healing efficacy of Christian Science. One experience in applying my understanding of this teaching stands out in memory very plainly. While working for a mining company in the southern part of the state of Sinaloa, Mexico, I was sent to the nearest port to receive a shipment of mining machinery. After finishing this business, I started on the return trip, and as it was a journey of two or three days, I had to stay overnight in a small Mexican town. In the evening I was suddenly taken with a severe fever and felt very ill; a feeling of loneliness came over me too, but I at once applied my understanding of Christian Science, and after a few hours' work went to bed and to sleep. When morning came I awoke entirely free. For this demonstration I was very thankful, as it proved to me that divine Love is an ever present help. Even if I had wanted to do so, I could not have sent to any one for help; but herein lies the blessedness of Christian Science, that at any time or in any place we can apply our understanding of its teachings.

I rejoice in the peace of mind gained from the study of this healing truth. I am thankful to God, and grateful to our dear Leader, Mrs. Eddy, for this wonderful religion, which is daily freeing all mankind from bondage.

CHARLES M. ISAACSON, Orange, Cal.

Through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was healed of so-called paralysis of the left side of the body. This was done without any help from a practitioner. During eight years twenty-one physicians had tried to cure me. I had always been exceptionally well, until I began to have pain in the head so constant and excruciating that I could not even sleep, except for a few moments at a time. Physicians called the trouble meningitis, and it lasted in its severity for twenty-seven months, when it was followed by so-called paralysis.

During those eight years under *materia medica* I became well enough at times to walk about four blocks and could use the arm on the afflicted side a little better than the leg; but I was left so bound down by medical and material laws and limitations that I was practically an invalid, with the desires of one in the twenties but physically like one in the eighties. I finally became convinced that physicians could not cure me, and it was then that I began the reading of Christian Science literature which brought about my healing. For more than two years I have daily gone up and down stairs as I wished, whereas when under *materia medica* a half dozen steps taken occasionally, not daily, kept me chair-bound. Now, no matter how long I am standing or walking, I feel no discomfort, either at the time or afterward, while formerly the least exertion caused great pain for a long time. This was only one of numberless limitations resulting from the so-called paralysis from which Christian Science freed me.

This healing took place about four years ago. Since then I have relied entirely on Christian Science and am still perfectly well. It has been proven to me that just to the degree that I both understand and apply this interpretation of the Bible all my needs are met. My husband has been in Science for two years, and has received immeasurable help and healing, physically, financially, and morally.

Words cannot express the boundless gratitude in my heart for Mrs. Eddy.

ELEANOR THOMSON GULLETTE, Chicago, Ill.

If my best friend had told me a few years ago of the possibility of the newness of life which came to me in February, 1913, through an appeal to Christian Science for physical healing, I would have scoffed at the idea. I had suffered for fourteen years from a severe intestinal trouble which had baffled the skill of eight good physicians, the last to whom I applied saying the disease was one of the most difficult to heal with which doctors had to contend, and that drugs would be of no benefit. I was grateful for his honest opinion, but left his office with tears in my eyes and sadness in my heart at the seeming hopelessness of my condition. Eight years previous to this time I had submitted to an operation, on the advice of two physicians, and was in the hospital for five weeks, but after returning home much reduced in strength I soon found that the cause of the trouble had not been removed. As before, I was seldom free from pain, and therefore became so discouraged that many times I longed for death, which I thought might bring release or oblivion, although I possessed every earthly comfort which heart could desire except health.

I had once remarked to a woman doctor, who had tried persistently to relieve my condition by electrical and vibration treatments, that the only remedy remaining for me to try was Christian Science. We both made light of the idea at the time, but about a year later she wrote: "Why don't you try Christian Science? I know of many who have been healed." She then mentioned a practitioner, and I finally went to her, thinking it would at least do no harm. When the practitioner asked what I knew of Science, I truthfully replied that I knew nothing whatever about it; and when she asked what was my idea of God, I suddenly realized that my idea of the Supreme Being was indeed vague, and that what He was, and where, I knew not. I had attended church the first thirty years of my life, but illness and lack of strength prevented my later attendance. The practitioner said she would like to have me read the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I thought it would probably be uninteresting and difficult to read, like the Bible, which I had never understood,

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but I took the book home, and after reading it nearly all of one day, was more loath to discontinue the reading than I had been to begin it.

I continued to read Science and Health at every opportunity for about four weeks, the practitioner in the mean time giving me treatment. I did not by any means understand all that was written in the book, but beautiful glimpses of Truth came to me, and the very presence of God was revealed. I lost all sense of time and space, and pain and disease vanished. I had hardly looked at the Bible for twenty years, but in childhood I had committed to memory many of the best passages. These all came to me with a fuller and truer meaning, and I realized that "every word of God is pure." All was reasonable and clear as the understanding came to me that God or good, the only power, is Mind, the perfect Love which removes all fear, the Truth which makes us free, and the abundant Life which knows no death.

I am so happy in knowing that God is ever present divine Principle, by which we can solve every problem of life. I am truly thankful for the Christ-love which was shed abroad in the heart of our Master, and grateful to Mrs. Eddy, who through her purity of thought has shown us "the way, the truth, and the life." My earnest prayer is that the Spirit, not the flesh, may be manifested in me.

ALICE B. KEENEY, Somersville, Conn.

Early in 1912, when suffering from a throat affection, a friend induced me to have Christian Science treatment, with the result that in two days I was perfectly well. Beginning then to realize to some extent the power of Truth, I secured the help of the same kind practitioner for our son, six years old, who had very little appetite and seemed to be suffering from a general anemic condition. After a few treatments we were very happy and grateful to see a decided change in his actions and appearance. His appetite returned, and he soon looked like a normal, healthy boy.

Since then we have continued the study of Christian Science and have found it of increasing interest and profit. Many seeming inharmonies have been destroyed in our home. Though certain things have not yet been overcome, we are sure the demonstration will be made, and it is with a deep sense of thankfulness to God for blessings received that I write this testimony.—ADDIE C. RICHARDSON, Denver, Col.

It is five years since I first heard of Christian Science, and since then I have received a great deal of help, as have also members of my family. I am now able to prove the power of Truth myself, and I trust my experience may be of benefit to others. I have been healed of blood-poisoning of long standing and also of stomach trouble. All one summer I was unable to walk or eat much, but by applying the truth, as well as reading the Christian Science literature and daily studying the Bible, and "Science and Health with Key to the Scriptures" by Mrs. Eddy, this has been overcome. I am thankful for the peace and harmony that comes to each of us, and for the understanding that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

MARGARET B. STEDMAN, Good Ground, Long Island, N. Y.



Six years ago I was healed through Christian Science of lung trouble in one of its worst forms. In 1908 I caught a severe cold, which finally settled on the lungs. The doctor did all he could for me, but I steadily grew worse. On account of continual coughing and severe pains in the left side I was unable to lie down, so I had to be propped up with pillows to get a little rest. My parents were worried, but when a trip to Florida was spoken of the physician said that it would be of little use, as one lung was already gone and the disease had settled in the other, and that I could not live more than a few weeks. My parents were, however, determined to go South, and we left in January for St. Augustine. I now realize that divine Love was leading me.

I was not benefited by the ten weeks that we spent in Florida, but when we were about to return home, a lady with whom we had become acquainted placed the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, in my room with the request that I read it, and I did so. When I returned the book, she told me her daughter had been healed through the study of it. I became deeply interested, realizing that at last I had found something that would help me. She gave me the name of a practitioner, and after the first treatment I felt as though I never wanted to see medicine again. We started for home in about a week, and on my way I stopped over at Cincinnati to place myself in the hands of a practitioner whom I had formerly known outside of Christian Science. Through her help and occasional visits I was greatly benefited, but when winter came again the fear returned, and also the cough.

As we were new in Science and had not sufficient faith in Truth, we started for the South again. At Tampa I became associated with a number of Christian Scientists, and they helped me in my studies. Finally, through a more persistent study of the text-book I lost the belief that my health was dependent on climate, and when I went home I felt like a different person and knew I was healed. Since then I have spent the winters in my home town and am healthier and happier than ever before, all of which proves that God is not confined to a locality but is everywhere.

My eyes, which had been very weak, were also healed through Christian Science, and glasses which had been worn continually for about fifteen years have been abandoned. I now see perfectly. I am thankful to Mrs. Eddy for giving us Christian Science and hope this testimony will be of benefit to others.—ANNA MAE HOPPE, Foster, Ohio.

Several years ago, while living in a mining-camp out on the Mohave Desert, I read some criticisms of Mrs. Eddy's writings. Up to that time I had never investigated her writings and had no thought of doing so, for I believed that I was already in possession of as clear an understanding of God's plan of salvation as it was possible for me to have this side of what I then believed heaven to be; but after reading these criticisms I thought it only fair to investigate for myself before passing judgment. I therefore borrowed the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, from a friend, and I had not read many pages before I became convinced of the truth of what I had read. When I grasped the thought that "all is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468), and that man as God's image and likeness is not material but spiritual, I was compelled to accept it, for divine Love bore witness to the truth unfolded, and my healing or conversion to Christian Science was practically instantaneous. From that hour Truth has been our only physician, for my dear wife accepted Christian Science at the same time. Through this correct understanding of God and man we have overcome what to mortal sense was a severe case of ptomaine poison, as well as bilious fever, rheumatism, and other false beliefs of mortal mind, including the tobacco habit.

I am truly thankful for the truth revealed in Christian Science, for its simplicity and completeness, and I am more

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than grateful to Mrs. Eddy for unfolding to this age the understanding of how to pray aright, how to be still and know that the nearest thing to man always is his divine Principle, Love, and that it is the "recognition of infinite Love which alone confers the healing power" (Science and Health, p. 366). We know that this truth of being is unfolding more and more each day in the consciousness of all sincere seekers after Truth, and that it will continue to unfold until we lose all sense of evil and know only good.

SALT L. KAIN, Los Angeles, Cal.

Having enjoyed the benefits and privileges of Christian Science for almost eight years, I am glad to testify to numerous healings in that time. One Saturday evening in lifting a heavy object my ankle received a severe blow. For a minute the pain seemed unbearable, then I promptly forgot all about the incident.

About two hours afterward the ankle began to swell and became inflamed, so that I could not touch the foot to the floor. It was very painful during the early part of the night, and although I kept working mentally as we are taught to do in Christian Science, there did not seem to be much improvement, and I wondered if it would be necessary to call some one over the telephone for help. Then I thought and declared immediately that I did not need to go anywhere or get anybody for help, for my help was right there. The Bible says that God is "a God at hand," and not afar off. With a few other thoughts along the same line I began to feel quieter and could rest my foot in one position, which I had not been able to do before, and shortly afterward fell asleep. In the morning I could not get to church, but Sunday afternoon I was able to go down-stairs by leaning on something. The next day I could get around without any support, and that evening walked eight or ten blocks with members of my family. By Wednesday all traces of the injury had disappeared. Having suffered for weeks with a similar injury before coming into Christian Science, I realized anew what a great blessing spiritual healing is.

I am sincerely grateful for all sources through which added understanding is coming to me each day, and especially so to Mrs. Eddy, our faithful and courageous Leader through whom these were all made possible. Christian Science has been our only stay through many trials and difficulties, and it has never failed us. I trust this testimony will be helpful and encouraging to other seekers for Truth.

FRANCES H. SNOWELL, Chicago, Ill.

[Written for the *Sentinel*]

Mary Magdalene

FRANCIS C. GEORGE

'TWAS not a hurt, reproachful friend who spoke
To that brave woman standing by the tomb,
Seeking to pierce the early morning gloom
Before the less indebted ones awoke;
For she had dared to be herself, to go
As her untutored richness led, to love
The best she knew, though he seemed far above
Her, lying shamed by those who made her so.
As his forgiveness brought her then to see
God's child upright and self-condemned no more,
So now his "Mary," sharp, decisive, clear,
Awoke her to a higher ministry.
"Master," she cried, then swift his message bore,
For Love had dried the unavailing tear.

From Our Exchanges

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

It is not Christianity that has failed, or the churches either, whatever their faults and shortcomings; it is civilization that has failed, or rather that ideal of civilization which is concerned wholly with material progress and has made mankind to be absorbed in that to the exclusion of almost everything else; it has blinded the vision of the race, and we see the result. Having rejected Christ's way and chosen another, whatever may be laid to the charge of churches and preachers the so-called civilized world is having to pay the price. What we are witnessing and enduring is the inevitable outcome of a wrong view of life and its possibilities to which civilization has stood committed. We see now, or ought to see, the utter futility of trying to put the world right by multiplying our possessions and increasing our command of the resources of nature. Nothing will save us but a change of heart, and that will never be effected by swords and guns, not to speak of the whole background of deplorable assumptions and convictions out of which commercialism and militarism arise.

[William T. Foster in *The Christian Register*]

If religion is to be based on authority, either spiritual or temporal, and summed up in fixed creeds, dogmas, and observances, with no problem of adaptation to man's increasing knowledge of nature and power over her forces, then all thought must be banished that is at variance with the accepted authority. But such religions are rejected by increasing numbers of men and women. These people appear to be the immediate problem of religious education. If they are to have any religion at all, it must be one that grows as they grow, enlarging its scope with their enlarging conception of the meaning and joy of life, growing most powerfully with their own passion for seeking truth with their own free expressions of their love of their fellow men in definite, immediate, practical acts. But such a religion can be acquired only by men who think, and retained only by men who continue to think. This, above all, is the need of intellectual enthusiasm in schools and colleges.

[Alfred Williams Anthony in *The Standard*]

A realization of the unseen, at least some comprehension of spiritual presences, marks the spiritual man. He does not walk alone. There are at least glimmers of light in the night. He feels an undergirding arm. He may not understand all the ministrations of the Holy Spirit; he may scarcely understand the functions of the Spirit; but he enters into a divine fellowship. He becomes able, in a measure at least, "to practise," as the ancient schoolmen used to say, "the presence of God." Increasingly does God become to him a real person, ever present. There may be a touch of mysticism in his experience, but John the apostle was a mystic; and Jesus the Christ was a mystic, having in his soul direct communion with God.

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

If any nation in these darkest war days of the world had sought to be its brother's keeper in place of its conqueror; if any people had looked upon the things of other nations as it looked upon its own; if any nation had been big enough at heart to have turned the left cheek when it was struck upon the other; if any nation would have loved its enemies to the death and stood still in holy confidence, saying, "The Lord rebuke thee;" if any nation had actually believed what it had all along in its religious ritual professed, "Vengeance is mine; I will repay, saith the Lord," and would thus have fed its enemy

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with the angels' food which Emerson says all men are made to partake of,—there would have been and there could have been no "great war," which has blasted and blighted the heart of humanity in this nothing but the most brutal conflict that the world has ever seen. Oh, what foul crimes have been done in the name of justice—mock justice—that might have happened never, forever, had the spirit of the forgiving and nonresisting Christ filled the hearts of the combatants, in place of the spirit of retaliation, of "an eye for an eye, and a tooth for a tooth," the old Jewish law that Jesus came to wipe out of the statute books of humanity forevermore!

[*Northwestern Christian Advocate*]

"Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you. . . . Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph." This thought of the prophet Amos is especially timely for our day; for with us, as with Israel of old, there is a tendency to offer religious ceremony for religious conviction. This is an age-long tendency. Amos confronted it in his day as Jesus did in his. The parable of the barren fig-tree is a symbol of warning to all ages. It is not so much that the tree has no fruit as that in putting forth leaves it makes a show of having fruit when there is no fruit. Open wickedness one knows how to deal with. We may deplore it, but there is no hypocrisy about it. It is when one confronts injustice in the disguise of religious scrupulousness and heartlessness posing as orthodoxy that one's gorge rises. Upon the Pharisees who could devour widows' houses while ostentatiously making long prayers Jesus, the gentlest and most patient of men, pronounced his swiftest and most unsparing condemnation.

[*The Universalist Leader*]

In spite of all evidence to the contrary, the message of the Christian religion is taking a deeper hold upon the heart of men and things. It may be that some churches and ministers are becoming worldly, but it is none the less true that a good many worldly men and things are becoming religious. It is startling to note how universally statesmen who are worthy of the name feel that they have not touched the heart of things unless they work a good deal of the gospel into their speeches. No man would dare go before the people for support today who did not make his plea on high principles rather than expediency.

[J. J. Knap, D.D., in *The Christian Intelligencer*]

The eye of faith sees differently than the eye of flesh; it sees better and more clearly; it sees the truth and the reality. The eye of faith turns away from the things of earth in order to look up on high and, like St. John, through an open door to gain a glimpse into heaven. Here below the peoples are shaken as dice in a cup, but up yonder faith perceives the Lamb as it had been slain, in the midst of the throne, having in his hand the book with the seven seals, and engaged in breaking these seals one by one.

[*American Lutheran Survey*]

Beauty is by no means the despicable, negligible thing some of our sterner moralists would have us believe. The creator of the universe was the creator of a million beautiful things; and so universally did He stamp beauty on the face of His handiwork that they are irreverent, no doubt unwittingly, who speak of beauty as being a thing to be ignored and scorned. The fact that beauty has been pressed into the service of evil, moving Solomon to say, "Favor is deceitful, and beauty is vain," does not dispose of beauty as a desirable element in our life and experience.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

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

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

From the Editor

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

From the Publishing Society

"Christian Science: The Religion of Divine Law," a lecture by Jacob S. Shield, C.S.B., has been published in pamphlet form, and is now on sale at prices for our regular pamphlets, as shown on the opposite page.

A new pamphlet, "What went ye out for to see?" is now on sale. This pamphlet contains the four following articles, republished from the Christian Science periodicals: "Principle Not Person"; "Jesus of Nazareth"; "Jesus the Christ"; and "Jesus and the Christ."

The pamphlet, "Causation," by Frederick Dixon, has been translated into Norwegian "Skapende Kraft," and is now published with the English and Norwegian versions on opposite pages.

The pamphlet, "Fulfilling the Law," has been translated into Danish, "Lovens Fylde," and is now published and on sale. This new pamphlet has the English version printed opposite each page of the translation.

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, Suite 550, 286 Huntington Avenue, Boston, Mass.

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, Suite 500, 286 Huntington Avenue, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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The Christian Science Quarterly

Published January, April, July, and October

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

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

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

The Christian Science Monitor

Published Every Day, Except Sunday

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

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Der Herold der Christian Science

Published Monthly

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

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

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

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CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By BICKNELL YOUNG. Printed in French and Swedish.

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For table of English, German, Swiss, and French money equivalents, see inside front cover page.

Miscellaneous

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVIII No. 16

Boston, December 18, 1915

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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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Subscriptions to the SENTINEL are entered only from the first of the month and will begin with current month unless otherwise specified. Subscriptions terminate with the last of the month named on the wrapper at the left below the name and address. The Roman numeral XV indicates the year 1915; XVI is used for year 1916. This notation and the delivery of the periodical will indicate that a remittance has been credited and will be our acknowledgment of the subscription.

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Items of Interest

His Excellency the Governor-General, Sir Ronald Munro Ferguson, on his first official visit to South Australia, took the opportunity to become acquainted with the conditions in the state as regards afforestation. As a recognized authority on the subject, he said: "I have been much impressed with the variety of the hard woods grown in Australia. They are really wonderful, and I believe that here in Australia you have a larger variety of the best hard woods than exists in any other country in the world; but the trouble is that they have been wasted to a large extent. By that I mean that in many instances these hard woods have been used when cheaper and softer timber would answer the same purposes. This country has an advantage in timber growing, for a forest matures in thirty years, whereas it takes sixty years to reach the same stage of maturity in Europe. The people should realize that practically all the timber now imported from the Baltic, Canada, and Japan can be grown equally well in Australia, with its three million square miles." The total area reserved for forests in South Australia on June 30, 1914, was 154,232 acres.

Ernest Thompson Seton, naturalist and writer of books on nature, has announced his resignation as chief scout of the Boy Scouts of America, because of a gradual change toward policies to which he is opposed and for which he blames the present chief scout executive. "Militarism now comes first, and woodcraft, the original purpose of the movement, second," according to Mr. Seton, who has announced the formation of the Woodcrafts League, inviting members of the Boy Scouts to join it. "When Baden-Powell and I organized the Boy Scouts of England in 1908 and the Boy Scouts of America in 1910," he says, "our purpose was to make all young people of America outdoor children by teaching them the joys of outdoor life. As originally formed the Scouts of America was to be a message of conservation and brotherhood. The study of trees, flowers, and nature is giving way to wig-wagging, drills, and other activities of a military nature, thus destroying the symbolism of the organization. As it stands now, militarism comes first and woodcraft second."

Dr. Thomas H. Norton of the department of commerce of the United States proposes a plan for furnishing more and cheaper power from the Niagara Falls. "The project," Doctor Norton says, "contemplates the construction of a dam about half a mile above the falls, where the river is a mile wide. The dam I propose would have a maximum height of 40 feet and a length of a mile and a quarter, reaching the shore contour 600 feet above sea-level. Provision would be made for the simultaneous closing and opening of a series of gates controlled by electricity. It would cost about six million dollars to build and equip this structure. The total cost of the project would reach $100,000,000. The manner of manipulation would be about as follows: At eight o'clock in the evening the entire series of gates on the dam would simultaneously close. The volume of water passing the American falls would falter and diminish until the falls would be practically dry. This same result would be obtained all the way across the river to the Canadian shore. At ten o'clock in the morning the water would be turned on."

The Panama-Pacific International Exposition at San Francisco, Cal., closed Dec. 4. A salute of twenty-one guns at sunrise that day opened a carnival which lasted until midnight in celebration of the success of the fair. The exposition opened Feb. 20, and the attendance passed the seventeen million mark on Nov. 19. The last report, covering the period from Feb. 20 to Oct. 31, showed a net cash income of $1,410,876, out of a gross income of $6,048,129. During the life of the exposition more than eight hundred congresses and conventions were held in San Francisco and the bay cities. These were meetings of national and international organizations representing social, political, fraternal, industrial, economic, religious, medical, agricultural, scientific, and various other associations.

The validity of contracts for advertising in Sunday newspapers has been upheld by the Missouri supreme court. The decision was written by Chief Justice Woodson. The case at issue was a suit of a publishing company for payment on a contract for Sunday advertising. The defense argued that the publication of a newspaper on Sunday was a violation of the state labor law. The St. Louis court of appeals decided against the publishing company, which appealed to the supreme court. The opinion of the chief judge of the supreme court says: "The only question presented for determination is whether the publication of the great daily papers of the country on Sunday is a work of necessity."

Experiments have been made by the United States bureau of standards to develop a method of accelerating the hardening of concrete, in order that the material might be used in revetment work in place of the willow mats that have been used in the past along the Mississippi River. The bureau finds that 4 per cent of calcium chloride added to the mixing water increases the strength of the concrete at the age of one day 100 per cent or more. In some cases the concrete thus treated attained a strength in two days equal to 75 per cent or more of the strength normally obtained in one month.

The invention of a new type of adjustable wireless tuner, which greatly simplifies the present intricate and costly apparatus used to receive European messages in this country, is expected completely to revolutionize the wireless industry, according to Henry C. Gawler, United States radio inspector for the New England district. The instrument is simple in construction and small. With it and an aerial 50 feet high and 225 feet long, messages from Germany can easily be picked up and correctly recorded, it is said.

Conclusions regarding what most needs to be done for American agriculture were summed up by the third national conference on marketing and farm credits at its final session in Chicago last week, in the adoption of resolutions strongly endorsing to Congress rural credit legislation, recommending various means to improve marketing, and establishing a national organization society to encourage local cooperative groups of growers. The recommendations advise that in irrigation sections the states, or the nation and the states, loan money to settlers to aid in the preparation of public land for cultivation, or in the purchase of privately owned land to be resold to settlers.

As vindication of an irrigation policy involving millions of dollars and much labor, western Canada has just held the biggest irrigation congress in its history in Bassano, Alberta, the town which sprang into existence with the construction there of the gigantic dam and irrigation system. The convention included a trip of inspection over the Canadian Pacific's huge Bassano dam, Brooks aqueduct, and the $17,000,000 irrigation system, now the largest on the American continent.

On the ground that a part of the act is an unwarranted interference with personal and property rights, the full bench of the supreme judicial court of Massachusetts declares unconstitutional a statute in the acts of 1914 which provides that employees in and about a steam railroad shall not be engaged at labor more than nine hours out of ten and which also provides that the extra hour shall be allowed as a lay-off.

A new road, the Jackson Highway, running from the Great Lakes to the Gulf of Mexico, is being advocated. Beginning at Buffalo and Chicago on the Great Lakes, it is proposed that the eastern and western divisions of the highway shall unite at Louisville on the Ohio River and thence southward be a single great thoroughfare by Nashville to New Orleans, on the gulf.

Steamship "Clan Buchanan" arrived in the port of Boston the other day with a full cargo of jute from Calcutta, consisting of 34,285 bales, valued at approximately five hundred thousand dollars. It is said to be the largest and most valuable cargo of jute ever brought into the port.

Judge Hough upholds in the Federal district court of New York the constitutionality of the "three mates law" which requires all steam vessels of United States register of more than one thousand tons, gross burden, and sailing a voyage of more than four hundred miles, to carry three licensed mates.

The matter of a Denver-Grand Canyon automobile cut-off, saving hundreds of miles over the present roundabout route and bringing thousands of additional tourists to Colorado, is being taken up by business men of Colorado, and will soon be laid before New Mexico and Arizona authorities.

The public works committee of the Senate of Uruguay, South America, has returned a favorable report on the bill to tax advertisements posted in the streets and other public places.

Receipt of contributions amounting to nearly one hundred and ten thousand dollars was announced at the recent meeting of the president and fellows of Harvard University.

The Japanese naval estimates for 1916 total about $50,000,000, a decrease of $3,000,000 from the 1915 budget.

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Christian Science Sentinel

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

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True Forgiveness

CLARENCE W. CHADWICK

"To err is human, to forgive divine," Pope said, and he was right. It is the so-called human or carnal mind that errs, because it is "enmity against God," while the Mind that inspires with forgiveness must be capable of destroying all enmity. Mrs. Eddy tells us that "the destruction of sin is the divine method of pardon" (Science and Health, p. 339). In Christian Science pardon and forgiveness are one. Outside of Bible usage the word pardon is often used in a more limited sense. Thus "the executive may pardon, but has nothing to do officially with forgiving," says Fernald. God's forgiveness of any error must be the absolute destruction of the error, leaving nothing to be pardoned or condoned, since the infinite decree is, "I am God, and there is none else."

The prerequisite of forgiveness is the surrender of self-will. Until human will is silenced the divine does not find expression in individual consciousness, and only the action of the divine can destroy a false sense. Hence the need of expressing the divine nature if one would reflect the right idea of forgiveness. Human nature is burdened with erroneous theories and beliefs, with wrong thoughts, all at enmity with God, or good. It does not know what forgiveness means. There was a remnant of this false human nature in the consciousness of Peter when he said to his Master, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" and Jesus answered, "I say not unto thee, Until seven times: but, Until seventy times seven." From the reply of the Master it is evident that he wanted to make it very clear to Peter that forgiveness was a constant and not a variable quality. Then he went on to bring out the lesson that it must be "from the heart" and not alone from the lips. Forgiveness must be felt within the affections, else it is not genuine.

According to Webster's dictionary, to forgive is "to cease to feel resentment." Here is a sure sign of the spirit of forgiveness, to cherish no bitterness. The Master's mental attitude toward those who were nailing him to the cross silences all excuse-making on the part of those who would avoid complying with the terms of true forgiveness. He said, "Father, forgive them; for they know not what they do." This is an example worthy of emulation! Could this spirit of the Master permeate the affections of men today, there would be no more wars, no more bitter envyings and strife, no more of "man's inhumanity to man."

One's motives need to be very critically analyzed when there is the least inclination to judge or condemn others. Unless the spirit of true forgiveness is felt, one may rest assured that the Father's forgiveness is not available for him. "Forgive, and ye shall be forgiven." "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Many a case of protracted healing hinges upon this very point. Some lurking prejudice or taint of ill feeling is often the binding cord which would hold thought in the clutches of self-will and self-justification.

One who is of a forgiving disposition, not inclined to personalize error but to see it for what it really is, a suppositious lie, arrogantly claiming to be something and somebody, is usually quickly healed. Lord Herbert once said, "He that cannot forgive others, breaks the bridge over which he must pass himself; for every man has need to be forgiven." All men need God's forgiveness, the destruction of error in consciousness, and when destroyed therein nothing remains of error to find outward expression. One's conduct toward his fellow man will usually betray one's inward feelings. Love, to find expression, must be felt. Love as a passive belief never heals or forgives. It was Mrs. Eddy's discovery of Christian Science which opened a way for Love's activity upon the human plane, thus reinstating primitive Christian healing, so that our gratitude to God and to her must find expression in the practical healing of sickness and sin.

Until the Principle of Christian healing is understood one cannot truly forgive an enemy. One must know the true nature of God and man's relationship to Him before he can establish such relationship in his own consciousness. Until he can do this, it would be impossible for him to entertain the right concept of his fellow man. All righteous conduct is based upon the oneness of God and His idea, man. Any teaching which separates man from his Maker is anti-Christian and would render it impossible to forgive in the true sense of the word. Thought which cannot rise above the belief that man is mortal and sinful would find it difficult to impersonalize error, but this must be done as an essential of true forgiveness.

Since error "is neither person, place, nor thing" (Science and Health, p. 71), it must be so understood if one would forgive, that is, cease to impute sin to his neighbor. The test of one's discipleship largely depends upon this one point of impersonalizing error. Until one can clearly see that all error, under whatever guise it may appear, is to be imputed to the one evil and not to any man or woman, one may feel somewhat as did the apostles of old after the Master had said to them, "If thy brother trespass against thee . . . seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him," and they said, "Increase our faith." It requires the right kind of faith, "the faith of God," as designated in Scripture, to forgive and to continue to maintain a Christianly scientific attitude of thought. The pressure of what the world calls personal animosity, injustice, lawlessness, and persecution may test one's faith, so that an increase of faith in divine Love would seem necessary in order not to yield to the temptation to personalize error.

Further, we are in duty bound to forgive, regardless of the mental attitude of the one forgiven. If the latter is not truly repentant, is not willing to exchange his material concept of man for the spiritual, then there is no reconciliation. The forgiver's mental attitude, in order to be right with God, must remain constant, not only "until seven times," but "until seventy times seven." A woman once went to a Christian Science practitioner for help. She had said many unkind things about Mrs. Eddy and Christian Science, consequently was very much in doubt whether God would forgive her. She

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was assured that the unkind thoughts expressed through her were not in reality her thoughts, nor did they come from God, and that if she felt repentant, God's forgiveness was near at hand. Needless to say, she was quickly healed and became a stanch advocate of Christian Science. What she really found out was that she should forgive herself, that is, gain the right idea of herself as a child of God. When this was accomplished, she needed no other forgiveness, since God's goodness and mercy are "the same yesterday, and today, and forever."

So it is with all mankind when, as Shakespeare puts it, they

> Cleanse the stuff'd bosom of that perilous stuff
> Which weighs upon the heart.

When they have found out that the divine forgiveness simply means that they dispense with their mistaken concept of man, then they will no longer impute to him one single thought that does not come from God. When one can say and feel it in his inmost consciousness, "I forgive and quite forget old faults," he may catch the meaning of that sentiment so beautifully expressed, "Forgiveness is the perfume which the trampled flower cast back upon the foot that crushed it."

If there is any doubt in the mind of any one as to what a forgiving attitude involves, let him ask himself how he would administer Christian Science treatment to one who had said "all manner of evil against" him falsely, should such a one come to him for help and say, "I repent." The answer to this question will leave him in no doubt as to what is required of him if he would be a consistent, loving, and merciful Christian Scientist.

Our Leader's loving admonition always comes to our rescue, and even if at the eleventh hour, we can well afford to heed it. In "Miscellaneous Writings" (p. 12) she says, "If you have been badly wronged, forgive and forget: God will recompense this wrong, and punish, more severely than you could, him who has striven to injure you." Let us not lose sight of the fact that the only right attitude of thought toward our fellow man at all times is one of true forgiveness.



Kinship

KATE W. BUCK

One of the hardest lessons for mortals to learn is the one which deals with human relationships. Mankind are so entangled and bound about with human ties (and sometimes it would seem hopelessly so) that there is often a sense of bewilderment and restriction where all should be freedom and independence. Lives which should be lived side by side, each in its individual place and with individual work to do, are frequently crossed one by another. Not content to work out our own salvation, we strive to work out another's for him, to the confusion and unhappiness of both. Here, as in many other instances, Christian Science points the way to freedom and adjustment, because it is founded upon the words and example of Jesus the Wayshower. To quote from page 114 of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, "It shows the scientific relation of man to God, disentangles the interlaced ambiguities of being, and sets free the imprisoned thought."

The "scientific relation of man to God" is the relation which was made so plain in the words of Jesus when he said, "Call no man your father upon the earth: for one is your Father, which is in heaven;" and again, "Who is my mother? and who are my brethren? . . . whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." To do this will, and so be brother and sister to him who never failed in his allegiance to our heavenly Father, means much. It means self-forgetfulness, constant striving to know God's will and readiness to do it, the denial of any other will or mind, and joyous readiness to drop and cast aside as worthless all things that do not tend to strengthen one's ability to understand and serve the one Father of us all. The wise man says, "Take away the dross from the silver, and there shall come forth a vessel for the finer." Those who are eager to render the best possible service for God and humanity count everything as dross that detracts from or weakens the efficiency of that service, and gladly let it go that the silver may shine forth in its unalloyed purity.

It is evident that to Christ Jesus the only actual kinship was with God, to know Him as All-in-all, as Father-Mother, friend, companion, and thus corelated with Him, to reflect and express His attributes. When each individual seeks for a realization of what man really is, and what his parentage, and endeavors to seek this first, he awakens to a glorious sense of freedom, of having a breathing space all his own, of being subject to but one Mind, one will, and that one good. Then he will be so busy about his "Father's business" (his own by right of inheritance) that he will find little time to plan the way for another, and will come to realize that all others must sooner or later recognize the one relationship too, and be left as free to do so as he himself would be. If another seems to be traveling by a circuitous route and we feel that we could show him one that is more direct, the effort brings only entanglement again. We cannot make laws for another, we cannot plan or coerce; the responsibility is not ours. How needlessly we load ourselves with cares which we were never meant to carry, sometimes to the neglect of vital and important work which we need to do for ourselves, and which the Father has over and over again bidden us do, but which, in our zeal to have somebody else do the right thing at the right time and in the right way, we have blindly neglected.

"Mind your own business," though a homely rule, would, if literally followed, prevent many a heartache; and surely every man has his hands full in trying to live up to it. To lift the phrase to a higher plane and meaning, let us say, Mind your Father's business, listen and attend to His bidding, obey His voice, follow His commands. Then indeed one has occupation for every hour of every day. Not that these commands are burdensome, but they are compelling and absorbing, if one would honestly forget the counterfeit he has for so long heeded, and know continually God's idea, the perfect likeness of the perfect original, which has always stood untouched by the falsities presented in its stead. So shall one lose himself materially to find himself spiritually.

Sometimes we think we have a right to dictate to some one because, perchance, he is related to us; yet first and foremost he is God's child, as we are, and, also like us, subject only to His dictation and guidance. We exact, demand, and expect so much of others because we are related, and in duty bound, as we think, to be subservient to them, and then if these same plans and expectations of our own making are not realized, we are apt to sulk, feeling grieved and hurt because the beliefs about the obligations of relationship have been violated. The law of heredity also stands a ghost in the pathway of many, because of the thought of blood-relationship, a law by which numberless mortals are dwarfed, repressed, and handicapped from the start. Sometimes it is an unspeakable relief heartily to thank God that as His children we were not born in a certain place, and that therefore traits, tendencies, and peculiarities associated with a material sense of kinship are no part of us.

Fully to recognize God as the real source of our being, that we in reality inherit only what He has given us and that His

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traits and qualities are eternally good, tends toward liberation. This simple recognition and thanksgiving brings such a sense of joy and freedom as, accepted and literally applied, makes the claimant of his true and only kinship feel that he can then and there "mount up with wings as eagles." When humanity acknowledges this spiritual relationship, there will be an awakening to the fact that we are in Truth most wonderfully related,—children of the one Father, members of the same household, brothers and sisters in God; all privileged to have the same tender counsel, be governed by the same laws, actuated by the same purpose, wistfully looking to the same model.

Intently studying the model and following its lines, each child will naturally give nothing but love and gentleness and kindness one to another, while envy, jealousy, strife, and interference will be known no more. In that glad day we shall "love as brethren," and be one in the sense the Master meant when he said, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." This is the very highest type of love and kinship that one can possibly need or ask, a largeness and breadth of affection in which pettiness has no place. It is to "be kindly affectioned one to another with brotherly love; in honor preferring one another," marching shoulder to shoulder, heart to heart, and rejoicing that we are subject only to His laws who "doeth all things well."

Side by side we do indeed walk toward the shining goal of universal freedom and peace, and there is no conflict on the way, because the distressing attempts to interlace and interlock our life-lines are forever abandoned. There is but one obligation for each individual, and that is his obligation to God. Fulfilling that, he need feel no anxiety as to his attitude toward another. That will adjust itself; for a consciousness which knows nothing but good can manifest nothing else in any relation, environment, or circumstance. To leave all for Christ does not imply sacrifice, but gain, the gaining of those things which are eternal in a consciousness which knows itself one with God, and which nothing can sweep away. When we awaken sufficiently to know that material things, however attractive they may seem for a time, can never satisfy, that the one and only thing needful is to seek and find our true relationship to God, we will be grateful for these words of Mrs. Eddy on page 264 of Science and Health: "When we realize that Life is Spirit, never in nor of matter, this understanding will expand into self-completeness, finding all in God, good, and needing no other consciousness."

"Oil out of the flinty rock"

ARTHUR L. WATERHOUSE

To those students of Christian Science who find themselves confronted by what seem to be insurmountable difficulties, there may be found much comfort in the thought of the spiritual advantage to be gained under such circumstances, for the more difficult the material condition may seem, the more obvious is the need of greater spiritual understanding; the darker the way the more need of light. In Deuteronomy there occurs this passage: "He made him to suck honey out of the rock, and oil out of the flinty rock." Taken in connection with the definition of oil in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, this statement will, when spiritually understood, prove a "lamp" indeed unto one's feet. The definition reads: "Oil. Consecration; charity; gentleness; prayer; heavenly inspiration" (Science and Health, p. 592).

When the Christian Scientist is opposed by what portends to be an evil power, stubbornly barring further progress, he may know that this is his opportunity to get "oil" from "the flinty rock;" to gain a higher spiritual understanding, a clearer sense of divine Truth and Love, which will add immeasurably to his treasure. He will surely gain from such a contest a higher "consecration," a "charity" that is ever kind, "gentleness" that pours itself into the wounds of the discordant, "prayer" that is ever more effective, and the "heavenly inspiration" that fills consciousness with peace. In the words of Haggai, "I will fill this house with glory, saith the Lord of hosts."

Faults Proven False

MARGARET V. PEARMAN

In Shakespeare's "Measure for Measure," Isabella in pleading for the life of her brother asks the deputy to condemn the fault and not her brother. The deputy replies:—

> Condemn the fault, and not the actor of it?
> Why, every fault's condemn'd ere it be done.

In the great performance called human life, wherein "all the world's a stage," as the same poet states, "and all the men and women merely players," more serious thought is given today to the question of right and wrong doing, or acting, than at any other period in the world's history. On the stage of materiality, with its varied scenes of mingled success and failure, joy and sorrow, hope and despair, a large number of its actors are participating in the differing experiences characterized as sin, sickness, and the limitations of discord; even mighty wars are being enacted at this hour.

With human opinion arrayed in pride, scorn, or indifference for an audience, there is always a general readiness thoughtlessly to condemn the so-called actor in the thrall of error's manifestation, rather than the fault of his dilemma; or perhaps, with no certain means of correction thereof, to excuse the actor merely in the weary hope, maybe, that the latter process may prove to be the less difficult manner of riddance of the fault and its entailed embarrassment, suffering, or misery. Both of these methods, however, fail to accomplish any lasting benefit for either the actor or his audience. Leaving him as they do, as closely related to the fault as before, he is obviously more liable than ever to be the subject of error's method of repetition, through the inability of the so-called human mind to overcome the fault of its own creating. Blind humanity thus struggles along under its commanding rod in its zigzag course amidst shameful blunders, sorrowful mistakes, or tearful trials, and finally drifts into the belief that real being consists of these very experiences and conditions, or that they are natural or unavoidable; and very often, which is most regrettable, that God is their author.

Only through the application of the compassionate, soothing, and comforting truth of Christian Science can one truly condemn or destroy the fault and free the so-called actor from it. To do this one must know the actor and the fault in their exact relation to each other. Through the teaching of Christian Science the understanding of Life as God is revealed and the perfection of God and man is seen. God being Spirit, man is spiritually created, and his relation to God, Life, is made plain. It is beyond contradiction that in that which is perfect no fault is to be found; hence the perfect being the real, that which claims to be an imperfection is a fault, and being the opposite of that which is real, is false; thus it is no part of God or man, and is in no way related to the activities of life.

With the prevailing belief that Adam and Eve were the

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first parents of man, and that God is corporeal, and man corporeally created, with intelligence residing within the limits of his corporeal structure, claiming the ability to decide its own standard of right doing or acting and its like capability of deviating therefrom, the natural result is that the basis of such activity is imperfect, hence at fault, or false. Consequently to one educated thus, and believing too in the law of heredity, the manifestation of the parent or ancestral traits of character should not seem surprising, nor should it occasion hasty condemnation of the so-called actor. This is, however, too often the case, and in many instances it is the means of increasing rather than lessening the influence of the error over him.

To an individual governed by this false belief of his origin and being, plunged into the depth of error's woe, the fault or blame for this condition may readily attach itself,—no matter what form or phase it may assume, or what circumstance or condition is incident to its appearance on the scene of his affairs,—leaving him the pitiful victim, perhaps, of severe self-condemnation or harsh criticism. What an opportunity lies here, within the reach of those more fortunate, to lift this brother's thought to the recognition of the eternal perfection of man and the falsity of evil's claim upon him. Again, through fear of punishment, stubborn resistance to acknowledgment of same, or ignorance of the ability to annul its claim through honest acknowledgment thereof, the fault may rest itself upon some other person, oftentimes unexpected and unannounced. Even this does not warrant the condemnation of the actor, but instead calls for more confidence in the power of Christ, Truth. The declaration of this power "is designed to rebuke and destroy error," as we read on page 233 of Science and Health.

In his nakedness and fear Adam, his fault exposed, hid himself, and upon being required to answer therefor, not only placed the blame upon the woman, but found fault as well with his creator, complaining that the woman whom "thou gavest" was responsible, implying thereby that she not only was responsible (at fault), but was created thus; while Eve's answer, "The serpent beguiled me, and I did eat," disposed quickly of the burden thrust upon her so unexpectedly, and placed the fault where it rightfully belonged, that is, on the serpent, false material sense.

In Science and Health (p. 533) Mrs. Eddy speaks of the actor and the fault in the first scene of this interesting drama on the world-stage of materialism, built of the lumber from the tree of the knowledge of good and evil, as follows: "Truth, cross-questioning man as to his knowledge of error, finds woman the first to confess her fault. She says, 'The serpent beguiled me, and I did eat;' as much as to say in meek penitence, 'Neither man nor God shall father my fault.' She has already learned that corporeal sense is the serpent. Hence she is first to abandon the belief in the material origin of man and to discern spiritual creation."

As thought yields to the touch of Truth as revealed by the teaching of Christian Science, this human sense, or material belief of existence and things pertaining thereto, is discovered to be false, and only through the willing abandonment thereof is one able to discern spiritual creation, the real and true origin of man, and through spiritual understanding ascend to the plane of man's real being, man in the likeness of his Maker, spiritual and perfect, as asserted in the Scriptural statement, "God created man in his own image, in the image of God created he him."

Here the standard of all right activity is established by divine intelligence, and is eternally perfect. Man can never deviate from it, for the source of this activity being perfect God, the only natural experience of man is the expression of Him who is perfect; and as God is good, He cannot be the author of anything unlike His own nature. Consequently even the possibility of God's man performing an evil or wrong act does not exist, nor does the necessity of his avoiding such performance, according to the further positive declaration of Scripture, "God saw every thing that he had made, and, behold, it was very good." This fact is emphasized as well in our Leader's words (Science and Health, p. 539): "God could never impart an element of evil, and man possesses nothing which he has not derived from God. How then has man a basis for wrong-doing?"

In their daily demonstrations over false belief, their obedience to divine Principle, Christian Scientists everywhere are rejoicing in the approval of God, instead of relying on changeable human opinion. They are placing the mistakes and wrongs of humanity where they belong by regarding them not as "my fault," or "your fault," but instead simply as falsity, and therefore not the truth of man's being, and by their very nature having no real existence or manifestation. Let us then strive to keep ever before us the thought conveyed by the apostle's words, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."



Truth versus Mental Aggression

CLAUDE A. S. FROST

"Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." This quotation from Ecclesiastes does not mean that the man created by God has fallen, but clearly the drop in thought from the use of the generic term "man" in the first instance, to the plural pronoun "they," shows the latter to mean the sons of men, termed by Mrs. Eddy "mortals." To one who is attempting to apply his understanding of the Principle of Christian Science in his daily walk and conversation, there sometimes comes the unwelcome sense of mental opposition that he cannot see or account for as emanating from any material place or personality. To such the message contained in the verse just quoted may come as a light and a warning.

Many indeed are the inventions of mortal mind, but always it is the same material concept in new or old guise. In Bible times the Adam-name of this opposer was variously spoken of as "devil" or "Satan;" and the children of Israel, who worshiped the one God, were warned to beware of "wizards that peep, and that mutter." More recently the names given the activities of this so-called mentality opposed to good have been legion,—mesmerism, hypnotism, autosuggestion. Each time it is the same wolf in the clothing of a different sheep, but easily recognizable according to its works.

Surely the material "knowledge" here displayed constitutes no small measure of the "many inventions" described in our text. In his epistle to the Corinthians the apostle Paul said of such so-called wisdom, "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." Thereby we know that all false knowledge is nothing, and not something, because the Science of Christianity taught by Jesus, and demonstrated by Mrs. Eddy, shows us that anything which ultimately is seen to fail, cease, or vanish away into nothingness, is seen already to be nothing; for a lie once

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proved to be a lie, is seen always to have been a lie, and never to have been the truth.

We need not fear, therefore, to face this unseen foe in the understanding of the Christ Science. Students of Christian Science at this time, whether they are members of a church or only attendants at the services, cannot be too loyal to the loving guidance of the Church Manual; cannot cling too closely to the study of the text-book, "Science and Health with Key to the Scriptures;" and cannot bar their thought too carefully or watchfully from mental aggression. One likes to think of the final answer to this age-old problem in the words of one of our hymns (Hymnal, p. 39),—

High in the heavens, eternal God!
Thy goodness in full glory shines;
Thy truth shall break through every cloud
That veils and darkens Thy designs.

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[Written for the *Sentinel*]

Love's Prophecy Fulfilled

CASSIUS M. LOOMIS

RING out, ye silvery chimes, this Christmas morn!
Once more on earth a Bethlehem babe is born.
The night is spent—a shadowy night of fear;
Love's mighty hosts in robes of white are here.
Ring out, ye bells of sinless joy, the word
Of Truth with gladdening songs of praise is heard.
Today, the "now" in history's page most dear,
Has dawned at last, mid sunshine bright and clear!

Yea, tell us of the night—the manger where
The babe was born—the wise men! were they there?
The shepherds, came they not to worship as of yore?
Pray tell us of the night that went before.
'Tis well ye ask. Though angels many came
And sang their songs of comfort in his name,
It was withal a night of shadows deep,
An hour when faithful hearts their vigils keep,
And, knowing God would hear, prayed on till morn;
The world had yet to know the Christ was born.
The shepherds? Yes, they came, and saw, and wept
For very joy. While mammon's hosts had slept
Love's warming glow had filled the mother's breast;
Her tireless faith in God had stood the test.

The wise men? Yes, they came; indeed, 'twere they
Whose shafts of boasted reason led the day.
Still, on the mother heart in secret fell
That wooing word of comfort, "All is well!"
The wise men came, but not as they of yore—
The learned wit, the scribe of fabled lore,
The careworn scholar and the lawyer keen,
Staid preachers many with their college dean—
No gifts of myrrh or frankincense brought they;
No Bethlehem star had led them on their way.

Ah, well, forgive them all! The sunlit east
Portends a day of thanks and joyous feast.
This Christmas morn the hosts of heaven shall hear
Our prayers of gratitude and songs of cheer.
The critic's day of arrant phrase is o'er;
The heart bowed low in grief shall weep no more;
The sick are healed, the sinful heart shall be
From error's hidden snares forever free.
Like sunshine golden on a desert sand
The Father gives to all with lavish hand.
His bounteous truths, with healing touch profound!
Have spread with onward march the whole world round!

Selected Articles

[Duncan Sinclair in *The Kilsyth* (Scotland) *Journal*]

From the report of his sermon it would seem that our critic devoted himself chiefly to an attack on Mrs. Eddy and to a criticism of what he thinks Christian Science is. With regard to the former, one may remark that it has ever been the lot of those who have benefited humanity to have had the world's sting thrust at them. There has never been a reformer of any note who has not had to stand the jeers and invective of, let us say, misunderstanding. Mrs. Eddy had these in full measure hurled at her even while she was among us; but she met them all with the grace that characterizes true Christian womanhood, and the humility which is never separate from genuine goodness. When she passed away, one who knew her intimately, after referring to her as "the gentlest, sweetest, and most refined lady I have ever known," added, "Yet with all her gentleness she possessed the fire of a great reformer; with all that sweetness she was none the less the deepest of thinkers; while her innate refinement did not prevent her from being the foremost leader of men in the world-battle of good against evil."

In "Science and Health with Key to the Scriptures" (p. 465) Mrs. Eddy defines God thus: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." From this it will be seen that "Principle," to which our critic refers, is one of the synonyms for God. All of these synonyms serve the useful purpose of conveying a fuller understanding of some phase of the nature of the infinite Being whom we call God. Thus one may say that God is the Principle of good, the Principle of love; in fact, that God is the divine Principle of all reality.

What has undoubtedly attracted multitudes of people to Christian Science has been the healing work it has accomplished. It is a well established fact that Christian Science treatment has healed all manner of sickness, including those diseases generally declared incurable by the ordinary medical schools. And to heal the sick in Christian Science practice is but to follow the commands of the Master, Jesus the Christ, for it will be remembered that when he sent his followers into the world to preach that "the kingdom of heaven is at hand," he instructed them to heal the sick also, in proof of their spiritual understanding of his gospel.

Our critic says that "the Christian church has not yet entered into the full knowledge and possession of the truth of the Holy Ghost." And it never will until it declares and adheres to the infinite nature of God. When Christian Science affirms that God is infinite, it means what it says. It means that since God is infinite and good, in reality good is omnipotent and omnipresent. The corollary is that evil is unreal, because there can be no place for it in infinite good. Evil is false belief, strictly analogous as such to the fallacy that two times two are five. But Christian Scientists are quite aware of the power mortals themselves give to evil and how they believe in it and practise it to their own detriment.

Christian Science teaches that the metaphysical understanding of the allness of God, good, and the unreality of evil, enables one to heal, in a measure strictly in proportion to one's understanding, all forms of evil, including sin and disease.

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[F. Elmo Robinson in *The Telegram*, Portland, Ore.]

Christian Scientists recognize that their one supreme endeavor should be to lessen the sum total of human misery, want, and woe, and they well know that this can be accomplished only through an exact, scientific knowledge of God

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and His divine Christ. Therefore I am not writing in the spirit of controversy, nor am I asking space to attack the religious beliefs of the several writers whose letters relative to Christian Science appeared in *The Telegram*. These writers seem to feel called upon to explain to your readers what they think Christian Science is, and to sound a warning note against it, that is, against their conception of it.

Christian Scientists are quite willing that their religious neighbors shall believe what they choose. In these days of multiplicity of sects, it is well that a spirit of tolerance and brotherly kindness should characterize the attitude of all professed followers of Christ Jesus toward one another. Each religious system should be permitted to stand or fall on its own merits. Critics of Christian Science would do well to remember the admonition of Gamaliel, uttered nineteen hundred years ago, "If this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

It is not maintained that the large and intelligent following of Christian Science is, in and of itself, any evidence of the divine nature of this Science, neither did the wonderful growth and spread of primitive Christianity necessarily prove its divine character; and yet it is repeatedly said of the Master that great multitudes followed him. The assurance of Christ Jesus was, "And I, if I be lifted up from the earth, will draw all men unto me." It is the vision of the Christ, as presented in Christian Science, which is drawing the multitudes. Christian Science, like primitive Christianity, has been making bad people good and good people better. It has been making sick people well and healthy people stronger and happier. Sinning, suffering, dying mortals naturally hail with delight the coming of their deliverer, hence the numbers that are turning to Christian Science.

The writer of this article grew to manhood in one of the so-called orthodox churches and entered the ministry. For about eight years he continued to teach and preach the Bible as he then understood it. There was a time when he entertained many of the popular misconceptions of Christian Science, and as a result was filled with hatred for Mrs. Eddy and what he believed she taught. This hatred was intensified by the reading of numerous books and articles written by those who defined and explained Christian Science in their own way and according to their own erroneous beliefs. Just here the writer would like to say that after many years' experience in the old church, after reading almost every critical book and article on Christian Science available, and after a most searching investigation of Mrs. Eddy's teachings, he has yet to find the first critic who has correctly stated these teachings.

The opposition of these critics has never been to Christian Science, but rather to their own faulty conceptions of it. The results of the writer's acceptance of Christian Science, briefly stated, are as follows: his faith in every fundamental teaching of the Bible has been increased rather than diminished; he has been healed of numerous physical diseases; he has been healed of a sense of intolerance for those who differ from him religiously, and today cherishes no bitterness toward any human being or his religion. For this he is deeply grateful.

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

Instead of Christian Science denying that the Bible is inspired, it makes the spiritual truths contained in this Book of books the fundamental basis of its teaching. The first of a series of religious tenets taught in Christian Science declares: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497). Many times the question has been asked, How do we know that the Bible is true? This question can only be answered through a scientific knowledge and demonstration of Biblical teaching. Christian Science imparts this clear understanding of Holy Writ and enables those who possess it, as did the prophets, apostles, and early Christians, to prove its truth and thereby witness the operation of God's law in meeting the daily needs of those who trust Him.

Christian Science teaches, and its adherents most firmly believe, that Christ Jesus knew precisely what he was saying and the truth of what he was teaching when he declared that he was not God, but the Son of God; and furthermore, his words and demonstrations are for all people throughout all time. Hence, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." The fulfilment of this promise comes to all who enter into the fulness of the stature of perfect manhood, possessing the Mind that was in Christ Jesus, truly knowing God, man, and the universe. The work of the Christ is made manifest to this age through an exact scientific knowledge of spiritual law expressed in cause and effect.

Truth is "the same yesterday, and today, and forever." There may be innumerable opinions and beliefs about Truth, but there is but one truth or fact about it, and only those who possess this fact have any knowledge or understanding of Truth. God is Truth, and Christian Science is the spiritual revelation of Truth. Unnumbered thousands from all walks of life and all nations have been physically and spiritually benefited by Christian Science.

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[John M. Tutt in *Warrensburg* (Mo.) *Star-Journal*]

The implication that Christian Science teaches the ignoring of sin, and that this would mean the indulgence of it, must arise from grave misunderstanding of what Christian Science really does teach concerning sin. In "Science and Health with Key to the Scriptures" (p. 71) Mrs. Eddy says: "Evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense." The mental nature of sin is further affirmed by Solomon, who said of a wicked man, "As he thinketh in his heart, so is he." The moot question is not therefore as to the nature of sin, since it is plainly an erroneous state of mind and wholly bad. The gravest importance is attached to the question as to whether sin is to be recognized as a reality of creation, or to be attacked as delusive, a falsity not bearing God's sterling mark of genuineness.

Christian Science affirms the latter, but does not, however, deny the seeming reality of sin, nor its hideous nature as a part of human experience. Indeed, the broadest recognition and unveiling which sin has had since Jesus' scathing denunciations of it, has come from Christian Science. Through it the very fountain of sin has been uncovered, as springing from the human mind itself. The essence of sin is found in the activities of the carnal mind, which Paul defined as "enmity against God." The real man, then, is not represented by the fleshly mind, but misrepresented by it, for the man God made in His image and likeness is not at enmity with his creator. The old man of sin is put off, and the new or real man is put on, in the measure that sin is overcome.

To ignore sin would be as erroneous as sin itself, and would indeed tend to blunt the sense of sin. To fight sin on the ground of its destructibility is wisdom. Jesus declared the prayer of justification to be, "God be merciful to me a sinner," and this is the prayer of every true Christian Scientist, for to be convinced of sin is the first step toward reformation. The forgiveness of sin involves the destruction of it, and the remedy is always the Christ-spirit,—the understand-

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ing that sin is no part of real being, that God did not make it, indulge it, countenance it, or permit it. Because sin does not exist in the Mind which is God, it has no proper place or indulgence in His creation, man and the universe.

Christ came not to save sin, but to save men from sin. If sin were as real as God and His creation, it would be indestructible, good, and a component part of God's creation. Christ came destroying sin, disease, and death,—"the works of the devil." The destruction of reality would be an absurdly impossible achievement, namely, destruction of truth; and yet our critic avers: "Sin is a fact. You cannot get away from it. It is there, and it is eating like a cancer at the very heart of humanity." Christian Science speaks of "the mirage of error" (Science and Health, p. 244), and we know that its deceptions, its alluring promises of pleasure, and its awful realizations of pain, will disappear when the Christ, Truth, reveals to the repentant heart the unreality of the lie. The way of salvation is the way of overcoming the errors of the human mind through acceptance of the Mind "which was also in Christ Jesus." This is true repentance, as the word itself in the Greek text indicates, namely, change of mind. The will of God in our lives does indeed save from sin, and this divine will is the Mind of Christ.

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[E. W. Osterhoudt in *Kingston* (N. Y.) *Freeman*]

Personally I have had some experience with Christian Science,—enough, at any rate, to know that it has no connection whatsoever with the species of mesmerism or aggressive mental suggestion described in your editorial as related to it. It is important for all your readers to understand this, because whatever their individual religious or medical theories might be, they naturally would not desire to misjudge any system of religious thought which has spread in such an amazing fashion over the world and which is claimed by so many people to have been of great benefit to them. The healing effect of Christian Science is due to its teachings concerning the omnipresence and omnipotence of God, who is understood to be all-inclusive divine Love, or divine Mind, and the practice of Christian Science has nothing to do with the exercise of human will-power, neither is its effect ever to deprive one of his individual intelligence or rights of conscience.

Your article points out quite correctly that Christian Science, as such, is not new, but that its basic teaching was known and relied upon centuries ago. The superiority of spiritual over material means was recognized by many Bible characters, and it is one of the central facts of all Bible teaching. It certainly was expressed in the career of Christ Jesus, whose words and works illustrate the Principle upon which Christian Science is founded. When, therefore, today Christian Scientists endeavor to perpetuate the practical value of this Science, it is certainly a subject for serious and friendly interest.

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[M. I. Whitcroft in *Cheltenham* (England) *Chronicle*]

May I be allowed to correct the false impression of Christian Science conveyed in a critic's remark that "one need not be a Christian Scientist to know that a man with a strong effort of will can stave off a cold or influenza."

Now a Christian Scientist knows, as Mrs. Eddy writes on page 445 of Science and Health, that "Christian Science silences human will, quiets fear with Truth and Love, and illustrates the unlabored motion of the divine energy in healing the sick. . . . The human will which maketh and worketh a lie, hiding the divine Principle of harmony, is destructive to health, and is the cause of disease rather than its cure." Surely this bears out Jesus' teaching, and his declarations: "I can of mine own self do nothing: . . . I seek not mine own will, but the will of the Father which hath sent me;" "The Father that dwelleth in me, he doeth the works."

Christian Scientists are daily proving that in proportion as they subjugate the human will to the divine and strive to let that Mind be in them "which was also in Christ Jesus," they can overcome sickness and sin in themselves and others, thereby demonstrating the divine law of harmony.

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[Ezra W. Palmer in *The Fort Collins* (Col.) *Courier*]

An evangelist holding services in your city is reported to have alluded to Christian Science as "a substitute for Christ's religion." In this sermon, "What Is the Matter with the Church?" the evangelist complained that the church was not reaching the people. Christian Science churches have no such complaint. Their churches are filled, many of them to overflowing, with a happy people rejoicing in the saving and healing power of God. Christian Science has proved that when the whole of the teachings of Christ Jesus are given to the people, the people gladly respond. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." If therefore any church is not drawing men unto the spiritual life which Jesus lived, that church had better examine itself to see if it is teaching creed instead of pure and undefiled Christianity.

Christian Scientists strive to follow all the commands of the Master, both to heal the sick and to save the sinner through the grace of God. Judged by the standard set up by Christ Jesus for the guidance of all Christians, their religion is the reinstatement of primitive Christianity, which points to works not words as evidence of its genuineness.

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[Written for the *Sentinel*]

Christmas Bells

FRANCES A. HALDANE

THE merry bells at Christmas-tide
Fling out their golden chimes of cheer,
While all the earth a moment stays
Its toil, in happiness to hear.

And high and low, and far and near,
The echoes catch the glad refrain:
"Glory to God—glory to God—
Good will—good will on earth again."

Still bright in every darkling sky
There shines the Star to guide our way,
Irradiant to the wise in heart,
Far from the noisy marts of day;

And, as of yore, the angel throng
Still holds its watch above the earth,
While yet the wondrous glory gleams
When Christ in some lone heart hath birth.

Then ring ye out, sweet Christmas bells,
Ring far across the earth your cheer,
For Christ is come again to bless
The seeing eye, the hearing ear.

And low and sweet, or high and clear,
Earth's watchers hear the happy strain:
"Glory to God—glory to God—
Good will—good will on earth again."

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Editorial

"Doers of the word"

"Be ye doers of the word, and not hearers only," was the counsel of the apostle James to the early Christian church, counsel that is equally applicable to professed Christians in all ages and which if heeded would have revolutionized the world long since. Christian Science is emphatically a religion of works, and it is because of this important difference from so many other religions that it is making such headway in extending and enlarging the world's concept of God and of man's relation to Him.

There are very many, however, who have been healed through Christian Science, who thoroughly believe in it, and yet seem unable to understand that it is a religion which requires much more from them than a mere acquiescence in and enthusiasm for what they suppose is its creed or doctrinal beliefs. Because of this mental attitude they have utterly failed to understand that there is a necessity for individual activity. As a consequence they have continued in a mere passive state of receptivity, and thus missed the blessing which comes from demonstrating Christian Science, not only for one's self in one's own personal distresses and problems, but also for others who are in need of and wish to receive the help which this Science can give them. Whenever these people are sick or in trouble they depend upon some practitioner for help, and in so doing deprive themselves of the greatest boon that could come to them, namely, the opportunity to work out their own salvation.

That Christian Science is a religion of works rather than of words, has been amply proved by the healing of sickness and the salvation from sin to which many have borne testimony, and those who would receive all it has in store for mankind must be inspired by our Leader's call to action which is so clear to all who have grasped the import of her words, "The song of Christian Science is, 'Work—work—work—watch and pray'" (Message for 1900, p. 2). The duty of the practitioner is, of course, to help those who come to him for healing, but it is not his duty to do this year in and year out without trying to awaken in his patients a desire to work for themselves, a desire to understand Christian Science rather than merely to believe in it.

Those practitioners are most successful in the healing work who follow Mrs. Eddy's instructions on page 417 of Science and Health: "Explain audibly to your patients, as soon as they can bear it, the complete control which Mind holds over the body. Show them how mortal mind seems to induce disease by certain fears and false conclusions, and how divine Mind can cure by opposite thoughts. Give your patients an underlying understanding to support them and to shield them from the baneful effects of their own conclusions. Show them that the conquest over sickness, as well as over sin, depends on mentally destroying all belief in material pleasure or pain." For the further benefit of both practitioner and patient she has said, "To avoid being *subject* to disease, would require the understanding of how you are healed" (Miscellaneous Writings, p. 39), and throughout her writings she has endeavored to inspire every one who comes to Christian Science to acquire this understanding and apply it.

Preaching without practice has been the bane of all religious life, and Christian Scientists should see to it that they do not fall into this error. Nothing will so convince the world at large of the truth of Mrs. Eddy's teachings as the same proof the Master offered the messengers from John: "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." That Christian Science is doing these works is amply witnessed to in our periodicals and in the Wednesday evening meetings,—the "signs" which the Master declared should "follow them that believe" are manifested. The time has not yet come, however, when we can relax our efforts, but rather the more diligently work, watch, and pray, for today even as in the time of the Master we find that "the harvest truly is plenteous, but the laborers are few."

Archibald McLellan.

"The only begotten Son"

Nothing witnesses more surely to the nobler nature, the higher possibilities of a man, than the fact that he is made happier and better when he comes into the presence of a little child. Response to the appeal of beauty, innocency, and sweetness—in a word, of good—discloses an instinctive attachment to the ideal, and this constitutes one of the greater values of the Christmas-tide.

The significance of this discovery is deepened when we remember that the Bethlehem babe came to maturity without losing any of his power to gladden and inspire. He always retained his winsomeness, and it is thus made to appear that the thing in him which attracts is character, the soul of goodness; that the most radiant and irresistible thing in the world is godlikeness, a quality of thought and bearing in which Christ Jesus stands quite alone, but yet which aspiring human sense instantly recognizes and claims for its very own. A man's redemption is complete when he really finds himself, and the philosophy of salvation thus comes to be easily understood. The remembrance of him whose birth is songfully celebrated in the hearts of men of every race, caste, and condition today, has always ministered to human need with gentle yet compelling helpfulness. Divinity has come to its own, Love is reflected, and a glimpse of man has been gained.

It is in the power of the Master's words and deeds to illumine and to uplift, to make men see what they truly are and ought to be; and it is here that we are brought face to face not only with the one wholly redemptive personality of history but with the supreme event of revelation. Here too we come upon the great theme of Christian Science, the forever appearing of the Christ to dispel the darkness of false sense, and thus to save the world by establishing in consciousness a perpetual Christmas-tide, the reign of Truth and Love. In the chapter on Atonement and Eucharist the student of Science and Health will find a portrayal of the character and mission of Christ Jesus which interprets more adequately than ever before the Scripture phrase, "the only begotten Son of God," and which gives a meaning to Christmas, the Christ-coming, that is of inestimable value to all mankind, since when clearly apprehended it heals both sickness and sin.

Napoleon was quite right in saying that "comparison is impossible between Christ Jesus and any other being who ever lived," and the universality of this recognition of his isolated greatness is one of the most distinctive things about him. The greatest men of all times have laid their tributes at his feet, and their characterizations range all the way from St. Paul's declaration that in him dwelt "all the fulness of the Godhead bodily," to the English poet's that he was "the first true gentleman that ever breathed." The things which we find here and there in men and women to admire, esteem, and love, are found to the full in him, and unmarred by any lapses into the commonplace. His birth into being was consummated as that of none other; he was "the only begotten Son," and this accounts for the unblushing naturalness and inoffensiveness of his sublime egoism. He was so grandly great as to be unaffected by its recognition. In his self-identification as the "Son of God," and in the unhesitant

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daring with which he challenged criticism of his life and teaching,—"Which of you convinceth me of sin?"—he was wholly unique.

So too in the compass of his wisdom, his freedom from doubt, from all sense of mystery and limitation, and from mental reserve in affirming the truth, Jesus stands quite alone. He knew God, and he knew men without having shared their weaknesses. He was master of every situation, of every problem, of his human self; hence he never failed or proved inadequate. Further, though adamant to the assaults of error, his heart was tenderness itself, his arms were opened to every prodigal, his love was all-enduring, divine. Well has our Leader named him "that Godlike and glorified man" (Science and Health, p. 54), and with her, all true Christian Scientists are ever sitting at his feet. Their sense of indebtedness to him ever impels them to purity and to gently heroic deeds, and his praise should ever be upon their tongues.

JOHN B. WILLIS.

How to Think

CHRISTIAN SCIENCE teaches people in a wonderfully instructive way how to think rightly and to some purpose about themselves and others, indeed about all things. On page 270 of Science and Health we read: "Mortals think wickedly; consequently they are wicked. They think sickly thoughts, and so become sick." In the prophecy of Jeremiah we read, "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil." The promise which follows this declaration is to the effect that when men come to think as God thinks, He will hearken unto their prayers and be found of those who search for Him with all their hearts.

Before Mrs. Eddy's discovery of the Science of being, given to the world in Science and Health and her other writings, little was known of the power of thought upon the human body as well as its influence upon the whole of one's human experience. People certainly did think sickly thoughts "without let or hindrance," even with a mistaken sense that the habit was beneficial, just as it was considered proper to think frequently upon death. In view of this it is little wonder that sickness was so prevalent in spite of the measures taken to repress or cure it; indeed all material methods of cure are so closely related to disease that thought cannot very well be lifted above it while these are pursued.

Christian Science has brought a tremendous change in this respect, and it is one which calls for entire loyalty and obedience to the teachings of Christ Jesus. He commanded his followers to take no thought for the body, as if health were dependent upon food and clothing, but to lift thought to spiritual things, which he named "the kingdom of God, and his righteousness." He also told them to take no thought for their own defense in times of persecution, but to depend entirely upon infinite Love and wisdom to speak through them. This was wonderfully illustrated in Peter's eloquent defense of himself and John before the Sanhedrin, when they were charged with the offense of healing a lame man without material means but in the name of Christ, and again when Paul pleaded his case before Agrippa. It is surely clear that if these apostles had entertained thoughts of doubt or self-pity they would not have been ready for the influx of divine inspiration which was poured out in their deathless words.

Paul makes it very clear in his second epistle to the Corinthians that if we would use fearlessly and effectively the weapons provided for our spiritual warfare, so as to cast down "every high thing that exalteth itself against the knowledge of God," be it sin or disease, we must bring our every thought into obedience to Christ. Writing to the Hebrews he declares that the word of God is "a discerner of the thoughts and intents of the heart;" in other words, our inmost thoughts must be tested and tried by the word of God.

The Master once said to some who were mentally criticizing his healing work, "Wherefore think ye evil in your hearts?" They should have been filled with gladness and gratitude in witnessing the restoration of a helpless sufferer to health and strength, but their attitude proved true the charge against mortal man given in Isaiah's prophecy, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." In Christian Science we are taught that this should not be so, indeed that it cannot be so with God's man, His image and likeness, who reflects all the activities of the divine Mind, and we should begin to trace our likeness to God by examining ofttimes our thoughts to see if they express that purity without which we cannot see God, and that love for God and our neighbor which means the fulfilling of the law.

On page 545 of Science and Health our revered Leader says that "mortals should so improve material belief by thought tending spiritually upward as to destroy materiality." The result of this uplifting of thought is at once made manifest in improved conditions, better health, with a steady gain of mental and physical strength, until we at length tread with unwearied steps the path of Life divine, wherein we shall "walk, and not faint."

ANNIE M. KNOTT.

A New Concordance

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

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1,103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health.

The publisher is now ready to receive orders, and shipments will be made as promptly as possible. Single copy, $6.00; in lots of six or more to one address, each $5.50.

Address Allison V. Stewart, Falmouth and St. Paul Streets, Boston, Massachusetts.

Among the Churches

Current Notes

WASHINGTON.—Tents for the purpose of distributing Christian Science literature at the Thurston and Skagit county fairs, held from Oct. 12 to 16, were maintained by the Christian Scientists of those communities. During this time 130 *Sentinels*, 20 *Journals*, 9 *Heralds*, 192 *Monitors*, 68 English pamphlets, 25 foreign pamphlets, and 23 copies of Senator Works' speech in Congress were given away. Reports also show that the attendance was good each day. A complete set of Mrs. Eddy's works in each binding was on display at the Thurston tent. The Christian Science societies at Anacortes, Mount Vernon, and Sedro-Woolley are contemplating the erection of a permanent structure on the Skagit fair grounds to be used for this purpose each year.

Correspondence.

TAFT, CAL.—The Christian Science Society has sold its building on Asher Avenue, and will in the future hold services in Odd Fellows Hall at the regular hours. This move on the part of the Christian Scientists was brought about by a desire to have their meeting-place more centrally located.

Midway Driller.

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DES MOINES, IOWA.—During the state fair held in this city in the latter part of August, our literature distribution committee maintained a reading-room on the grounds. Two hundred copies of the *Monitor* were ordered for the first day, and as early as possible one of the members of the committee was on the ground, distributing the papers through the stock pavilions, machinery halls, show tents, and similar places; in fact, giving them wherever they were desired. Fifty copies were ordered for each of the following seven days and were distributed in the same way, but as many more could have been used to good advantage.

As the result of the first day's work, the committee obtained a list of fifty-four people desiring copies of the paper for Sept. 2, 3, and 4. Other literature given out from the reading-room comprised 350 pamphlets, 181 *Sentinels*, 55 *Journals*, 1 *Herold*, and 50 subscriptions to the *Monitor* of one month each.—*Correspondence.*

ROANOKE, VA.—Christian Scientists have completed the remodeling of their building at Church Avenue and Fifth Street S.W., and will move from their present rented property into the new quarters on Monday, Nov. 1. They bought it last September, and have had such improvements and rearrangements completed as will make the building a comfortable temporary church home. The obligations of the venture have not yet been fully met, but the congregation are working steadily on that phase of the matter and hope soon to have their title free. In due time, as conditions require, the plan is to replace the structure with an up to date building.—*The World-News.*

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The Lectures

Boston, Mass.

Willis F. Gross delivered a lecture on "Christian Science: the Christ-method of Healing," under the auspices of The Mother Church, The First Church of Christ, Scientist, in Boston, in the church edifice, Falmouth, Norway, and St. Paul Streets, on Friday night [Dec. 3]. The lecturer was introduced by H. Cornell Wilson, first reader, who said:—

The Christian Science movement in its character and development is so unusual, and the nature and testimony of its accomplishment are so remarkable, that there has been aroused in men and women of all shades of belief a feeling of earnest inquiry which reaches out to understand the teaching that lies back of all this manifestation. Recognizing the spirit of this inquiry, Mrs. Eddy, the Founder of the Christian Science movement, instituted the Christian Science board of lectureship. The members of this board, carrying out the plan inaugurated by our Leader, present the subject of Christian Science publicly through their lectures. They expound the teachings of Christian Science, characterize and illustrate its service to mankind, and correct erroneous views held or promulgated regarding it.

The Christian Science Monitor.

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Winnipeg, Manitoba, Canada

Col. William E. Fell delivered a lecture on Christian Science before a large audience at the Walker Theater. He was introduced by Mayor Waugh, who said in part:—

I am not a Christian Scientist. I am told, however, that Christian Science is founded upon love. Any religious belief which is founded upon love deserves consideration and admiration. Love of God and love of humanity are surely the science of Christianity, no matter what name you may give it. We do not need to die to go to heaven. If we cannot find some heaven on earth, we are wasting a lot of time. Surely we can engage our thoughts in doing some good to those who are less fortunate than ourselves. We can all do our part to make this world a happy place.—*Winnipeg Free Press.*

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Vancouver, British Columbia

The Hon. Clarence A. Buskirk delivered two lectures on Christian Science for First Church of Christ, Scientist. The introduction by M. E. Schaefer, principal of the Sir William Van Horn School, was in part as follows:—

Today thousands of people are asking Christian Scientists, What makes you so keenly interested in your religion? Why are you generally so optimistic? Why do you as a rule avoid in your conversation the common topics, sickness, sorrow, and such like? To these inquiries, and many others of a similar character, Christian Scientists, while they are ready always to give a reason for the hope that is in them, usually feel they cannot do better than say, "Come and see."

I. N. Miller, president of the American Club, in introducing the speaker at the second lecture, said:—

Personally I lay no claim to being a Christian Scientist, within the deepest meaning of that term, although during the past few years I have given Christian Science considerable study. I have also come into close contact with the organization and the people who support the doctrine, and have had many proofs presented to me as to the efficacy of its teachings. Any new ideas, hopes, or teachings which serve to make us better men or women, physically, mentally, or morally, should be gladly welcomed; and if in the demonstration of Christian Science we receive an additional ray of light, then the world will be better for the establishment and maintenance of this movement.

All of us, I think, whether we are members of the Christian Science church or not, have been impressed with the remarkable growth of this religion in the past few years; and I have personally had occasion to take note of it during my travels through some eighteen foreign countries. What Christian Science has accomplished in the number of believers and in adding to the sum of human happiness entitles it to the respect and earnest consideration of all thinking people.

Correspondence.

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Longmont, Col.

The Rev. Monroe Markley, pastor of the First Congregational Church, in introducing Clarence C. Eaton, who lectured on Christian Science before a large audience at Dickens Opera House, said in part:—

The Lord and Master of us all declared, "Ye shall know the truth, and the truth shall make you free." Never were there so many men engaged in the quest for truth as today, and never were men seeking so earnestly. More and more we are realizing that no one church has a monopoly of the truth; each has a portion of it, and the sum total of all present truth and all truth yet to be discovered is the element of religion which shall forever endure.

Generous indeed has been the contribution of Christian Science to this great whole. Christian Scientists are endeavoring to fill the world with good things, that evil may have no room. They are endeavoring to teach the world that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). I am not a Christian Scientist; but although there are some things upon which I differ with Christian Scientists, there are more upon which we agree; and the few points upon which we differ should not prevent us from loving one another, and living and working together for the glory of God and the good of men. At one time John

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said for the disciples, "Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us." But Jesus said, "Forbid him not: for he that is not against us is for us." The truth and vitality of religion depends upon its ability to cast out devils and save men; and in so far as any religion does this we have no right to oppose it. A religion, however new or however old, that casts out devils from men and makes men more godlike, is a success, while a religion which does not do this is a failure.

In my study of Christian Science and my fellowship with Scientists I have learned many things, among them that the idea most people have of Christian Science is an erroneous one, and that the thing so often attacked as Christian Science is not Christian Science at all.—*Correspondence.*

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Billings, Mont.

A splendid audience heard the lecture on Christian Science by William D. McCrackan, at the Babcock Theater. He was introduced by Judge Edmund Nichols, who said:—

Today and at this moment one desire and one prayer is in the heart and upon the lips of all humanity. Upon every sea and in all lands; in palace and hovel; from the heads of the imperial governments to the man in the trench; from the captain of industry to the humblest laborer; from the strong and weak alike, there is one longing to be satisfied, one hope to be cherished, one imperative need to be realized. It is expressed in one word, peace.

The healing and uplifting influence which peace affords, can alone give to a discordant world surcease from all the bitterness, hatred, and cruelty of its wars; from the contention and strife of its industry; from the greed and avarice of its wealth, and from all the ills of mind and body. It will be admitted as axiomatic, that until there exists a clear understanding of the true relation of one man to all men, and of man to God, no permanent harmony of either individuals or nations can be expected. Nor can a true conception of man's relation to his fellows be had until we first understand our relations to infinite God. There have appeared here and there in the world's history a few who lived above the temporal and material, and whose vision therefore was so clear that they were able to know the truth about man. Some of them expressed this truth. Christian Scientists not only claim to have this knowledge, but to have demonstrated it individually beyond all doubt.—*Billings Tribune.*

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Smith College, Northampton, Mass.

Prof. Hermann S. Hering, who lectured for the Christian Science organization of Smith College in Carnegie Hall, was introduced by Miss Katharine R. Vermilye, chairman of the organization, who spoke in part as follows:—

A Christian Scientist often feels that he can never adequately express his gratitude for Christian Science. But because it means so much to him, does so much for him, he is always more than glad to tell those who wish to know about this religion. The Christian Science organization of Smith College, therefore, welcomes you here tonight to hear one who is well qualified to explain what Christian Science is and what it does for mankind.—*Correspondence.*

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Lectures to be Delivered

ARIZONA—Mesa: Prof. Hermann S. Hering, Majestic Theater, 8:15 p.m., Dec. 27.
Tucson: Prof. Hermann S. Hering, Woman's Club Building, West Alameda Street, 3 p.m., Dec. 26.

CALIFORNIA—Long Beach: Prof. Hermann S. Hering, The Auditorium on the Pier, 8 p.m., Dec. 30.
Ontario: Dr. Francis J. Fluno, Euclid Photo Play Building, 8 p.m., Dec. 30.
San Francisco (Fourth Church): Dr. Francis J. Fluno, Church Edifice, 450 Arguello Boulevard, 3 p.m., Dec. 19.
Willits: Dr. Francis J. Fluno, Colonial Theater, 8 p.m., Dec. 28.

CONNECTICUT—Meriden: William D. McCrackan, Poli's Theater, 3:30 p.m., Dec. 26.

DISTRICT OF COLUMBIA—Washington (First and Second Churches): Virgil O. Strickler, Poli's Theater, 3 p.m., Dec. 26, and First Church Edifice, Columbia Road and Euclid Street, 8 p.m., Dec. 27.

ENGLAND—Wakefield: John W. Doorly, Institute of Literature and Science, Wood Street, 8 p.m., Dec. 30.

ILLINOIS—Chicago (Seventh Church): Hon. Clarence A. Buskirk, Church Edifice, 5318 Kenmore Avenue, 3:30 p.m., Dec. 26, and 8 p.m., Dec. 27.

IOWA—Creston: George Shaw Cook, Congregational Church, 3 p.m., Dec. 19.

KANSAS—Holton: Clarence W. Chadwick, Perkins Theater, 8:30 p.m., Dec. 30.

MASSACHUSETTS—Newburyport: William D. McCrackan, Church Edifice, corner State and Prospect Streets, 7:45 p.m., Dec. 28.
Salem: Bliss Knapp, Empire Theater, 3:30 p.m., Dec. 26.

MICHIGAN—Manistee: Willis F. Gross, Unitarian Church, 8 p.m., Dec. 30.
Petoskey: Willis F. Gross, Church Edifice, Waukazoo and Michigan Streets, 8 p.m., Dec. 31.

MISSOURI—Marshall: Clarence W. Chadwick, Orpheum Theater, South Side Square, 8 p.m., Dec. 28.

NEBRASKA—Nebraska City: Clarence W. Chadwick, Church Edifice, 8 p.m., Dec. 27.

NEW HAMPSHIRE—Concord: William D. McCrackan, Phœnix Hall, 8 p.m., Dec. 27.
Littleton: William D. McCrackan, Opera House, 8 p.m., Dec. 30.
Milford: Charles I. Ohrenstein, Town Hall, 8 p.m., Dec. 30.

NEW YORK—Amsterdam: Frank Bell, Amsterdam Theater, 3:30 p.m., Dec. 26.
Johnstown: Charles I. Ohrenstein, Grand Opera House, 8 p.m., Dec. 28.
Mamaroneck: William D. McCrackan, Town Hall, 8:15 p.m., Dec. 26.

OHIO—Salem: Charles I. Ohrenstein, Grand Opera House, 3:15 p.m., Dec. 26.

VERMONT—Rutland: William D. McCrackan, Church Edifice, Cottage Street, 8 p.m., Dec. 31.

WASHINGTON—Port Angeles: Clarence C. Eaton, Opera House, 8 p.m., Dec. 27.
Seattle (Society, West Side): Clarence C. Eaton, West Side Hall, 2644 California Avenue, 3 p.m., Dec. 26.
Snohomish: Clarence C. Eaton, Eagle Hall, 8 p.m., Dec. 30.

WISCONSIN—Fond du Lac: Frank Bell, Armory E, 8:15 p.m., Dec. 30.
Milwaukee (First Church): Willis F. Gross, Church Edifice, Prospect Avenue and Keene Street, 8 p.m., Dec. 27.
Milwaukee (Second Church): Willis F. Gross, Church Edifice, Highland Boulevard and Twenty-seventh Street, 8 p.m., Dec. 28.
Sheboygan: Frank Bell, Church Edifice, 605 Niagara Avenue, 8 p.m., Dec. 31.

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Testimonies of Healing

I am truly grateful for what Christian Science has done for me. All the good that I reflect, all the good that I possess, I owe to the understanding of the Christ, Truth, as given to us in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

About thirteen years ago Christian Science found me not only a physical wreck (having been an invalid or semiinvalid for the greater part of seventeen years) but suffering from melancholia. Our only child had passed on, home and business had been swept away, and it seemed as if I had nothing to live for. The mental suffering was far greater than the physical, and I turned to Christian Science for comfort, never expecting to be healed of two so-called incurable diseases. I soon found that Christian Science means reformation,—a turning from the material sense of things to the spiritual, learning to think right about God and His spiritual creation, including man. At once I became an earnest student, applying its rules, and with the help of practitioners I was lifted out of the depressed mental condition and healed of one so-called incurable disease in about three months, and of an abnormal growth in a year and a half. Gradually I was freed not only from the mental and physical diseases, but also from unpleasant home surroundings and financial difficulties, and I became a more helpful woman and a willing worker in the Master's vineyard.

I should like to tell of the goodness of God in an hour of great need. I had been a Christian Scientist about six years when I met with a severe accident, being thrown violently from a carriage. The medical verdict was that one leg was badly broken and the ankle so injured that, according to the dictum of several surgeons, I would be a cripple the rest of my life, and the period of convalescence would cover many months on account of a severe hemorrhage. Besides these conditions, the collar-bone was broken, the spine was injured, and there were other injuries less severe. I was taken to the hospital and was on the operating-table a little over two hours, but I took no anesthetic, as there was no pain. It was six days before all the bones were put in place. I was taken to my home the day after the accident and attended by two surgeons. I asked a Christian Science practitioner for treatment, which was lovingly given, and instead of lying in bed three months, as was predicted, I was out the third week. The sixth week I was walking with the aid of two canes, and at the beginning of the eighth week (while the practitioner was with me) the realization of man's birthright, freedom from all disease, came to the human consciousness, and I walked free with the exception of a slight lesion, which soon passed away.

This healing took place under the most trying circumstances, but by constantly holding to the truth of being, and remembering the promise, "Lo, I am with you alway," I knew that "though an host should encamp against me, my heart shall not fear." The truth as pointed out by our revered Leader did not fail me; every prediction on the part of the physicians was overcome, again proving the power of the Word of God made manifest to the flesh. During this time I never allowed a suggestion of resentment to enter my consciousness, although the accident was caused by the carelessness of the driver. A great sense of gratitude for the little understanding I had of Christian Science, and the assurance that Truth eliminates all that is unlike God, good, filled my thought. I was grateful for the skilful care of the surgeons, the loving attention of the matron and nurses in the hospital, and the faithful adherence to the truth on the part of the practitioner. Many became interested and are Christian Scientists today through this demonstration of the Christ-healing.

My heart is filled with thankfulness to God for all these blessings, and I gladly acknowledge my indebtedness to our revered Leader, who was able to prove the healing power of this truth as demonstrated by the great Wayshower, Christ Jesus.—Ella Helen Hoyt, Syracuse, N. Y.

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We wish to express our gratitude to Christian Science for the many demonstrations of healing in our family, but more especially for the healing of our little boy, five years old, of a most severe case of infantile paralysis. He was taken ill on Monday night, and it was not until Tuesday morning that we realized what the trouble was. By this time he was unconscious, and the little body was drawn and twisted. We at once called for help in Christian Science, but he apparently grew steadily worse. In the evening a medical friend, who asked to see him, said our boy was dying, that it would probably be only a few hours before he would pass away, but that if he did live he would be a cripple and probably an idiot all his life. Nevertheless we clung to the truth, knowing that as God's child he could not be anything but strong and well. All this time the practitioner was working for him, and about two o'clock Wednesday morning he sank into a natural sleep and his color became normal. He slept nearly all day, only rousing to take food,—the first he had retained since Sunday. The limbs straightened out and the paralysis of bowels and muscles left him. On Thursday he walked down-stairs to lunch, and the following Monday morning started to school entirely healed. He was examined by a physician and the school nurse and pronounced absolutely well.

To us this was a most wonderful demonstration of the allness of God, and we are deeply thankful to Him, also grateful to Mrs. Eddy, who has enabled us to know Christian Science and its glorious message.

Mr. and Mrs. W. C. Laughery, St. Paul, Minn.

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I wish to express my thankfulness to God for the inspired thought of Mrs. Eddy, who through her labor of love has brought healing, happiness, and peace to unnumbered thousands.

I came to Christian Science for relief from physical ailments, having been sentenced to a surgical operation, to which I was very ready to submit on account of my intense pain; but as both my husband and mother entertained great fears for me the operation was delayed. About this time a friend asked why I did not try Christian Science, as she had just been healed of a very severe ailment through absent treatment. I decided to do so, and from the first treatment began to improve. In a few weeks I was perfectly healed. The study of Science and Health was then begun, and it filled a long felt need in my life. It has helped me to learn to understand and love the Bible. The other members of my family have all had wonderful demonstrations of healing, and there has been no material remedy used in our home for over eight years, while prior to that time we had been constant users of all sorts of medicines.

For all these blessings I am more than thankful, but most of all for the change of thought, the consciousness of spiritual being that is ever present, for the knowledge that God is always with us, ready to help in all our problems. I am also grateful for the Lesson-Sermons and our other literature, to none of which we ever turn without receiving comfort and help. My prayer is that I may go on and up, never

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faltering; that I may prove to be a help, if ever so little, to my brother man; and that I may have that Mind in me "which was also in Christ Jesus," and thus prove my appreciation of the sweet gift of love that has been given to this generation by God through His faithful servant, Mrs. Eddy.

AUGUSTA DAHLEM, Chicago, Ill.

[Translated from the German]

In submitting the following account regarding my severe illness, and subsequent recovery through Christian Science, I would like to say that I am ready to subscribe to any of my statements and willing to give more specific information if so desired. My case was one of gout in the severest form. As my father had suffered greatly with this trouble, the physicians under whose care I put myself repeatedly declared that in view of the seriousness of the affliction, which was a hereditary one, I had little chance of complete recovery. The first severe attack, which kept me in bed for about three weeks, occurred around 1884, and from then on, at intervals of longer or shorter duration, I had increasingly severe attacks. In 1900 I was laid up for three months, suffering intensely, and during almost the entire time could not move a limb and had to be fed, and lifted from one bed to another. As soon as I was able to be moved, I was taken away, and during the following ten years, when I was not laid up at home, I visited sanitariums, watering-places, and health resorts for weeks and months every year. During the period intervening between the first attack and the year 1910 I was successively under the care of about thirty physicians, and in my endeavor to get rid of my trouble I tried practically every means known to *materia medica*.

While the physicians' endeavors remained unsuccessful, I cannot but acknowledge their zeal and devotion. The last physician once more informed me that the trouble was hereditary and that medical treatment could not heal me, though it might make life more tolerable. He added that I should take opiates to lessen the pain and enable me to sleep. This physician has since passed on, but the accuracy of the above statement may be corroborated by Privy Counselor Gaede of the Supreme Court, in Hamm i.W.

Toward the end of 1910 I broke down completely. My son-in-law, who is a physician in Essen, told my wife that I could not last much longer. A few weeks previous to this an aunt of mine had written my wife that we should give Christian Science a trial, if medical help proved of no avail. She also sent a copy of *Der Herold der Christian Science* which contained a testimony relative to the healing of a severe case of gout. Although my wife did not grasp the thought of Christian Science, not having the slightest knowledge of the subject, her feeling of distress caused her to hand me the periodical. For thirty years I had believed myself to be a materialist and atheist, hence an "enlightened person." The copy of the *Herold* therefore flew from my bed across the room, for at that time I considered it beneath me to try to investigate such queer theories concerning God. The aforementioned lady, though not a member of the Christian Science church, did not allow herself to become discouraged by my wife's declinatory answer, but in her desire to help she continued her endeavors, and finally interested my second little daughter, who was staying near her at the time. The latter then wrote to her mother that even though she did not believe in Christian Science, she should let me come to Hannover for her (my daughter's) sake; that I could not possibly come to harm by giving Christian Science a trial. I fully subscribed to the latter remark, though I added that it was just as impossible that I should be benefited.

Believing myself to be nearing death rapidly, I thought that I should not resist my child's entreaties by refusing the last wish which I might be able to fulfil, and accordingly in the company of my wife I left for Hannover, where I had Christian Science explained to me. What I heard there was logical, assuming a belief in the existence of God; but this, as I said before, was not the case with me. Still, I thought that during my last days I would try to investigate the subject in an unbiased state of mind. We then returned to Hamm i.W., but before leaving, my wife requested a Christian Science practitioner to take up treatment for me. Despite my unbelief I did not object to this, as I took it for granted that any detrimental effect was out of the question, though the determining factor was the consensus of medical opinion, according to which all material means had been exhausted. The next few days following our arrival home were spent in an invalid's chair with my wife reading to me from the Christian Science literature which she had brought with her. The strange thing now occurred that, instead of moving downward speedily toward the grave, there was a rapid upward rise back into blooming life. A few weeks after the first talk on Christian Science with subsequent treatment, the invalid-chair was discarded and I walked with my children to a neighboring place about three and a half miles away and back again without experiencing any bad effects. Treatment had been continued by the practitioner in Hannover. Then I saw that if the *modus operandi* of Christian Science was effective.—and it was proven to be so,—distance, which in this case was between Hamm and Hannover, was not to be reckoned with.

I would like to mention that incidental to the Christian Science treatment was the complete disappearance within two weeks of abnormal growths of the size of peas or beans which for the past fifteen to twenty years had formed back of my ears as a result of the gout. I have also been healed of another very serious affection which was related to the same trouble, but the foregoing statement will suffice to show the efficacy of Christian Science treatment.

EMIL KÜPPERS, Hannover, Germany.

It is about three and a half years since I experienced healing in Christian Science. After having been in bed for seven months, suffering untold agony from what was pronounced an organic trouble, for which the doctor had said an operation was absolutely necessary, the thought came to me to try Christian Science. Up to this time I knew nothing of it except through criticism which I had heard and which had made anything but a favorable impression on me; but a practitioner was sent for, and the first treatment was given about five o'clock that afternoon. Twenty minutes after she left I ate a hearty meal, the first solid food I had retained in all those months. I then went to sleep and slept like a little child all that night without the aid of an opiate, which had been my only relief up to this time. The next morning I walked down-stairs and out on the porch. The trouble had been instantaneously healed through Christian Science, and from that day to this I have had no return of the pain.

After this a dropsical condition manifested itself, and apparently grew much worse instead of better, until one night my husband became so alarmed that he called in a doctor. What I went through for a few weeks under the doctor's care was certainly torture, and at the end of that time in my room in a hospital I was crying aloud for Christian Science. Then I was brought home, a Christian Science nurse and a practitioner were engaged, and I am happy to say that once more this wonderful truth met my need. I had reached the last stage of dropsy and was unable to breathe

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lying down, and the time had come for me to prove whether I had more faith in God than in man. On the night I was absolutely healed, conditions manifested themselves in their very worst form, and my husband again called in a doctor, who merely turned to my husband and said: "If Science is any comfort to you or your wife, keep right on with it. I can do nothing for her; she will never see daylight." It is needless to say that he was mistaken, for in twenty minutes from this time I was healed. I know if ever I touched the hem of Christ's garment I did then. Four days later I walked three blocks to a Christian Science church.

Words cannot express my thankfulness to God for these wonderful proofs of His unlimited love for His children, and I earnestly hope and pray that I may, if only in a small degree, be able to show some of the gratitude I feel by striving to apply what knowledge I have so far gained of this healing truth. Though at times I may stumble along the way, I know that if I but trust God implicitly, He will lead me gently on. I also want to express my gratitude to our Leader, Mrs. Eddy, for unfolding this truth to us, and making it so practical that we can apply it to our daily lives. Sooner or later, if it is honestly applied, our lives will certainly bear witness.

The little understanding I have gained has helped me through many seeming dark hours of fear with my little ones, and I know that it is only as I realize the ever-presence of God and that He has given His angels charge over them that I shall be able to rise above this worst foe of a mother and see plainly the nothingness of it. I know that God will give me the strength to do it, and that afterward I shall come out a better, stronger, truer mother and wife. I earnestly hope and pray that this testimony may be the means of helping some brother or sister along the way.

MARION L. PACKARD, Chicago, Ill.

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For twenty-five years I drank and smoked, and at times to an excess that cost me my position. The last time this occurred was on Aug. 6, 1906, and supposing that I had lost the respect of all my friends, I determined to end the struggle. I had signed temperance pledges and promised ministers and friends, as well as my wife, that I would let the stuff alone, but could not. On the morning of Aug. 7 I made all preparations to end my life, and at eight o'clock telegraphed to that effect to my wife at New Rochelle, where my family were staying for the summer. I returned to my apartment, and going into the bath-room, turned on the gas full force, then sat down on a chair and read the morning paper all through. I sat there from a quarter past eight until eleven o'clock without even feeling sleepy, but the tenants and the landlord of the apartment were hunting for the leaking pipe. At eleven o'clock I became disgusted with the attempt, threw open the window, and went out into the dining-room, where I lay down on a lounge and slept until between three and four o'clock, when my son and a neighbor, sent down by my wife to see what had become of me, awoke me by opening the hall door. I got up and talked to them, and that night went home with my boy, where I learned why the gas had been powerless to harm me. A few minutes after eight, when my wife received my telegram, she had called up a Christian Science practitioner, and together they worked to know that my life was not mine to surrender, and I could not lay it down at will; that God is man's Life, and so the gas was rendered powerless.

The next day, at the earnest solicitation of my wife, I went to the same practitioner and received treatment for the drink habit, and was healed that day, no drop of liquor having passed my lips since. I have also given up smoking, laid off eye-glasses, and been healed of chronic bowel trouble as well as many minor ailments. Besides this, I soon secured a better position than I had ever held.

Before coming into Science my concept of God was that He is a God of hate as well as of love, punishing the wicked and rewarding the righteous. At the age of eighteen I had united with a church, and for twenty-five years was an active worker, taking part in revival services and temperance reform movements; but during all this time I never understood the Bible, did not know God or know what was my relation to Him, and did not know how to pray aright. "Science and Health with Key to the Scriptures" by Mrs. Eddy has explained to me the seeming deep mysteries of the Bible and taught me how to pray effectively, and thus to work out my own salvation.

I united with The Mother Church in June, 1907, also with First Church of New Rochelle in July of the same year, and have been honored in the intervening years by being permitted to serve the cause in many capacities. My experience has been wonderful. What Christian Science has done for me it can do for others, and they will be as grateful as I am to Mrs. Eddy for what she has given us, enabling us to realize and understand what God has done and is doing for mankind.

GEORGE DEV. CLARK, New Rochelle, N. Y.

I take pleasure in affirming that this is a true statement of facts regarding the attempt at suicide with gas and my husband's subsequent healing.—MRS. GEORGE DEV. CLARK.

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[Translated from the German]

A friend told me of the wonderful teachings of Christian Science, and my interest being aroused, I often attended the Wednesday evening meetings. Furthermore, the opportunity was soon to present itself for me to become convinced of the truth contained in these teachings.

Our little boy, then old enough to go to school, was afflicted with scrofula, which manifested itself on the ear-laps and around the nose and mouth; besides, there were hard and very painful spots on his throat. One day the school physician informed us that we were expected to have the child treated on account of contagion, whereupon I asked a Christian Science practitioner to take the case. This was readily done. We then went through a hard testing time, as the child seemed to grow very ill; but the consciousness that God is Love, the only and ever present power, enabled me to maintain a serene attitude. The effect of the truth upon the child was seen in the yielding of the trouble. Much impurity was expelled from the system through coughing and vomiting, and malignant abscesses on the throat and legs broke, but healed almost without pain. This condition lasted about six weeks, after which the recovery of the child was complete; and now he is a big, strong boy.

We have had a similar experience in the case of our daughter. She often complained of having headaches, and I endeavored to realize the truth for her; but when a great many small pustules formed on her scalp, I asked a practitioner to take the case. Absent treatment was given; the pustules disappeared, and on the back of the head there formed a large swelling, which opened, and much impurity passed from it daily. The child was very patient and firm in her trust that God is ever present and that disease has no power. A bald place formed on her head about as large as the palm of a hand, but through continued treatment in Christian Science the discharge ceased completely, and there was a new crop of hair.

Both these cases, as well as many minor instances, caused me to understand the teachings of Mrs. Eddy better and

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appreciate them more. I am striving to assimilate more of the truth which they contain, and I thank God for having been led upon this road.

FRAU MAGDALENA SCHNEIDER, Seifersdorf, Schlesien, Germany.

✧

Since taking up the study of Christian Science I have been freed from a number of physical ailments, and am glad to testify that whatever improvement has been accomplished in that or any other direction is due entirely to this agency. I have learned that Christian Science not only heals the sick and cleanses the sinner, but it also makes plain the exact way in which the good work is done, so that a Christian Scientist always has in his possession an ever present help for each problem.

When this study was taken up in a fair and open-minded manner, it was observed that associations began to assume a more pleasing aspect, and the tendency to become angered, and to submit to those other emotions and impulses which have never brought anything but sorrow and suffering to humanity, became less and less frequent. Simultaneously with the disappearance of these false witnesses, physical suffering vanished, giving place to health and peace. While the physical condition was the one thing in mind which seemed to need correction, and it was for this purpose that Christian Science was taken up, yet there was a blessing in store which has proved to be all and more than was expected. While *materia medica* was being given a fair and unprejudiced chance to bring relief physically, orthodox theology was also being given a fair chance to answer those questions which are sure to come when one is honestly searching for God. Even at that time I was not willing to accept the husks, and not until the first Christian Science treatment did I have any thought that at last the answer was to be received, although confident that the truth would some day appear.

It is just to say that those who tried to direct me spiritually, before I sought help in Christian Science, as well as those who tried through material means to heal me physically, made a sincere and honest effort according to the light they had, and there can be no doubt of their desire to do good. But, apparently in proportion to the degree of sincerity and honest endeavor on their part, the conclusion was convincingly brought home to me that they did not have the exact knowledge which the world has accredited to them. I am glad to acknowledge now, as a Christian Scientist, a sufficient sense of love for all those who tried to help me.

Christian Science has given me health, and it has given me a knowledge of God as an ever present, loving Father-Mother. Mrs. Eddy is revered and loved by all who appreciate the vast significance of her unselfish efforts for humanity, and I am glad to be numbered among those who have made some progress in that direction.

LESTER B. MCCOUN, Omaha, Neb.

✧

A year ago I suffered greatly from a form of stomach disorder which made it impossible to eat any solid food. After dieting for weeks and finding myself no better, I went to a Christian Science practitioner. To my great astonishment I was able to eat a regular meal after the first treatment. As the treatments were continued, however, and my understanding of the truth grew, the mental change meant even more than the physical. Since then Science has been everything to me. In time of need it has been my unlimited supply. When conditions have been such that I should ordinarily have been utterly cast down, divine Love has indeed met every need and made my way one of happiness, health, and sunshine.

CORA E. BATMAN, Sioux City, Iowa.

From Our Exchanges

[American Lutheran Survey]

Aside from purely racial or reasoned sympathies and antipathies, the Christian realizes that for him, as well as for our Government, there is a spiritual attitude toward the many issues arising through concrete circumstances which is strictly in harmony with the Word of God and therefore pleasing to God, as there also is an attitude which violates the plain revelation of God and justifies it on the ground that religion and politics must be kept separate. This idea, by the way, that we must keep our religion out of our politics, is radically false. God requires of us that we be Christians in our personal politics as well as in our business and other human relationships.

There can be no issue of public moment, no problem of either national or international politics, which is not capable of being solved according to the fundamental principles laid down in the Word of God. And although the issue may seem dissociated from Christianity and entirely separated from Christian thinking as a purely secular matter, the Christian will not rest before he has clearly seen the issue in all its aspects through the medium of God's revealed will. He must keep his conscience blameless, and in order to do this he will study public problems in the light shed upon his intelligence and his conscience by God's Word.

[The Advance]

Mortality among the gods has been large in recent generations. Atheism is dead. It died because the minds of men could not be content with mere negation. Men must seek an adequate cause for the phenomena which they behold about them. Agnosticism is dead. It died because men could not remain perpetually satisfied without at least attempting to know the eternal truths, even though these truths are so vast that men might be compelled to confess them unknown, and sometimes to think of them as possibly unknowable. Materialism is dead or dying, for matter itself, solid and tangible as it seems, appears to be a form of energy. "That which is born of the flesh is flesh;" that which is born of matter is material; that which is born of the Spirit is spiritual; and if the universe is fundamentally spiritual, then the Spirit is the final fact in the religious life of men and of the world.

[The Christian Intelligencer]

We should be very grateful that to this world, rocked by the breaking up of old ideals, of accustomed safeguards, and of age-long conventions, and benumbed by a paralysis of faith and trust in the living God, there has come a revelation of the instability of all human philosophy, and culture, and material power, and intellectual pride, and a compulsion, which is becoming more powerful with each passing day, to return to a more stalwart and primitive faith, a more honest and earnest reliance upon God, a more profound distrust in all human safeguards and foundations, and a more wide-spread conviction that only upon the basis of a truly spiritual life rooted and grounded in a living faith can there be erected any permanent or enduring institution of human society or individual life.

[The Congregationalist and Christian World]

"Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?" The clear implication of this query is that in the mind of this prophet of the eighth century before Christ the elaborate ritual outlined in the Pentateuch was not in operation or in existence when

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the Hebrews wandered for forty years in the wilderness. In those early beginnings of the Jewish church men did not undertake to purchase the mercy and favor of God by the gifts of bullocks and rams. The free, unpurchased and unpurchasable mercy of God was openly bestowed upon the needy, penitent Israelites as an act of divine grace. This sturdy prophet views the whole system of legalism which had grown up to obscure the great evangelical truth of the divine compassion seeking out the guilty objects of His redemptive purpose, as a thing graven by man's device. It was putting in the place of God a faulty picture which was not God.

Where religious observances are not accompanied by clean and unselfish living, we may be sure that the divine judgment will fall upon them. Where a man brings his song or his prayer to the altar and there remembers that his brothers have much against him because of his unsocial conduct, let him leave there his worship before the altar and set himself in right relations with his fellow men. Then let him come and offer his worship. The poor and the needy are more precious in God's sight than all *Te Deums* and genuflections. Inasmuch as we have shown equity and kindliness in our dealings with them, we have already honored Him whose precious children they are. "If ye have done it unto the least of these ye have done it unto me."

[Rev. Paul Revere Frothingham in *The Christian Register*]

Conceptions as to the Master and his mission may undergo a change, churches may require readjustment, faith may seek new formulas; but when all is said that can be said in such connections, and the last suggestion has been made, the one important and convincing fact remains,—that religion is a living and undying instinct of the human soul. Human customs change, but there are human convictions which never can be shaken. New needs arise, but certain old needs still remain unanswered. Human nature is not going to outgrow the church, for the church has grown out of human nature. Worship is not likely to cease suddenly, because people cannot possibly cease from setting up something which they worship. Human beings are not destined to forget how to pray, because when they forget themselves, prayer springs up in their hearts if not upon their lips.

[Robert F. Horton, D.D., in *The Christian Work*]

Wherever men are there are some men with the vision, there are some men with the voice, there are some men with the power to explain and to assert that God is in all things and over all things. And when we say, reverently and confidently, that the greatest revelation of God is Jesus Christ, we say what is manifest to all: that in the human person of Jesus, in the mind of Jesus, in the thought of Jesus, there comes the revelation of God as the Supreme Being that is governing and ordering affairs and directing everything toward the object that He has appointed.

[*The Universalist Leader*]

The one vital need of the hour is more Christianity, and yet more Christianity,—not as a theology, not as a theory, but as a working program of men and nations. Until we have that, we shall have war. When we have that as a dominating fact, it will bring peace.

[*Zion's Herald*]

Let your life be of the right kind, keyed to a supremely spiritual note, and through the linking of life into life adown the successive generations your example will remain effective forever.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

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

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



From the Editor

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



From the Publishing Society

"Christian Science: The Religion of Divine Law," a lecture by Jacob S. Shield, C.S.B., has been published in pamphlet form, and is now on sale at prices for our regular pamphlets, as shown on the opposite page.

A new pamphlet, "What went ye out for to see?" is now on sale. This pamphlet contains the four following articles, republished from the Christian Science periodicals: "Principle Not Person"; "Jesus of Nazareth"; "Jesus the Christ"; and "Jesus and the Christ."

The pamphlet, "Causation," by Frederick Dixon, has been translated into Norwegian "Skapende Kraft," and is now published with the English and Norwegian versions on opposite pages.

The pamphlet, "Fulfilling the Law," has been translated into Danish, "Lovens Fylde," and is now published and on sale. This new pamphlet has the English version printed opposite each page of the translation.



From the Clerk of The Mother Church

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

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

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

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

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The Christian Science Journal

Published Monthly

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

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

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

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The Christian Science Quarterly

Published January, April, July, and October

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

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The Christian Science Monitor

Published Every Day, Except Sunday

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

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Der Herold der Christian Science

Published Monthly

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVIII No. 17

Boston, December 25, 1915

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A·NOBLE·TYPE·OF·
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WOMANHOOD·
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Christian Science Sentinel

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Items of Interest

The Wisconsin-Minnesota Light & Power Company is putting in a great dam for hydro-electric purposes at Wissota, Wis., on the Chippewa River. There will be from six hundred to one thousand men employed for a year and a half, and a town has to be built to care for the working people. This gives the power company a chance to control the situation, and the first rules laid down are that Sunday shall be observed, that there shall be no liquor sold in the camp, and that no objectionable games shall be tolerated. The company provides a motion-picture show house in which the best educational films shown in the greater cities will be presented, and has taken other steps, beginning with the installation of complete water, sewer, and electric light systems, and strong regulations making for cleanliness. The company is undertaking the construction of a sixty foot dam for hydro-electric purposes that will develop 45,500 horse-power, will be sixty feet high and a mile long, and will cost $2,000,000. The waters held back by the dam will, by their sixty foot fall to the turbines, develop 7,500 horse-power each on the six electric generators, or an aggregate of 40,000 kilowatts of electric capacity. The electrical energy produced at this plant has already been marketed. Most of it will be conveyed over a transmission line to St. Paul, seventy-four miles distant.

Franklin K. Lane, secretary of the department of the interior, says in his annual report: "No one can survey the physical condition of the United States without being impressed and almost overwhelmed with the magnitude of the work that must be done in keeping our rivers within bounds and putting them to use. It is the largest task that the Government must undertake sooner or later. No one can take the yearly toll of our rivers without realizing that the people of this country cannot regard themselves as owning this land, really possessing it, until they have brought these waters under subjection. And in doing this they will literally create new land by the millions of acres, land that will support millions of people as against the thousands which live upon it today. How these great works can be carried on calls for constructive thought, not merely on the engineering side but more immediately upon the financial side, as to those ways and means by which the lands reclaimed shall be made to bear in some degree the burden of the expense."

Telegraph operators all over the United States employed by the Western Union Telegraph Company are rejoicing over the news that after the first of next year all traffic employees will receive annual vacations with pay. The announcement reads: "All regularly assigned employees who have been in the service of the company for two years or more will receive two weeks' vacation, and those who have been in the service continuously for one year will receive one week's vacation." Operating employees who have not been regularly assigned, but who have worked for the company the equivalent of full time for each period, will also receive vacations. It is stipulated that the vacations shall be employed for rest and recreation and not used in other employment. The cost to the company is estimated at $2,000,000.

The first bank to be incorporated under the Massachusetts farm land bank law of 1915 has filed papers. It will be known as the Massachusetts Farmland Bank, with headquarters in Springfield and branch offices in every county in the state. The object of the bank is to lend money to farmers who have difficulty in getting credit from ordinary banking institutions. Under the law the new bank, which enjoys special privileges, can invest only in farm land mortgages. Money will be loaned at 6 per cent and then on the security of the mortgage taken bonds will be issued at 5 per cent. Both stock and bonds are tax exempt, and the bonds are legal investment for savings banks, trust companies, trustees, insurance companies, and public funds. The money obtained from these bond sales will be loaned to the farmers.

Vermont has begun a suit in the United States Supreme Court against New Hampshire to settle a boundary dispute dating back to colonial grants. The land lies on the west bank of the Connecticut River for about two hundred miles. Under the agreement by which "the Hampshire Grants" were set apart from New Hampshire as the state of Vermont, the west bank of the Connecticut River was made the line of demarcation. New Hampshire insists that the division placed land on the west side of the river within its borders, and some of this property is taxed to New Hampshire today. Vermont, claiming that its borders extend to the low-water mark, is also seeking to obtain the taxes on this land.

The United States coast and geodetic survey has been working the eastern shore of Bering Sea from Nunivak Island to Nushagak, one of the most unfrequented parts of Alaska's coast line. For the last five seasons a steamer of the survey has been engaged on the field work connected with the charting of the approach and entrance to the Kuskokwim River, completed the past season by the steamer "Yukon." A reconnoissance survey was made inland from Bethel, the head of deep sea navigation, 550 miles to McGrath, the main settlement on the upper river. As some previous positions were found as much as fifty miles in error, a new map of the river will be made.

The legislative council of China, after a final examination of votes of citizens' representatives, found the entire 1,993 in favor of a constitutional monarchy with Yuan Shih-kai as first Emperor. A despatch was then sent to the President, asking him to ascend the throne. Yuan Shih-kai at first refused, expressing the view that his ability was insufficient for such an exalted position, but replying to a second despatch he consented on condition that the form of government should be unchanged till next year. The Chinese residing in the United States on the Pacific coast are perfecting organizations and plans to prevent the complete overthrow of republicanism in China.

The national forest reservation commission has decided upon the purchase of a very important tract of land in the White Mountains. The tract contains only 5,500 acres. It is situated upon the slopes of the Presidential Range and includes the summits of Mt. Webster, Mt. Jackson, and Mt. Clinton. Its acquisition will give the Government practically complete control of all the peaks of the Presidential Range, Mt. Washington, Mt. Jefferson, and other northern peaks having already passed into the hands of the United States. This purchase brings the Government's holdings in the White Mountains to more than two hundred and seventy thousand acres.

The plans of Sir Adam Beck regarding Niagara Falls power development, which are under consideration by the Ontario Government, include the diversion of Chippewa Creek from its present outlet in Niagara River, above the falls, to a point about one mile above Brock's monument. It is stated that this scheme to provide additional power for the hydro-electric system will cost about ten million dollars. By the diversion it is calculated that a total head of water of 500 feet will be obtained.

Governors of all states in Mexico have been asked to report at once on the measures they have taken to carry out the agrarian reforms provided for in the decree issued by General Carranza last January. A recent official visit to Medeling, state of Vera Cruz, where old community lands were apportioned eight months ago, showed that the new owners of the land had harvested great crops.

Good roads advocates from the Mississippi Valley states and the Canadian province of Manitoba met recently in New Orleans, La., to organize the Jefferson Highway Association, through which it is proposed to construct an international thoroughfare from New Orleans to Winnipeg. Two routes for the proposed highway are under consideration.

A new million dollar building is to be added to the Smithsonian Institution at Washington, D. C., to contain the collection of paintings, engravings, porcelains, and bronzes given to the institution from time to time by Charles L. Freer of Detroit. Mr. Freer has given $1,000,000 to the institution for the new building.

Approximately 210,000,000 bushels of wheat and flour, the latter figured on a wheat basis, have been received at the port of Buffalo, N. Y., thus far this season. When to this amount are added the shipments now afloat, it is predicted that the record of 1898, which was 242,000,000 bushels, will be reached.

Announcement is made by trustees of the American Academy at Rome of the appointment of Charles Upson Clarke, assistant professor of Latin at Yale, to the directorship of the American School of Classical Studies of the academy. The appointment takes effect Oct. 1 next.

The report of the librarian of Congress just submitted to Congress shows that the library now contains 2,363,873 volumes and pamphlets, 147,553 maps and charts, 727,808 volumes and pieces of music, and 385,757 prints.

During the month of October over four hundred thousand fish were sent out from the fish hatcheries of Pennsylvania and distributed in streams throughout the state. More than half of this number were brook trout.

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Christian Science Sentinel

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

Vol. XVIII December 25, 1915 No. 17

"The sustaining infinite"

IRVING C. TOMLINSON, M.A.

THERE is no mystery in the healing accomplished through Christian Science, however it may seem to those unacquainted with the subject. The transformations which are wrought through reliance upon God are as simple as the banishment of darkness by light, or the correction of a mistake in addition through the understanding of mathematical truth. With Christ Jesus the healing of the sick was a perfectly natural process, and every cure was accomplished by him with as much certainty as the mathematician eliminates an error with truth; therefore he could confidently say, out of his certain knowledge, "Ask, and it shall be given you; seek, and ye shall find."

The Bible, and Mrs. Eddy's writings elucidating the Bible teachings, make it plain that just as light is waiting to enter the open window and banish the darkness within, so our God, infinite Love, divine intelligence, is waiting to enter the human heart and replace disease with health, discord with peace, and sorrow with joy. In keeping with this proved availability of the ever present healing Truth, "Our Father which art in heaven," Science and Health has for its opening sentence: "To those leaning on the sustaining infinite, today is big with blessings" (Pref., p. vii). We do not have to wait for perfection and harmony to begin; whatever good exists for man is his now.

The Master said of the sparrows, "Not one of them is forgotten before God," and then declared, "Fear not therefore: ye are of more value than many sparrows." Again, in speaking of the fowls of the air, he states that "they neither sow nor reap; . . . and God feedeth them: how much more are ye better than the fowls?" Jesus saw the whole truth of creation, where mortals are frequently blind to the meaning of God's work as expressed in lesser ideas; for the wise Master fully understood the intimate relationship between divine Love and all conditions of need.

Following Mrs. Eddy's method, when she speaks of "the figurative transmission from the divine thought to the human" (Science and Health, p. 514), we remember that the salmon which make their summer home in northern waters, go out into the depths of the sea in the fall, and yet another spring they find their way back into the same river which formerly gave them food. The birds which in the fall journey far southward, in the spring unerringly return to their northern homes. A pair of fan-tailed pigeons were sent from western New York to Michigan, a distance of about two hundred miles. The friends in Michigan released the captives too soon, and the beautiful birds, mindful of their loved dove-cote, safely and surely reappeared in their old home in the Empire State. How truly Emerson grasped the great reality back of the symbol when he wrote: "The air is full of sounds—the sky of tokens. The ground is all memoranda and signatures; and every object covered over with hints, which speak to the intelligent."

This faculty called instinct, which guides the fishes and the birds, hints of the divine intelligence which is God, directing aright every creature He has made in the realm of Spirit. Science and Health (p. 1) affirms that "desire is prayer." This desire, or prayer, is a seeking for good, an asking which has in it harm for none, but makes instead for the welfare of all. It is right for the fish of the sea and the birds of the air to find their appointed homes where they are fed and nourished, and so responsive is divine Mind to every true desire that the fish unerringly gain their river home and the birds return to the open field or silent forest.

The Scriptures declare that "whatsoever ye shall ask in prayer, believing, ye shall receive." If the humblest desires of the lowliest of creatures do not go unheeded, how certainly may man look for a satisfying answer to his earnest appeal for help; but we must gratefully affirm and acknowledge the good we wish to realize. To all those possessed of childlike trust comes the message from the Giver of all good, "I will never leave thee, nor forsake thee." Wherefore Jesus said, "According to your faith be it unto you." Mankind alone limit good, and are thereby hampered in their achievements. When one's trust is in good alone, he brings good into his experience. When absolute reliance is placed on Him who is Life eternal, then disease is banished and health and joy abide. It is demonstrably true, as before quoted, that "to those leaning on the sustaining infinite, today is big with blessings."

The very nature of man as a Son of God is his guaranty of manifold blessings. There are many statements in the Christian Science text-book, "Science and Health with Key to the Scriptures," relative to man as God's idea, and especially on page 475 is given a luminous presentation of man as an emanation of the divine Mind, and hence necessarily reflecting the allness of that Mind. To know more about God is to know the truth about man, His image, and this God-consciousness clearly distinguishes him from all lesser ideas. Thus he is set apart from the beasts of the field and the fowls of the air by his spiritual understanding of the allness, perfection, and permanence of the spiritual creation, and the nothingness of the so-called material creation. Because of this ability to apprehend and demonstrate the spiritual verities of being, there rests upon human sense the compulsion to rise wholly above the material through a clearer realization of the spiritual. In this divine task of rising superior to all the false claims of the flesh, the man of understanding has the ever present help of "the sustaining infinite." We should ofttimes remind ourselves of the love and wisdom which, being infinite, reaches out to "every creature" and supplies all their needs.

It is really the possession of this healing consciousness that distinguishes man from all other ideas of Mind. The real man—the only man—abides continually in the shelter of the Father's love, and because of this spiritual communion enters upon a broader, truer living. Of him, therefore, the psalmist could truly sing: "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." It may have been with this

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text in thought that an American poet, a true lover of nature, who felt something of the tender care of "the sustaining infinite," has written of the water-fowl:—

He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright.

✧

Our Wednesday Evening Meetings

ROSALIA RIEDEL FELTER

Mrs. Eddy says, "If people would confine their talk to subjects that are profitable, that which St. John informs us took place once in heaven, would happen very frequently on earth,—silence for the space of half an hour" (Miscellaneous Writings, p. 339). This gentle reminder to speak only of the things which are true, honest, just, pure, lovely, and of good report, can surely never be mistaken as an excuse for the silence which sometimes characterizes the Wednesday evening meeting. The study of Christian Science brings a truer understanding of God and His law, and the fruits of this understanding are so bountiful that there is no excuse for one moment's silence during the time set aside for testimonies.

It is sometimes a question just what is permissible or wise to say, but the remembrance of our blessings and the effort to put one's self in the place of the stranger, who has up to this time perhaps greatly misapprehended the teaching and results of Christian Science, but who, nevertheless, has had enough faith to come to our meeting, will surely enable us to give a cup of cold water in fulfilment of the Scripture, which saith: "Let the people praise thee, O God; let all the people praise thee." "Ye are my witnesses, saith the Lord." "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." Again we read: "They shall speak of the glory of thy kingdom, and talk of thy power;" "Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy." Surely these inspiring mandates, prophecies, and exhortations should enable us to realize that "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind," so that we "can do all things through Christ which strengtheneth" us.

Notwithstanding the joy that is ours as we give heed to the above texts, students of Christian Science often allow the carnal mind to be heard above the word of God, and offer its insidious excuses for not giving testimony. False sense may remind us that we have already told of our healing, and that we are not expected to repeat it every Wednesday. Here it may be asked, Was the work finished when that first healing was realized? Were we not then only on the threshold of infinite Truth? The transformation had only begun; and as we study this Science of Christianity are we not being healed each day of some belief in a power apart from God, good?

One of the most effective and helpful testimonies the writer ever heard was that given by a lady who told of being healed of "planning." She had been considered strong-minded because of her ability to plan ahead and carry it out, but the time came when she no longer seemed successful in so doing, and she attributed it to loss of will-power. When her health failed she found Christian Science, and in its study learned that we must try to see God's plan for us, rather than make our own plan and try to bring His power to bear on having it become effective. We cannot be listening for God's voice when we are telling Him what to do.

To cling to a particular plan as the only solution of a problem may deter us from beholding and manifesting the highest possible good. Great peace have we when we learn that "no loss can occur from trusting God with our desires, that they may be molded and exalted before they take form in words and in deeds" (Science and Health, p. 1). Such healing in particular opens wide our doors to immortal Mind; and if we really listen for the voice of Truth, we shall both hear and heed it.

Further, the tempter may whisper to us that if we could speak as well as certain others we could then testify every week. Respecting this Mrs. Eddy says (Science and Health, p. 89), "If one believes that he cannot be an orator without study or a superinduced condition, the body responds to this belief, and the tongue grows mute which before was eloquent." In Isaiah we have the assurance that "the heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly." Simplicity and sincerity go far in convincing the seeker for Truth, and it is well to bear this in thought. At one of the Christian Science meetings a lady said, in a voice trembling with emotion, "I have been healed!" and a stranger present declared that to him it was the most convincing testimony given that evening.

Many of us no doubt can testify that it required an effort the first few times to speak in the Wednesday evening meetings, even though the heart was overflowing with gratitude, but that it was this fulness of gratitude which enabled us finally to rise and return thanks for our healing. Perhaps even now it is not always easy to testify, but in due time we learn that obedience to the demands of Truth makes the task easy. Let us remember that "the dead," they that are oblivious to the truth, "praise not the Lord, neither any that go down into silence;" but "the living," they that are awake to the truth, they shall praise Him.

✧

"Loose him, and let him go"

FRANK B. HOMANS

In the business world we sometimes see an honest, conscientious Christian man trying hard to do a fair business and make a living, and we see him jostled, crowded, and finally defeated by some overpowering monopoly. This seems all wrong, contrary to law and justice, and we may wonder why such things are permitted. Sometimes we hear the question asked, "Why does God allow His children to suffer in this manner?" Many years ago one of the good old prophets said, "Thou art of purer eyes than to behold evil, and canst not look on iniquity," and if we believe and understand the Scriptures, we must realize that God is not a party to the many terrible things which seem to exist.

John tells us that "God is love," and we know that infinite Love is not simply lovely or loving, but Love itself. We also know that God is Spirit; hence it would be as impossible for Love, Spirit, to be conscious of evil as it would be for the sun to embrace darkness. Put the sun in the midst of darkness and instantly the darkness would be dissipated. So too if evil could come into the presence of God, or good, it would instantly disappear. In Christian Science we are taught that error has no power, is nothing, no real thing. Nothing is represented by a zero, and a big zero has no more power than a little one. In like manner an army of people, if in error, would be no more formidable as an opponent than a small, weak body of persons or a private citizen. If the defending party has truth, justice, and right on his side, if he is fearless in his defense, confident of success because he is right

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and knows he is right, and realizes that "one on God's side is a majority," he cannot fail to win his case even against overwhelming odds.

This statement has been proven true a great many times, and especially by Christian Scientists, who know how to meet human conditions from a scientific standpoint. Right will prevail. The only reason it sometimes seems to fail is that the one who is in the right lets in fear; he sees the enormous wealth and assurance of his enemy, attaches greed or dishonesty to him, accuses him mentally or otherwise of possessing faults, and thereby brings himself down to the same level. If he is confident that he himself is in the right, he should maintain a high moral standard; he should realize that man is a child of God, His reflection, and as such he is doing right and wants to do right and wants only such results as are right. This realization will bring victory even as it did to David. The children of Israel noted the enormous size of the Philistine. David saw only the power of God.

In dealing with a case where one person, be he great or small, rich or poor, is trying to take an unfair advantage of another, a serious mistake is likely to be made. The oppressed believes in and admits the error in his oppressor. He feels that he is mean and dishonest and mentally or verbally accuses him of being such, thereby letting in hate and resentment. When approached on the subject he is very apt to say, "He is trying to rob me." Jesus, however, said, "Love your enemies." We are also told in the ninth commandment, "Thou shalt not bear false witness against thy neighbor." Christian Science teaches us to voice the truth at all times and to return good for evil. The truth, the real truth, is that no matter how bad and dishonest human sense may seem, the child of God does not want to injure any one, is not greedy, selfish, or avaricious. By holding the right thought regarding the supposedly bad men or party of men, the asserted enemy is rendered harmless.

In Isaiah we are bidden to "loose the bands of wickedness," to "undo the heavy burdens," and to "break every yoke." Yet how common it is for mortals to commit the sin of which Jesus accused the lawyers when he said, "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." We say of a certain class of people that they are born dishonest and cannot help being so. Of another class it is said that they are grafters, of yet another that they are naturally treacherous, and then we wonder why they do not measure up to a higher standard of virtue. As well bind a chain armor on a man and push him overboard and expect him to float as to bind an error on a person and expect to see him freed from this error. This line of thought is a gross violation of the golden rule, especially when we dwell upon another's faults and show them up to others. No matter how kindly we may appear to do so, it is never right to expose another's faults unnecessarily.

The writer recently had an experience which taught him a valuable lesson. A powerful body of men were trying to do him an injury. They had their plans well laid and from a material sense victory was within their grasp. There seemed to be nothing that could stop them from striking the fatal blow. Resentment at this seeming injustice was fast getting a strong hold, and thoughts of their cruelty and injustice were about the only ones in evidence, until one day he was gently led to see the error of this attitude. Then thought was changed to a higher standard, and he was enabled to see the truth of our Leader's words (Science and Health, p. 369), "It is error even to murmur or to be angry over sin." He also saw that he was giving error the only power it had. The case was tried before the highest tribunal in the state, but had been delayed in a most exasperating manner. Finally, however, it was brought up and disposed of without a word of protest. No one could explain just how it occurred. From a material standpoint what had happened seemed impossible, yet it was found that "one on God's side" was a majority against a seeming multitude.

From this experience was born a strong desire always to think of every brother man at his best and keep him thus in consciousness, to lose sight of wickedness in human nature, to magnify the good that is to be found if we look for it, and to trust God implicitly, even as Jesus did when at the tomb of Lazarus he uttered that immortal sentence thanking the Father for answering his prayer before it was made. He showed his great trust in and understanding of divine Love. He knew that Lazarus was not dead, but he must destroy the belief in death held by all who stood about, so that they might loose him from the thoughts they were entertaining of him. If we could but learn to see the good in mankind instead of the evil, dwell upon this good and keep it ever before us, it would go a long way toward dispelling the world's belief in evil. There is good in every one. Our failure to find it shows we are not reflecting the Mind "which was also in Christ Jesus."

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Flower Giving

CORNELIA BATEMAN FARADAY

From the seemingly little things that come to us in our daily experiences we often learn large and useful lessons. As Mrs. Eddy has said (Science and Health, p. 234), "Whatever inspires with wisdom, Truth, or Love—be it song, sermon, or Science—blesses the human family with crumbs of comfort from Christ's table, feeding the hungry and giving living waters to the thirsty."

Recently the writer was given a great bunch of roses by some friends whom she had been visiting. She was delighted with them and appreciated greatly the love which had prompted the gift, as well as the exquisite color and fragrance of the flowers, and she thought of the joy of having them in her room, of the pleasure of looking at them and inhaling their sweetness. On her way home in the car she sat directly opposite another young woman who was alone. This other woman had no roses, and her face and whole attitude seemed to say she had no friends, no joy,—nothing that was beautiful. Then the thought came quickly to give her some of the roses. Mortal mind said, however: "No, you had better not. She may resent your doing so and tell you she does not want your flowers; and then too these were given to you to enjoy and they will be so beautiful in your room." But in a moment the right thought came, and the realization that if the flowers were given with enough love they must carry their message with them and could not possibly be refused or resented. Quickly she separated some from the bunch and without a word laid them in the other woman's hand. The look and the smile which she received in return were enough. She knew that the roses had given their message.

There came a great desire to go through the world giving blessings to every one, and she seemed to see everywhere people who had been forlorn, and neglected, and poor, and heart-hungry, all with happy faces, carrying bright, fragrant flowers. In place of grayness there was the color of joy; instead of sorrow and despair there were the blossoms of faith and hope. Selfishness and hatred had given place to Love's reflection, until the whole universe seemed a wonderful blooming garden, and these words from the thirty-fifth chapter of Isaiah came into mind: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and

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blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing."

The writer realized that the flowers were only the outward human concept, in this case beautiful but nevertheless fleeting, and soon came the earnest desire always to give out to every one with whom she came in contact the flowerings of beautiful thought, sweet with the perfume of love. Then would her world truly seem a lovely garden and the kingdom of heaven not afar off. She took the other flowers home, but soon had given all but one of them away; yet in looking at the vase with its one little rose she seemed to see instead of emptiness and loss a great cluster of joy and gladness. Each rose that she had given away seemed to have left with her something real and beautiful, and she had truly learned that only by giving can we really receive, and as we attain greater purity of thought and come closer to God, thus reflecting divine Love in ever greater and greater degree to all, so we are indeed dwelling in what the prophet calls "a watered garden."

Spiritual Cultivation

WILLIAM A. HUNTER

THE novice in Christian Science often wonders why he has so much error to overcome when he is striving to live in accordance with its teachings; indeed it may sometimes seem that the errors and false beliefs manifest as sin, sickness, and limitation, which were supposedly overcome, reappear even more frequently than before. One who is in this state of wonderment may gain a helpful lesson by considering the process of the farmer in tilling the soil. Ground that has never been cultivated is sometimes covered with prairie grass in which are often found weeds of various kinds that are not always seen by the casual observer. This wild grass serves its purpose as a pasture and is usually rather attractive, but its beauty and the productiveness of the soil are not to be compared with the cultivated field.

In preparing such wild land for cultivation, any large stones or other obstructions must first be removed. The grass and weeds are then plowed under, and when the ground is smoothed over, it is ready for the good seed which the farmer has selected. The farmer has nothing to do with the growing process, for God "giveth the increase." It is necessary, however, for him to watch constantly, lest the weeds and wild grass which were overturned but not destroyed, reappear, to hinder or thwart the germination and growth of the seed. He does not become discouraged in this, for he knows that it is because the soil is good and is being cultivated that the weeds appear more troublesome than before. He knows too that if he immediately uproots them as they appear above the surface, they can do no harm. If he is faithful in keeping out the weeds, he is sure to have a bountiful crop as a reward for his work; but if through ignorance, carelessness, or negligence they are allowed to grow, he will not only be deprived of his present harvest, but sooner or later he will again have to go through the overturning and uprooting process before the soil can be productive of further good, and the work will be more difficult because of his having allowed the weeds to take possession.

The significance of this illustration readily appears. The soil of the human mind is covered with the wild grass of selfishness and the weeds of error, false beliefs,—evil thoughts and tendencies of which we may not have been conscious until we began the study of Christian Science. On page 96 of "Science and Health with Key to the Scriptures" Mrs. Eddy says: "The breaking up of material beliefs may seem to be famine and pestilence, want and woe, sin, sickness, and death, which assume new phases until their nothingness appears. These disturbances will continue until the end of error, when all discord will be swallowed up in spiritual Truth."

Before one takes up the study of Christian Science, stones of prejudice and other obstacles should be removed from consciousness. The wild growths of sense, the "old man," must be uprooted, and the soil of consciousness must be smoothed, brought to a receptive state of peace. Then the good seed of Truth and Love is sown by the study of the Bible, together with the writings of Mrs. Eddy and other authorized Christian Science literature. To those uninstructed in Christian Science and unfamiliar with the seeming operations of evil, it might appear that there is nothing more to be done; but the experienced Christian Scientist knows that here also, while he has nothing to do with the growing process, it is necessary to watch lest products of mortal sense spring up in consciousness and seemingly hinder or thwart the germination and development of the plantings of Truth and Love. It is well to remember further that it is because the soil of our consciousness is being cultivated that the weeds of error come to the surface, and it is our privilege and duty immediately to uproot these through spiritual vigilance, and thereby forever destroy them as fast as they appear.

Sometimes we grumble or become discouraged because we apparently have so much to overcome and our progress seems slow and difficult. Perchance the tempter induces us to say that we never had these things to meet before coming into Christian Science, and this may be true; but it is also true that our consciousness was not formerly productive of anywhere near the measure of good. The consciousness which is being cultivated is more receptive, and requires constant watchfulness on our part to see that nothing enters "that defileth, . . . or maketh a lie." If we are faithful in keeping out the weeds of wrong thinking, the seeds of which the world-thought is unconsciously scattering along the way, we shall reap as a reward for our righteous endeavors a bountiful harvest of that peace which, as Christian Science teaches, is the kingdom of heaven.

On page 343 of "Miscellaneous Writings" Mrs. Eddy says: "Warmed by the sunshine of Truth, watered by the heavenly dews of Love, the fruits of Christian Science spring upward, and away from the sordid soil of self and matter. Are we clearing the gardens of thought by uprooting the noxious weeds of passion, malice, envy, and strife? . . . The weeds of mortal mind are not always destroyed by the first uprooting; they reappear, like devastating witch-grass, to choke the coming clover. O stupid gardener! watch their reappearing, and tear them away from their native soil, until no seedling be left to propagate—and rot."

"I will lift up mine eyes"

RHETA L. TODD

I HAD reached the crest of the hill, and reined up my horse to rest while I looked out over the country with its expanse of valleys and hills. The beauty, the power, the wonder of the panorama led me to bow my head in thankfulness for its inspiration. Then I thought I heard these words of the psalmist: "I will lift up mine eyes unto the hills, from whence cometh my help."

Was I dreaming, or did I really hear a woman's voice? I turned in my saddle, but saw no one. Unconsciously I gave my horse the rein and moved on, peering meantime into the bushes for a sight of the speaker. Seeing no one, I could but believe myself the subject of a queer, haunting experience. Near town, however, I met a miner friend.

"Anybody living up near the top of Big Creek hill?" I asked.

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He smiled, and stepping closer to the horse, answered, "I ain't superstitious and I ain't religious, but there's something funny about that. A woman and her husband moved into the little cabin beyond where the trail forks. I've stopped in when I passed over to my claim, and we got to talking. It seems she was superintendent of nurses in a big hospital, and now she's brought him up here away from doctors and nurses and medicines and all those things, because he's supposed to have lung trouble. Ain't that the strangest thing you ever heard?"

I smiled to myself. The recollection of the psalm began to clear the seeming mystery.

"And the strangest of all," he continued, "is that he gets better and stronger. I don't know how or why. When they first came up he couldn't move, and she'd sit and read to him out of a little book. It wasn't a Bible, but sounded like it in spots. Now he works about the house, and he walked over to my place the other day."

"Do you think he is getting better?"

"Do I think it?" he repeated rather firmly; "I don't think it, I know it."

I wished that I might tell him of the "little book," but instead I simply asked him to visit them as often as he could, for I knew he had come upon those who had learned to look up to the spiritual heights whence cometh our help. On reaching the hotel, I turned to the familiar pages of Science and Health and read again with gratitude the chapter on Footsteps of Truth.

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Sorrow Dispelled

JANIE MYROVER

In our text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy writes that "trials are proofs of God's care," and that "sorrow has its reward. It never leaves us where it found us" (p. 66). Recently an opportunity was afforded to prove the truth of these comforting words. I received a message which bore the news of what seemed to mortal sense an overwhelming affliction. For the first few days the burden seemed intolerable; but I turned to God and found relief. I sought the Scriptures, and my attention was directed to this passage: "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work;" also to the Master's own words, "I will not leave you comfortless: I will come to you."

Then followed peace, healing, tranquillity, and calmness, with a sense of safety entering my consciousness as silently but as surely as the sunshine penetrates the farthest corner of the darkest room. Such moments touch the heart with the fire of divine inspiration. It is indeed the entertainment of angels, respecting which Mrs. Eddy has written (Miscellaneous Writings, p. 306): "When angels visit us, we do not hear the rustle of wings, nor feel the feathery touch of the breast of a dove; but we know their presence by the love they create in our hearts. Oh, may you feel *this* touch,—it is not the clasping of hands, nor a loved person present; it is more than this: it is a spiritual idea that lights your path!"

Think of it! Not only can we find balm for grief, but we can grow from such experiences, and be established in every good work.

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True glory
Lies in the silent conquest of ourselves.

THOMPSON.

Selected Articles

[Judge Clifford P. Smith in *Northwestern Christian Advocate*, Chicago, Ill.]

A clipping containing a question asked by a correspondent, as printed in the *Advocate*, has been sent me for a reply. I am entirely willing to answer it. His question was: Why reject medicines, if they are prescribed in a scientific manner? In other words, Is Christian Science scientific? My reply is: Christian Scientists do not favor the use of medicine as a remedy for disease, because Christ Jesus did not do so, and because, to quote from Mrs. Eddy, "his acts were the demonstration of Science" (Science and Health, p. 273). In other words, our concept of Science is based on the teaching and example of Christ Jesus.

Your question, printed as a heading to the letter of the correspondent, was evidently as much a comment as a question. I assume that you will not be unwilling to have it answered accordingly. Question: Do Christian Scientists think the Lord made a mistake when he put herbs in the world? Answer: No, they do not think the Lord ever made a mistake. The former concept of God as the giver of herbs for medicine does not fit the medical practice of today. For the corresponding position nowadays, He would need to be regarded as the provider of germs to kill germs, and the sender of disease to mitigate disease. The twentieth-century physician is not an herb doctor. Instead of administering a dose of herbs, he inoculates his patients with the germs of a disease, with the hope that this expedient may prevent a worse disorder. Neither of these views of Deity, however, can be brought into Christian theology without amending the New Testament.

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[Ezra W. Palmer in *The Rocky Ford* (Col.) *Tribune*]

The evangelist who preached in your city ignored the remarkable benefit that Christian Science has been to the world in reinstating primitive spiritual healing and the understanding of "the deep things of God" which the study of Science and Health in connection with the Bible makes available for the student. The successful mission of Christian Science made no appeal to him. He attempted to discredit Christian Science by perverting its teachings and by giving distorted definitions of incomplete sentences and passages from "Science and Health with Key to the Scriptures" by Mrs. Eddy. The effect of Christian Science teaching is not to discard the Bible, as the critic declared. On the contrary, Christian Scientists declare that the Bible, as a result of the light thrown on its sacred pages by Christian Science, has become a new book. Its teachings are understood; apparent contradictions and discrepancies are cleared up; above all else, its truths are rendered available in healing sickness and destroying all forms of evil.

Christian Scientists do not worship Mrs. Eddy, as this critic declared. They are profoundly grateful to her for her labors of love in giving again to the world the spiritual import of the Scriptures, which heals and saves. They however worship God only, in accordance with the first commandment. The evangelist attempted to make God the creator of matter by quoting the second, or false, account of creation in Genesis, instead of the first, which tells of the true or spiritual creation. Modern physicists are more and more approaching the position of Christian Science,—that matter is merely a manifestation of mortal human belief, and not an expression of reality or a creation of the infinite Mind. Christian Science does not deny that sin, sickness, and death exist to human thought, but it denies that God created these evils, and it further teaches that a right understanding of

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God will destroy them, even as Jesus and his disciples destroyed them through divine power.

Christian Science does not deny the doctrines of atonement and regeneration. Doubtless its teachings differ on these subjects from the conceptions of this evangelist; but this does not of necessity prove the falsity of the teachings of Christian Science.

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[Robert S. Ross in *Brooklyn* (N. Y.) *Eagle*]

There may have been a time when some people accepted without question the sweeping statement that Christian Science does not heal; there may have been a time also when some people believed that Christian Science could not destroy sin; there may have been a time, even, when some people believed that Christian Scientists had so little faith in God as to believe omnipotence to be helpless on some occasions,—but that time has long since passed. The power of Christian Science to take away the ills of the world, as well as its sins, is today being so widely demonstrated that the person who denies it is pretty sure to be classed among those who have gotten out of touch with the facts.

Does the critic believe that in Jesus' time there was one kind of leprosy which could be healed and another kind which could not be healed? Does he believe that there was one kind of sin which could be destroyed and another kind which could not be destroyed? Does he believe that there was one kind of water which could be walked on and another kind which could not be walked on? Possibly he does, but there is no warrant in Jesus' teaching for any such belief, for he said: "He that believeth on me, the works that I do shall he do also."

We of today have the same God that Jesus had. God is changeless; He is "the same yesterday, and today, and forever." Mrs. Eddy, reasoning along this line, arrived at the point where she could see that while what is known as the Christian religion—with its belief in both good and evil, its differing creeds and materialistic ceremonies—had changed with every generation, the Christianity of Christ Jesus had never changed. She learned that God is still one, and that one, good. Mrs. Eddy named this great discovery Christian Science. She then wrote "Science and Health with Key to the Scriptures," the explanation and elucidation of her discovery, and through this book there was firmly reestablished on earth the lost art of Christian healing.

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[John M. Tutt in *Kirksville* (Mo.) *Democrat*]

A false statement is made by our critic, who asserts that Christian Science "really denies the divinity of Christ, the chief corner-stone of the whole structure of Christianity." Now as a matter of fact the Christian Science text-book abounds with statements, line upon line, precept upon precept, to establish the fact of Christ's divinity. Throughout "Science and Health with Key to the Scriptures" are to be found paragraphs such as the following from page 583: "CHRIST. The divine manifestation of God, which comes to the flesh to destroy incarnate error."

In affirming the divinity of Christ, Christian Science does not, however, fall into the error of teaching that Jesus was God. Refusal to accept such a doctrine fully accords with Jesus' vehement denials that he was Deity. He said plainly and by inference that he was a man, "the Son of God." To understand the Christian Science teaching on this point it is necessary to get the proper distinction between Jesus the man and Christ, Truth, as demonstrated in the life of Jesus. This Christ enabled the Master to promise his followers what it would have been impossible for the fleshly Jesus to fulfil: "Lo, I am with you alway." Mrs. Eddy says, "The divinity of the Christ was made manifest in the humanity of Jesus" (Science and Health, p. 25). The way of salvation from sin, sickness, and death is the way Jesus trod. It lies through the demonstration of the lives of all his disciples, for it is the Christ, Truth, that shall make you free, even "Christ in you, the hope of glory."

Just why an evangelist who essays to carry Jesus' message of salvation to the erring should turn aside to ridicule and abuse a teaching that he manifestly does not understand, but which is itself doing a great evangelical work in saving multitudes from sin and disease through Christ, is inexplicable on any Christian ground. It is hopeless for any one to study Christian Science through prejudiced eyes and expect to arrive at its real meaning. But it is possible for such a one to observe in the lives of his fellow men the fruits of the practice of Christian Science by those who do understand it.

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[Thorwald Siegfried in *The Sumas* (Wash.) *News*]

Christian Science is not the invention of any person; the very words "Christian" and "science" are older than modern language. Science means, very simply, knowledge, and in its highest sense it means spiritual knowledge. Jesus the Christ had knowledge, scientific knowledge, of the truth, and his ultimate promise is that we shall know the truth, and the truth shall make us free.

The reported statement of our critic that the sick should call the elders of the church and be anointed with oil, and have prayers uttered for them, but that if these were insufficient they should then call the doctor, is interesting in its unconscious revelation of a much greater faith in the doctor and his drugs than in the directions of Scripture. And the mixture of blind faith in the words of the Scripture with blind faith in the doctor shows that in neither is to be found that knowledge of the truth of which blind faith is the opposite. Mrs. Eddy has stated the matter very simply on page 83 of Science and Health in the sentence, "Nothing is more antagonistic to Christian Science than a blind belief without understanding, for such a belief hides Truth and builds on error."

Christians agree that God is omnipotent. This means that He is the only power, not that He is one, the greatest, of many powers. Therefore the Scriptures counsel resorting to God in all matters, including the healing of sickness. As stated in Romans, "There is no power but of God." God is Spirit; God is Love; and neither was ever found in matter, which is not the counterpart or likeness, but the counterfeit and opposite, of God. Therefore blind faith in material remedies is idolatry. The moment this is clearly seen by any one he comes nearer to an abiding knowledge of the Christ. Mrs. Eddy pointed out this fact with great clearness, and Christian Scientists would be ingrates indeed if they were not honest enough to acknowledge it, or loving enough to be grateful for it.

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[Henry Deutsch in *Pipestone County Star*, Pipestone, Minn.]

The real reason why there are so many followers of Christian Science is that it has turned people back to the study and spiritual meaning of the Bible, and enabled them to prove the possibility today of its practical application to all the problems of human existence.

This is an age of much talking and greater profession, and many persons seem to shirk the requirement of doing by spending much time in mere verbiage. The religion of Christ Jesus was not one of words but of works. He constantly turned his hearers from his speech to his deeds as the proof of the genuineness of his words. He healed the sick and saved sinners, not by preaching sermons or by self-assertion, but by

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bringing to them the light of God's love and truth, which banished the disease and lifted consciousness from the slough of sin. His religion was not doctrinal but practical. He was not satisfied merely to preach abstract truths, but insisted upon demonstration, and he prescribed the latter as the proper test of those who professed to have absorbed and subscribed to his teachings and to have faith in him. He said: "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." He likewise said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also."

It must appear very strange to thinking people that men who claim to be evangelists and are traveling around the country seeking to bring men to God, should lack that humility which was the predominant characteristic of the Master, and not only arrogate to themselves the claim of being the sole discoverers of the only pathway to salvation, but to withdraw all hope from the other vast majority because they may be seeking another, and perhaps a better, pathway. It also seems ill-fitting for a professed follower of the "Prince of Peace" to spend so much of his time in stirring up strife, in critical condemnation of others who cannot see things his way, and in preaching the doctrine of hate, dissension, and discord in the name of him whose command was, "Love one another."

Through its discovery by Mrs. Eddy, Christian Science has come to the world with the healing balm of Truth, fulfilling the Master's promises and bringing a message of hope and joy to suffering and sinning humanity. It has warred with no one, it disputes with no one, indulges in no controversy, seeks not to destroy, but simply to fulfil the law of love which was preached by the Man of Galilee nineteen centuries ago. Into the darkest corners of misery, suffering, and shame it has cast its rays of light and hope. As Mrs. Eddy says in Science and Health (p. 342): "Christian Science awakens the sinner, reclaims the infidel, and raises from the couch of pain the helpless invalid. It speaks to the dumb the words of Truth, and they answer with rejoicing. It causes the deaf to hear, the lame to walk, and the blind to see. Who would be the first to disown the Christliness of good works, when our Master says, 'By their fruits ye shall know them'?" If it had not succeeded in restoring the works of the Master which the other churches have failed to do, if there were not today unnumbered thousands bringing grateful testimony to its truth, it would not be subjected to these attacks and misrepresentations; but even as of old the new religion of the Master grew and thrived under persecution, so today it is fair to say that attacks of this character only serve to stimulate the interest in Christian Science, its literature, and its church services, and to bring its healing benefits to a still larger number of needy mortals.

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[S. T. Downs in *The Star*, Indianapolis, Ind.]

The Christian Science Lesson-Sermons, to which a correspondent has referred in uncomplimentary terms, are compiled by a committee selected especially for the purpose, and embrace twenty-six different subjects. These Lesson-Sermons are published in *The Christian Science Quarterly*, and consist of a golden text, the responsive reading, and six sections of correlative passages from the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and it is quite evident that the critic's opinion is decidedly at variance with the opinions of the "swarming crowds" to which he refers.

Every one knows that the Bible requires consecrated thought and contemplation, and it is therefore reasonable to suppose that a text-book explaining the Bible, as does the Christian Science text-book, should require study and a reasonable effort to put its teachings into practice before its real significance can be grasped. A very large majority of those present at the Christian Science Sunday services have given diligent thought and study to the Lesson-Sermon during the week preceding, and the citations often form the foundation for much research. It is not unusual, as a matter of fact, to find individual Christian Scientists who put quite as much study and work on the Lesson-Sermons as many ministers give to their Sunday morning discourses. It is not strange, therefore, that one who attends a Christian Science service for the purpose of getting material for criticism, or out of idle curiosity, should fail to get the full significance of the Lesson-Sermon.

The critic voices the erroneous notion that those who attend Christian Science services are seeking physical healing only, because a very large majority of those who turn to Christian Science do so for relief from some form of suffering after all other means have failed to give the help desired. There is a sentiment shown in nearly every testimony of Christian Science healing, however, that while much gratitude is felt for deliverance from suffering, it is the spiritual uplift and moral regeneration accompanying Christian Science study and ministration which call forth the most gratitude. It is found, then, that the major portion of those in attendance at Christian Science services have learned in a very practical way the value of the Master's injunction, given first place in Christian Science teaching and practice, "Seek ye first the kingdom of God, and his righteousness," and they yield cheerful obedience to it.

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[D. M. Ely in *Mansfield (Ohio) Shield*]

The substantial growth of Christian Science during the past forty years can be attributed to the fact that it is a religion of works—one with "signs following."

Christian Science does not ignore sin, but demands that the nothingness of sin be demonstrated by its destruction. To declare sin to be nothing and yet continue in it, is sin itself, and the result would be suffering. On page 1 of Science and Health Mrs. Eddy says, "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love." Because of this prayer of spiritual understanding and unselfed love to the loving Father, God, a multitude of men, women, and children cry aloud today with joyous hearts, "Great is our God above all gods," for their prayers have been answered, and sin, sickness, want, and woe have disappeared before the power of God.

Christian Scientists have no quarrel with those who differ with them. It is not their desire to force the teachings of Christian Science upon any one, but because of great blessings which spring from an understanding of this demonstrable Science they gladly embrace every opportunity to give a reason for the hope that is in them.

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Race antipathy is the greatest of all causes of war,—which is but the most active department of the kingdom of Satan,—while the cultivation of the international mind, which in its last analysis is the mind of Jesus, and the merging of exaggerated notions of both personal and national sovereignty, will bring about speedily the true brotherhood of man under the fatherhood of God.

DR. WILLIAM ELLIOT GRIFFIS.

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Editorial

Separate and Distinct

As Christian Science differs so radically from all other religious and healing systems, it is not strange that there should have grown up a misconception of Christian Scientists which pictures them as what might be termed one-idea enthusiasts, who have individually arrayed themselves against every person that holds views different from those which they themselves hold. Mrs. Eddy's attitude on this subject is shown in the very brief paragraph on page 99 of Science and Health as follows: "Those individuals, who adopt theosophy, spiritualism, or hypnotism, may possess natures above some others who eschew their false beliefs. Therefore my contest is not with the individual, but with the false system. I love mankind, and shall continue to labor and to endure."

In various other places in her voluminous writings Mrs. Eddy has expressed the same Christian sentiments toward individuals of every shade of religious and medical belief. Needless to say, Christian Scientists are thoroughly in accord with these views of their Leader, and while they do not accept nor subscribe to any religious or medical theories which are in opposition to Christian Science, still they have the utmost consideration and respect for every individual who is sincerely and honestly advocating or practising that which he believes to be true, or of value to mankind. The person who is indulging hatred of another because of divergent views about religion, medicine, or any other subject, is coming far short of the teachings of Christian Science.

All of this is preliminary to calling attention to the reasons why it became necessary for Mrs. Eddy to establish Christian Science as a religious system separate and distinct from the churches already constituted, and also as a healing system separate and distinct from so-called regular medical systems. Perhaps nowhere in her writings does she give these reasons more concisely than on page 9 of "Unity of Good," where she writes: "Healing has gone on continually; yet healing, as I teach it, has not been practised since the days of Christ," and "*by knowing the unreality of disease, sin, and death*, you demonstrate the allness of God. This difference wholly separates my system from all others. The reality of these so-called existences I deny, because they are not to be found in God, and this system is built on Him as the sole cause. It would be difficult to name any previous teachers, save Jesus and his apostles, who have thus taught."

In the ministry of Christ Jesus the healing of the sick was coincident with salvation from sin and with the preaching of the gospel, but in the years intervening between the third century and the latter half of the nineteenth the healing of sickness was so largely lost sight of that finally it was not regarded as a necessary part of Christianity or of Christian ministry. If, perchance, in answer to prayer some one recovered his health, this was regarded as a miracle—that God had set aside His own law. The church during all these years was strangely unmindful that the truth of Christian preaching was to be demonstrated in a practical way, and that when the Master commissioned his followers to go about in his name, he not only commanded them to preach the gospel, but also to do the healing work which he himself had made prominent in his ministry.

As to what was to be accomplished by the formation of the Church of Christ, Scientist, we quote briefly from the Historical Sketch commencing on page 17 of the Church Manual, as follows: "At a meeting of the Christian Scientist Association, April 19, 1879, on motion of Mrs. Eddy, it was voted,—To organize a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing." That there was need for the reinstatement of this lost element of healing, and that the church which was formed with this in view has been faithful to its ideal, is borne out by the facts. One of the most impressive things in connection with the work of this church is the tremendous volume of testimony published in the *Sentinel*, *Journal*, and *Herold*, and given orally at the Wednesday evening meetings, that the sick are now healed as in Jesus' time.

It should be noted too that in a majority of these cases the healing of disease has been accompanied by a spiritual regeneration for which great gratitude is expressed. This not only stamps Christian Science as Christian, but it also differentiates this system from all others which claim to heal through mental means. Christian Science is the full gospel that Jesus taught and practised, since those who understand and practise its teachings are made "every whit whole."

ARCHIBALD MCLELLAN.

Demarcation

THE word demarcation as used in Science and Health is of the deepest significance, and the idea which it embodies cannot be too often pondered and applied in the working out of our human problems. In absolute Science God and His manifestation constitute the whole of reality, and a declaration of this truth, based upon spiritual understanding, in many cases heals the sick and awakens the erstwhile sufferer to a new sense of life. Mrs. Eddy tells us, however, that "the new birth is not the work of a moment. It begins with moments, and goes on with years; moments of surrender to God, of childlike trust and joyful adoption of good; moments of self-abnegation, self-consecration, heaven-born hope, and spiritual love" (Miscellaneous Writings, p. 15). All this calls for a clearly defined line of demarcation between mortal belief and spiritual understanding; in other words, between "the old man, which is corrupt according to the deceitful lusts," and "the new man, which after God is created in righteousness and true holiness," to quote St. Paul.

There is no denying that the mortal concept is "deceitful" through and through, therefore mortals deceive themselves even more than they deceive others, foolishly believing that they can pass muster in the presence of Truth by professions of religion. This error was uncovered by Christ Jesus, who declared that no one could enter the kingdom of heaven by mere affirmations of loyalty, by saying "Lord, Lord," but only by doing the will of the Father, a lesson which is needed by Christian Scientists as much as by others. When the allness of God, good, is affirmed in Christian Science, this by no means includes any element of evil; on the contrary, it excludes all that is unlike God, and to be clear about this calls for the understanding which, as Mrs. Eddy tells us on page 505 of Science and Health, "is the line of demarcation between the real and unreal."

It is needless to say that proof is what all are seeking, that which was designated a "sign" by the Master; and this can only be gained in the truest sense where an entire separation is made between the mortal or material and the spiritual, and this by both practitioner and patient. It is, however, fair to assume that the practitioner is more advanced than the patient, hence the line of demarcation should be very clearly marked in his thought, speech, and action, so that he may be able to aid the other, both by precept and example, to reach man's likeness to God, with its entailed dominion over all evil. He must show that the line of demarcation is well defined be-

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tween purity and impurity, between honesty and dishonesty, between unselfish love for his fellow man and selfishness; in brief, between Truth and error, the spiritual and the material. This does not release the patient from strict obedience to the divine demand, but it should aid and inspire him to meet it, and thus reach the stature of Christ.

The Christian Science statement as to the line of demarcation between the false and the true is only another way of saying: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, . . . and ye shall be my sons and daughters." At this point we should remember that understanding alone can rightly make the separation between Truth and error, and this never means the drawing aside of the robe to avoid personal contact with one who has not awakened from the mortal dream of life in matter, neither does it mean that we can flee from error as did Moses from the serpent. If we attempt to do this, we too shall have to turn and face it fearlessly. Then we can obey our Master's command to handle serpents and prove their stings powerless. Furthermore, it means that we shall not hesitate to define sharply in the secret chambers of our own thought the difference between right and wrong, between the material and the spiritual, not with a gloomy sense of self-condemnation, but with an unwavering determination to rise to the moral and spiritual altitude of the real man, of whom it is written, "Thou hast put all things under his feet."

ANNIE M. KNOTT.

Law and Life

IN no more important particular and way is Christian Science transforming the thought of the world today than in awakening a new and true sense of law and of its relation both to the infinite Life and to the life of man. In Jeremiah it is said of the world's spiritual renaissance, "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel . . . I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." The inauguration of this spiritual kingdom is registered for the individual when and in so far as he becomes amenable to divine law. As the realization of the true significance of the reign of law to life dawns upon uplifted sense, the cry of the psalmist, "O how love I thy law!" thus becomes the all-encompassing outflow of a great tide of redemptive thought.

It is probably true that the majority of men, and possibly of professed Christians, think of law as something that limits freedom; they look upon it as coercive and contracting. Though reckoned to be necessary, perhaps "a good thing" for the inconsiderate and the impulsive, it is regarded, not as a stimulus and support, but as voicing demands and requirements, as redemptive by restraint. This sense of the nature of law naturally begets the effort to escape its penalty, but not to rejoice in its rule. There is, moreover, a very large body of people who insist that they will not honor any law but the will to be and to do. Even some whom the world has classed as philosophers deprecate every conventionality which, as they say, hedges in personal liberty. There is a school of artists who definitely champion the assertion that no man can achieve any great art work until he has "let himself go," until he has escaped from everything that would fetter impulse!

Christian Science is again asserting that "the law of the Lord is perfect;" that it is the law of man, and that the recognition of this perfect natural law does convert "the soul," the prevailing sense of life, its privilege and its power. More than this, it is enabling men to see and to prove, as the great prophet declared, that "out of Zion," this redeemed sense, "shall go forth the law;" that the true, effective Christian delights in and demonstrates conformity to law in all his every-day words and activities as he goes about among men. This may be said to be the great practical theme of all of Mrs. Eddy's teaching, and the glory of the healing work which has been accomplished through the apprehension of the Christ, Truth. Indeed, as we read in Science and Health (p. 128), "the term Science, properly understood, refers only to the laws of God and to His government of the universe." Every rejoicing, therefore, that springs to the lips of those who have been saved from sickness and sin is a witness, a glad tribute to the reign of Love's law, for this in Science is the meaning of law, the ever beneficent activity of Love.

The thought of law as punitive, as an unforgetting, inescapable Nemesis, thus gives place to the realization that it is always beneficent, that it never afflicts, never destroys, but always inspires, establishes, strengthens, comforts, and saves. Apprehending this, one can indeed sing with rejoicing, "O how love I thy law!" He thus expresses his glad recognition that conformity to law is the acme of achievement. Further, it is now seen that the law of Love never compels, that it wins by attraction and by this alone, and that all penalties—sickness, sorrow, suffering, and death—come not as a decree of Love's law, but as the sequence of our failure to apprehend this law of eternal good which even to the obdurate and the rebelling makes that loving appeal voiced by the Master when he said: "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!"

JOHN B. WILLIS.

A New Concordance

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

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1,103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health.

The publisher is now ready to receive orders, and shipments will be made as promptly as possible. Single copy, $6.00; in lots of six or more to one address, each $5.50.

Address Allison V. Stewart, Falmouth and St. Paul Streets, Boston, Massachusetts.

Among the Churches

Current Notes

GEORGIA.—The Christian Scientists of Georgia are to be congratulated on their growth during the past year, as indicated by the increased activity along several lines relative to the work of the Christian Science committee on publication for this state. First, possibly, is the very gratifying increase in the distribution of authorized Christian Science literature, which shows an average increase by the month of about 47 per cent over the preceding publication year. Another cause for rejoicing is the awakening as indicated by the increased financial support of this committee. The average monthly payment shows an increase over last year of about 65 per cent. The work with the legislature has been very systematic. By the generosity of the Trustees under the Will of Mary Baker Eddy, many public libraries in the state, as

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well as libraries of institutions, have been supplied with all of Mrs. Eddy's writings and the Christian Science periodicals.

Literature has been distributed as follows: 11,965 *Sentinels*, 1,217 *Journals*, 168 *Heralds*, 46,175 *Monitors*, 616 pamphlets, 4,838 reprints, 209 newspapers and magazines, in all numbering 65,188.

Christian Science Committee on Publication.

GRAND RAPIDS, WIS.—Completion of the new Christian Science church in this city tells of the rapid growth of a new organization steadily gaining strength in this section. The church, situated on the east side of the Wisconsin River, commands a wonderful view of the rapids after which the city was named. Near by is the big dam which furnishes power for the Consolidated Pulp and Paper Company. The building and grounds are valued at about seven thousand five hundred dollars. The Christian Science congregation was organized in this city in 1903, with about a dozen members.

Milwaukee Sentinel.

BISHOP, CAL.—Wednesday evening [Oct. 20] the Christian Science Society held its mid-week service in the new and modest but handsome bungalow church edifice on North Main Street. The building, lot, and accessories represent an outlay of something over six thousand dollars. The normal seating capacity is one hundred and sixty, but if necessary the reading-room and the main auditorium can be thrown into one room and seats can be added, giving a total seating capacity of about two hundred.—*Owens Valley Herald.*

DEWEY, OKLA.—One of the popular booths in Art or Floral Hall, during the week of the free county fair, was that conducted by the Christian Scientists of Dewey and Bartlesville. In addition to the works on Christian Science by Mary Baker Eddy, an abundance of literature of various kinds published in connection with Christian Science was on display. This literature was eagerly sought for, and it was freely distributed by the ladies in charge of the booth. Over a thousand pieces were given out to inquirers.—*Dewey Globe.*

CANYON, TEXAS.—We have distributed Christian Science literature in the last year as follows: 450 *Sentinels*, 90 *Journals*, 24 *Heralds*, 3,000 *Monitors*, 26 *Quarterlies*, 12 Christian Science Hymnals, 4 copies of Science and Health, 2 of "Christian Science Healing," 1 of "Retrospection and Introspection," 100 of Judge Works' speech in Congress, and 12 pamphlets.—*Correspondence.*

GRAND RAPIDS, MICH.—The erection of a new Christian Science church in Grand Rapids is only a matter of a few more years. Every Sunday the present edifice is twice filled to its capacity, and it is felt that with the ever increasing membership a new church will be demanded in a short time. Indeed, a building fund has already been started.

Grand Rapids News.

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The Lectures

Dawson, Yukon Territory

In introducing William R. Rathven, who lectured on Christian Science before an audience of nearly six hundred people in the Arctic Brotherhood Hall, A. J. Gillis, M.D., D.D.S., said in part:—

Personally I am not a follower of Christian Science, for the reason, perhaps, that I do not possess sufficient knowledge of its teachings, and for this same reason I am not a disbeliever in it. Honest, intelligent belief in any system must of necessity imply a comprehensive knowledge of its teachings, and absence of such knowledge is not a valid excuse or warranted justification for disbelief or condemnation. It is the duty of every man and every woman to think, reason, and investigate before accepting or rejecting, before arriving at any conclusion as to the merits or demerits of any institution or system of belief.

Christian Science was discovered and founded by Mrs. Eddy about fifty years ago. No institution, unless supported by a foundation of at least some merit and stability, could have withstood the fierce shafts of adverse criticism which during these years have been leveled at Christian Science without causing it for a moment to swerve from its signal purpose of healing the sick and aiding the distressed. With marvelous serenity it has pursued the even tenor of its phenomenal growth in adherents, influence, and power.

While Christian Science naturally appeals more readily to those who are thinkers, seekers after truth, and are willing to accept truth in whatever form it manifests itself, yet it is a fact that Christian Science gathers its votaries from every walk of life; and candor compels us to admit that those who embrace its doctrines are better men and women for having done so.—*Correspondence.*

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Watertown, N. Y.

Jacob S. Shield, who delivered a lecture on Christian Science in the City Opera House, was introduced by Attorney Henry M. Brown, who said in part:—

Although I am not a Christian Scientist, I am deeply interested in this rapidly growing religion. Christian Science offers itself to the world as an ideal religion,—a religion of happiness and a religion of healing for all mankind. How true and how great are the words of Mrs. Eddy on the first page of "Science and Health with Key to the Scriptures": "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love. Regardless of what another may say or think on this subject, I speak from experience." Think of it, so grand a thought inspired by the author's own personal experience! These sublime words reveal to us the all-importance of faith, knowledge, and love.

Watertown Reformer.

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Syracuse, N. Y.

The remarks made by Marshall W. Downing, principal of the North High School, introducing George Shaw Cook at the lecture on Christian Science, were in part as follows:—

This audience is made up of three classes. I see before me many ardent adherents of the cause in the interests of which the speaker of the day has come from Chicago. A few from other denominations have come in because of their intense interest in the cause of Christ and their desire to broaden their horizon of information and usefulness. During the past week I have hoped and prayed that there might also come in to this meeting some of those who have never named the name of Christ, who have not tasted and seen that God is good. To all such I would say that it matters not under which particular church banner you may decide to march; but it does matter whether righteousness comes into your life or not, and permeates your being, and shows itself a real and vital thing in your every-day work. Sherwood Eddy said in this city last week, "Christian character is the only basis for successful national life." I believe that Christian Scientists rather more faithfully than most other religious sects carry into their daily living the principles of Christianity.

Solomon said, "Righteousness exalteth a nation." This proverb contains the greatest single essential key-note to be

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incorporated into a church creed, into a city charter, into the running of a daily newspaper, into the deliberations of a state constitutional amendment convention, into a political party platform, into the constitution of any nation, and into that some-day world federation of civilized nations with headquarters at The Hague.—*Correspondence.*

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Excelsior, Minn.

A lecture on Christian Science was delivered in the Town Hall by Dr. Francis J. Fluno. He was introduced by Henry Deutsch, who said in part:—

Jesus' work was unique and characteristic. He preached and taught no new or special doctrine or creed, but simply interpreted to his hearers the law and the gospel of the Scriptures,—or, as one of his disciples stated it, opened their understanding,—that they might grasp their spiritual meaning and obtain their effect. Therefore he neither sought nor needed to force or even persuade his hearers to accept what he preached. He proved his teachings by his practice, and no other argument or means was necessary to insure their acceptance. Jesus not only preached but practised; he not only professed but proved, and what he claimed was made manifest by "signs following."

In like manner the message of Christian Science has come to the world. Mrs. Eddy in her experience found healing without material means. She recognized the reason of it as the power of God, and in Christian Science she gave to the world the result of her earnest search and effort to find the way in which the power of God might be made manifest to men, and the rules for the application of the Principle of divine Science reduced to human comprehension. The results of her work are indicated in thousands upon thousands of cases of healing and regeneration, and these results demonstrate that the word of God is susceptible of practice as well as preaching, of proof as well as profession.

Correspondence.

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University of Michigan, Ann Arbor

The introduction given Bicknell Young, who lectured on Christian Science for the Christian Science Society of the University of Michigan, by H. L. Frost, president of the society, was as follows:—

As students in this great university we are deeply interested in whatever makes man happier and more confident as he wends his way in search of what Maeterlinck calls the "blue bird." In this search we are traveling very different routes, but we hope that they all lead to the same goal. There are multitudes of human beings who have not been able to find any teachings by which they have been willing to let themselves be guided in the paths of life. Dissatisfaction leads to investigation, and many there are who have knocked at the door of Christian Science, and knocking, have had opened to them new visions of a new life.—*Correspondence.*

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Portsmouth, N. H.

A lecture on Christian Science was delivered by Bliss Knapp on board U.S.S. Southery, prison ship, Portsmouth navy-yard. He held the close attention of the men and women who made up his audience of about one hundred, which included officers and their families, the crews of the detention and prison ships, and some visiting Scientists. The introduction by Assistant Naval Constructor Harold E. Saunders was in part as follows:—

We may all be glad that in this age of suffering and strife and materialism Christian Science has come to weary humanity as the truth that is freeing from bondage. When hundreds of thousands of people in all walks of life and in all parts of the world can testify that it has healed them not only of sickness, sin, and death, but of poverty and want, malice and revenge, that it has made their lives happier and brighter and more useful, we know that Christian Science is to be reckoned a tremendous power for good. It behooves us, therefore, as intelligent men and women, to know something of this truth which is able to transform our lives, and to give us through a clearer and more spiritual perception of God a more vital and more practical Christianity. We are here this afternoon to hear one who speaks with authority in the new tongue of this new-old religion.—*Correspondence.*

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Punxsutawney, Pa.

The lecture on Christian Science by Col. William E. Fell, delivered in the High School auditorium, was well attended and highly appreciated by those present. The speaker was introduced by Mrs. John P. Wilson, who said in part:—

My knowledge of Christian Science is decidedly limited, but what I do know is altogether to its credit. I like its disavowal of fear, and I like the emphasis it places upon love and service to humanity. Above all, I like its people. I like their sincerity and their enthusiasm for their own religion, and I like their tolerance for other religions. I also like that great, clean newspaper, *The Christian Science Monitor.*

The growth of this new religion has been phenomenal, and has been the wonder of the religious world. What its teachings have contributed to encourage kindness, gentleness, cheerfulness, and patience, and what it has done to discourage vindictiveness and evil speaking, entitles it to the respect of everybody.—*The Punxsutawney Spirit.*

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Lectures to be Delivered

California—Berkeley (Second Church): Dr. Francis J. Fluno, High School Auditorium, Allston Way, near Grove Street, 8 p.m., Jan. 7.

Colorado—Pueblo: Frank Bell, Grand Opera House, 8 p.m., Jan. 6.

Illinois—Chicago (Sixteenth Church): Bicknell Young, Armstrong School, Greenleaf Avenue, west of Ridge Boulevard, 8 p.m., Dec. 30.

Indiana—Frankfort: Frank Bell, Blinn Theater, 3 p.m., Jan. 2.

Iowa—Davenport: Bicknell Young, Church Edifice, Kirkwood Boulevard and Grand Avenue, 3 p.m., Jan. 2, and 8:15 p.m., Jan. 3.

Kansas—Newton: Frank Bell, The Auditorium, 8 p.m., Jan. 4.

Minnesota—Austin: Charles I. Ohrenstein, Church Edifice, 131 West Maple Street, 8:15 p.m., Jan. 7.

Luverne: Charles I. Ohrenstein, New Palace Theater, 8:15 p.m., Jan. 4.

Minneapolis (Third Church): Charles I. Ohrenstein, Auditorium, 8 p.m., Jan. 6.

Missouri—Webb City: Hon. Clarence A. Buskirk, High School Auditorium, Joplin and Washington Street, 8 p.m., Dec. 30.

New York—Norwich: Charles I. Ohrenstein, Colonia Theater, South Broad Street, 2:45 p.m., Jan. 2.

Utah—Salt Lake City (First and Second Churches): Prof. Hermann S. Hering, Salt Lake Theater, 3 p.m., Jan. 2.

Wyoming—Cheyenne: Prof. Hermann S. Hering, Church Edifice, Randal Avenue and Twenty-sixth Street, 8 p.m., Jan. 4.

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Testimonies of Healing

Six years ago Christian Science was first revealed to me, at a time when, as we read in the Scriptures, I had gone down to the very "gates of death." I called upon God and He heard my cries, and delivered me "from my destructions." For a year or more I had wrestled with a mental problem which it seemed impossible to solve, and many times I prayed earnestly to the God in whom I had trusted for fifteen years to direct my path and keep my feet in the way I should go; but circumstances only grew worse, until I could stand the strain no longer, and one day I collapsed both physically and mentally.

The physician who was called diagnosed the case as acute appendicitis combined with nervous prostration in its worst form, and only those who have gone through a similar struggle can know what the condition was. I remained under his treatment six weeks without relief; indeed, I gradually grew weaker, until my mentality seemed to give way completely. It was while in this serious state that I called to God to save me and asked for help in Christian Science, although I knew absolutely nothing of it and knew little of what I was saying. The family and loved ones about me were filled with fear, but they did as I asked and called a practitioner, who came to me and began treatment. My sister, who was in the room at the time, says that in less than half an hour I was resting comfortably. I went to sleep and slept all night, the first time for six weeks that I had been able to do so without an opiate. In the morning I realized a great change had taken place in my consciousness, for the peace that "passeth all understanding" seemed to be present with me.

The complete healing was slow, nearly six months elapsing before I was entirely free from the great fear characteristic of this nervous trouble. There was, however, much to be overcome in that time, and the slow healing led me to be more faithful in the study of Science and Health. When I look back and see the way in which my problem was solved in Christian Science, I thank God for His goodness, and am indeed grateful to our Leader for bringing again to the world's remembrance the truth which makes free. I realize that without this help I would never have lived to testify to this healing today.

Since our marriage, four years ago, my husband and I have taken great comfort in working out our daily problems together, and in his profession as a dentist he has many opportunities to prove that God is the only presence and power. Oftentimes he handles successfully cases which other dentists refuse to take. We are both most thankful for our happy, harmonious home, also for our Christian Science literature and the Lesson-Sermons. We are trying each day to let our light so shine that others will see our good works and glorify God.—Mrs. Fred W. Rugh, Cedar Rapids, Iowa.

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It gives me much pleasure to testify to my healing in Christian Science of gastric ulcers, heart and lung trouble, extreme nervousness, depression, sensitiveness, and many other discordant conditions. I was very ill and almost in despair when I asked a Christian Science practitioner for treatment a few years ago. For thirteen years I had suffered from the stomach affection, living on a milk diet most of the time. The doctors tried every remedy known to them, and finally I underwent an operation, all with no lasting benefit. They said a second operation might do me good, but that on account of the heart trouble they could not operate, so the only thing I could do was to keep entirely to the diet for the time I should live. The healing of the stomach affection in Christian Science was almost instantaneous, for I was able at once to eat and drink anything I wanted. More slowly, but surely, the other diseases have been healed, and I am well and happy, and stronger than ever before. I have also been healed of a very bad gathering on my foot, and last winter was quickly healed of an attack of influenza.

Words cannot express my thankfulness to God for all the healing and other benefits I have received through Christian Science, and for the patient, loving help that has been given me.—Emily Goodsell, London W., England.

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It is almost four years since the light of Christian Science penetrated the seeming darkness in our home and brought us health, happiness, and plenty, where before there seemed to be a lack of all these things. My wife turned to Christian Science for the healing of chronic neuralgia, as material remedies gave only temporary relief. I had no faith in the healing efficacy of Christian Science, and when the disease responded so quickly to the treatment (in less than half an hour) I said that the pain was just ready to yield anyway. I then remarked that if Christian Science could heal the trouble in my ear, I would believe in it; so my wife insisted on my giving it a trial.

There had been a constant discharge from one ear for over three years. Different doctors had done all they could for me and a specialist in our city told me the ear could not be healed because the drum was punctured, and that if he should succeed in stopping the discharge, the first time I caught a cold it would be as bad as ever. I then concluded to give Christian Science a trial, but even when healing resulted after two treatments I refused to believe that Christian Science had anything to do with it. I said that if it would heal our son's face I would believe. This son, just arriving at manhood, had large sores or boils on his face and chest and the doctor had tried in vain to help him. Besides being very painful, this condition was humiliating to the boy, so when we asked him to try Christian Science treatment he readily consented. He was under treatment three weeks, when the practitioner pronounced him healed. His face looked as bad at that time as I had ever seen it, but in less than three weeks it was perfectly smooth.

I was no longer a doubting Thomas. From that day to this we have depended entirely on God for every human need, and we have never been disappointed, but have had many other proofs of God's power to heal. We are more thankful than words can express for what Christian Science has done for us.—Charles T. Ray, Los Angeles, Cal.

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[Translated from the German]

In August, 1913, I suddenly became so ill that I had to be taken to a hospital. I suffered with severe pain and felt very weak and miserable. The three examining physicians declared the trouble to be an infectious disease and believed an immediate operation on the head to be necessary. In this distressing condition I had a visit from an uncle who has been an adherent of Christian Science for quite a while. When he explained to me that I did not need to submit to an operation, I was very willing to be treated in Christian Science. He at once wrote to Hannover for help, with the result that after the first treatment I experienced a measure of relief. The operation was declared to be unnecessary, and two weeks later I was dismissed from the hospital healed. For this instance of help received I am most deeply thankful to God and to Christian Science.

Lina Römer, Schwalenberg, Lippe Detmold, Germany.

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It is three and a half years since a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy was placed in my hand by a dear neighbor, who asked me to read it. I did so, and before I had read half way through the book I was healed of stomach disorder, from which I had suffered for years, and also of heart trouble and nervousness. If these blessings had been all that the Father had in store for me, I should and would be thankful, but I have been receiving them every day since.

On one occasion my son returned from his work in the country as usual at the week end, but with his right hand very much swollen. He said he had experienced considerable pain and inconvenience from it on Friday, but after reading the Bible and Science and Health and trying to realize the truth, he felt no pain and worked comfortably all day Saturday. On Sunday evening my son returned to the country, but he could not work on Monday. All day he remained in his room reading the Bible, together with the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and declaring the truth, and each meal hour his fellow workers came to him with their human sympathy, voicing fear freely. Before breakfast on Tuesday morning he came home, his hand being badly swollen and very painful. We worked for him as taught by our dear Leader, but by evening he could not move either fingers or thumb and was very feverish. I advised him to go to a practitioner, and he did so. He slept well that night and all feverishness disappeared. He promised to let the practitioner know if he needed further help.

While my son was away I tried to realize the truth, and it was plainly shown to me that God, divine Principle, does not need the help of surgery to heal, that the truth about God heals. As I read on page 60 of "Unity of Good" by Mrs. Eddy, "This false sense of substance must yield to His eternal presence, and so dissolve," I knew it was true and was greatly comforted. My son and I pondered long over this short sentence, and I went to the Wednesday evening meeting convinced that no knife was required. The patient slept well all night. In the morning, when he was washing, the abscess opened and he was soon able to move both thumb and fingers. On Saturday he said he could go to work, and there was no more trouble.

To say I am thankful for this proof of the ever present help of our loving Father-Mother God is very little. I want to live my thanks.—Jennie E. Thoma, San Diego, Cal.

✧

I feel I must give expression to my joy and gratitude for the better understanding of God gained through the teaching of Christian Science. Having been most religiously brought up, I thought I was a Christian and tried to live a consistent life, but latterly was conscious of a vague sense of unrest. My sense of God did not satisfy me, He seemed so far away. I was often ailing, and suffered most intensely at times from severe headache, but I learned to bear it with resignation as the will of God.

With the passing on of my dear mother, great sorrow and bitterness filled my heart that God should so discipline me, although I dared not say so. Then a copy of the *Sentinel* was given me to read. I had heard of Christian Science before, but only in ridicule, and so I was quite unprepared for the splendid ideal it upholds. Later these same friends loaned me "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I read it hungrily. Here was the God I needed and to whom I had unconsciously been reaching out! But, as for years I had been trained to think of God differently, I feared to accept this to me new teaching, and a mighty struggle began within me. Evening after evening a dear friend patiently explained seeming difficulties and encouraged me to struggle on through doubts and fears, until one glorious day the truth of being dawned upon me and I was radiantly happy.

With the understanding of Truth came healing. Since childhood I had suffered from internal weakness, and I was wearing a supporting belt. I had been told by a doctor that I would never be really well, but thank God I am well and happy. Weakness, heart trouble, and headache vanished like the dream they were, and I am finding out now in the daily problems I have to meet that God is indeed "a very present help."

I am proving daily that "the people that do know their God shall be strong, and do exploits." Though still rather frail looking, I am alert and energetic, and never once since my healing about four years ago have I had recourse to the medical appliances worn for many a weary year. I have had hard work to do, lifting heavy weights, packing and unpacking large cases, but have ever been sustained by Truth. Our church is at Bournemouth, a distance of about two miles, but I walk there and back and feel no fatigue.

I am deeply grateful to our dear Leader, Mrs. Eddy, for her "work and labor of love," and rejoice with proud humility in being a Christian Scientist.

Marie Blunden, Boscombe, England.

✧

In October, 1913, a distressing condition of inflammation and irritation of one eye came upon me, and seemed to get worse with every day. I knew something had to be done, and being advised by my mother to try Christian Science, as she and father had both been healed through its study, a practitioner was at once asked to help me. I was healed instantly of the eye trouble, also of a bowel difficulty and severe headaches. Moreover, I was made new in spirit. I now love to read "Science and Health with Key to the Scriptures" and to study the Bible. Glasses had been worn over eighteen years, and I had been told by an optician that I could never go without them, as the eyes were in a most serious condition. I thought this was true, but have found that God's work is perfect and I no longer need glasses. My daughter, ten years of age, was healed of what to material sense was acute lung trouble, by understanding that all life belongs to God. My husband has been healed of the drink habit, after being addicted to the use of liquor for fifteen years.

For all these blessings, and many more, I praise God, and give thanks to our dear Leader, Mrs. Eddy, who brought to us the Christ-healing.

Mrs. Charles W. Robinson, Bicknell, Ind.

✧

Ten years ago I was led to investigate Christian Science for the cure of a number of diseases. I was suffering from catarrh of the head, throat, and stomach, also from heart trouble. I lived on the plainest of food, and at times took as many as three kinds of medicine at once, under the direction of the best doctors I could find. I was likewise suffering from the burning of my throat at regular intervals to allay the inflammation and pain. I sold out a good business and went to hot springs and a dry climate in search of health. When I continued to lose weight under this bondage of fear, a friend who had been cured of Bright's disease by Christian Science advised me to try it. I had worked with this friend, and so I knew his deplorable condition, as he had told me the doctors had done their best but gave no hope of any permanent relief. I advised him to try Christian Science, and he did so. Three weeks later he came to my shop a well man.

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I rejoiced with him and then thought no more of it, as I knew nothing of Christian Science except what I had learned from the reading of a *Journal* which was given to me and which I had passed on to my friend.

Little did I think that I should go through so much suffering without thinking of Christian Science. When I did think of it, I wrote to my friend to find out if he was well and still believed in it. On his advice I at once began to study this teaching, and as I perceived a little of the truth I so hungered for it that I could scarcely stop reading and meditating on what I read. I lost the fear of my complaints, and by degrees they fell away.

In realizing to a degree the truth of Mrs. Eddy's discovery our hearts go out in gratitude to her who paid the price and pointed the way to eternal Life.

BENJAMIN L. BLAIR, Dryden, Ontario, Canada.

I wish to testify to the truth of the statements made by my husband. I can also say that I too have been helped in many ways by Christian Science. For the good we are continually receiving I am indeed thankful to God, the giver of all good gifts.—HATTIE BLAIR.

✧

About a year ago I started to read the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had not progressed far when I was taken with a bad attack of influenza. I could not speak aloud and coughed nearly all the time. An absent treatment from a Christian Science practitioner helped me, but the next day she was called to my home. Seven treatments in all were given, and although there was an abscess in one ear and another in my cheek they gave me no pain. The healing was slow, but for that I am now very glad, as I feel I have a better understanding of divine Truth than I would otherwise have had.

I have also been healed of a serious hip trouble caused by a fall when I was eleven years old. The right hip was nearly twice as large as the left and gave me a great deal of trouble, but today it is very little larger and gives me no trouble whatever. Since birth I had suffered from a bowel disorder for which I was obliged to take medicine regularly. Now I am entirely free from that difficulty and have not taken any medicine for a year. Rheumatism and neuralgia have also been overcome through the study of Science and Health, and glasses that had been worn for fifteen years have been laid aside. The Bible is becoming clearer to me every day, and I enjoy reading it, whereas before I did not care to do so because I could not understand it. I had often wondered why I never joined a church, as I had always gone to church and tried to live right, but now I know I was waiting for this wonderful healing truth.

To say I am thankful to God, and grateful to Mrs. Eddy, for this saving truth revealed in Christian Science, and the understanding that all sin, sickness, and death can be overcome, is putting it very mildly. I am striving and studying, so that I may be called a true Christian Scientist.

MRS. F. G. CHAFFIN, Los Angeles, Cal.

✧

[Translated from the German]

In June, 1912, I stumbled and fell down the stairs from the attic. While falling I unfortunately allowed the thought to flash through my mind that I was going to lose the use of my foot. Upon recovering from a short period of unconsciousness, I felt a severe pain in the left foot, but as I at once began to realize that there is no sensation in matter, the pain subsided in a comparatively short time, and I was able to go down the next two flights and attend to my household duties. In the afternoon the pain set in again, and in the evening both the foot and leg were very much swollen, so that walking became impossible. Late in the evening I telephoned to a Christian Science practitioner for treatment and experienced its beneficent effect, for the fever and pain yielded and I was able to rest.

This was on a Saturday, and the condition remained about the same until the following Wednesday. My relatives, while showing great loving-kindness, allowed fear to enter their thought. They said that this was a case which necessitated surgical help, and that after the foot had been properly attended to it might heal quickly under Science treatment. The practitioner faithfully helped me to overcome this sense of fear, and from then on the healing progressed rapidly. In two weeks I was able to use my foot quite normally. I consider this a glorious proof of God's omnipotence and of the possibility of overcoming errors of all kinds, for they return into their native nothingness if we but overcome our sense of fear and our false beliefs, as in the foregoing instance of the supposed necessity for a surgical operation.

Great is my thankfulness to God, whose ever present love surrounds us. But I also feel that I owe a debt of gratitude to Mrs. Eddy, who has made these blessings available to mankind; and I am thankful to all who lovingly and faithfully help me to walk in the path of Christian Science.

FRAU E. SPITTLER, Bern, Switzerland.

✧

It was not through any physical ailment that I came into Christian Science, but its healing powers have been demonstrated to me frequently. For several years I had been afflicted with chronic lumbago, for which *materia medica* was given a fair trial without bringing any relief. This ailment was overcome through the study of Christian Science, although the healing was slow. I was also in constant fear of drafts, being a great sufferer from colds, which would appear at all times of the year and always in winter; but during the past winter I was free from such experiences for the first time in my memory.

While I am grateful for the physical healing, the moral transformation that has gradually taken place means even more to me. My one desire is to grow worthy to be known as a Christian Scientist. I am also deeply grateful for the privilege of church-membership, and for the many blessings that have been mine since coming into that fellowship. I am a subscriber to all the periodicals, and many have been the benefits received through their healing messages. I am indeed thankful to God and grateful to Mrs. Eddy for Christian Science.—FRED MAHLER, Chicago, Ill.

✧

Several years ago, after failing to find relief for gall-stones through *materia medica*, I turned at last to God, and through the work of a faithful Christian Science practitioner I was healed. Since then there have been many wonderful proofs of God's power and love, one of them being the painless birth of a little girl. One night this baby awoke with a high fever, but it was mastered in an hour through the declaration of the allness of God, and the next morning she was perfectly well and happy. My little boy has been healed of a very bad temper, besides many physical ailments. Many more blessings have come to me, such as the overcoming of fear, hatred, and jealousy, and they have indeed been wonderful; but the greatest blessing of all is the understanding of God as an all-loving Father-Mother, a perfect creator. In the last two years it has seemed necessary for me to do all manner of

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physical labor, such as mowing grass and driving the cultivator. Though sometimes I have felt so tired that I could not do any more, the next day I have been fresh and ready for work. I am in the best of health.

I enjoy the wonderful privilege of the Lesson-Sermons and am teaching my two little ones the truth. I hope I may be a channel to spread this healing word. I cannot express my love and gratitude for this blessed truth, the truth Jesus taught and lived and now again revealed to mankind through Mrs. Eddy.—CLARA VAIL, Pasadena, Cal.

The Bible records that Jesus healed ten lepers, but only one of them returned to give thanks and praise for his healing. I do not wish to be classed with the nine, hence would express my gratitude to God for Christian Science and for the complete healing which came to me after many years of suffering.

For five or six years before this Science was brought to my attention I was a hopeless sufferer, having three chronic diseases,—a serious bowel disorder, female trouble, and a kidney disease said to be inherited. The kidney disorder had caused me much distress all my life, bringing on dropsy, rheumatism, inflammation of the bladder, and so on, also severe headaches and stomach disorder; in fact I never knew a well day. Like the woman spoken of in the Bible, I "suffered many things of many physicians." I had spent all that I had, and was "nothing bettered, but rather grew worse." Physicians of three schools of medicine failed to help me; surgical operations and change of climate proved of no avail. Besides all this physical suffering, much sorrow had come into my life. Everything that held out a promise of happiness turned into bitterness and disappointment.

While visiting a friend in Kansas City I began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, and also took a few Christian Science treatments. Then "a new heaven and a new earth" gradually opened up to me. One by one the ailments vanished, and when I was healed, like the one leper I turned to Christ, Truth, "and with a loud voice glorified God." With a heart full of love I also gave thanks to the consecrated woman who had courage to take up the cross and follow the Master "all the rugged way" (Poems, p. 14), thus making it possible for mankind to gain an understanding of the teaching and demonstrations of the great Wayshower, for through this understanding I have been freed of my load of disease and heartache. My debt of gratitude for the blessings that have come to me can only be paid by daily striving to follow Christ Jesus.

SUE T. HINTON, Louisville, Ky.

[Written for the *Sentinel*]

Day by Day

MYRA FAY GRANT

The days that pass us, one by one,
Are as a string of gems to me,—
Days that are shining with a deed well done,
Days all aglow with the love we've won,
Each day enshrined in loving thought,
Linked with the joy the truth has brought;
And as we con them, round and round,
An endless chain of gems is found.
Days that are gone, reflecting light,
Days yet to come, all pure and white,
Memory and hope join hands, and we see
Time reaching on to eternity.

From Our Exchanges

[Rev. A. Z. Conrad, Ph.D., D.D., in *The Advance.*]

We are wont to say, "He who lives well dies well," but we had better say, "He who has learned the secret of living has learned the secret of avoiding dying," for to live well is never to die at all. A personality that antagonizes all forms of evil and attracts all forms of good is made possible only through obedience to the will of God, and the incoming of His life gives life and peace. There is a constitutional attraction or repulsion in almost everything. It is peculiarly true in personality. That personality which becomes so imbued with the spirit of Jesus that in itself and without effort it repels evil, has gone far toward discovering the secret of joy and peace and blessing.

Life's largest secret is how to live divinely. Its quest for happiness is a legitimate quest. It is not so far to seek. A definite and unfailing alliance with the "Father of lights, with whom is no variableness, neither shadow of turning," guarantees a permanency of blessing. "Righteousness exalteth a nation: but sin is a reproach to any people." "Seek the Lord, and ye shall live," has been written in letters of blood over the cross of our Lord Jesus Christ, and today it needs to be flashed into the very heavens, that all the world may see and turn aside from their pride, their vanity, their presumption, their hate, and with inspired devotion place larger faith in the keeping care of the Father, whose "tender mercies are over all his works."

[*Zion's Herald*]

As a matter of fact, men have interpreted God in one way or the other from the very beginning, and with their answers have built labyrinths of thought in which they have often lost themselves. Transcendence, left to itself and followed to its unfortunate conclusion, produces deism with its carpenter God, a God who made all things and now is entirely outside of everything. Immanence, on the other hand, degenerates into pantheism, with a God diffused into everything, responsible logically for the moral delinquencies of man as He is for his excellences, making impossible freedom or individual character. One shuts out God while the other shuts Him in. It would be difficult to say which conception is attended with the more unfortunate results. The true idea of God lies in a proper relation of transcendence and immanence. God is immanent in nature and in man, but He is also above nature and man.

The contribution of the doctrine of divine immanence to Christian thought is most distinctive. It illuminates the fundamentals of faith as nothing else has done. The incarnation, the relation of God to man, forgiveness, the atonement, prayer,—all take on new and richer meaning as we think of God as immanent in the world. In Christ "dwelleth all the fulness of the Godhead bodily" is easily grasped under these conditions of thought. The indwelling of the Holy Spirit, convicting of sin, then guiding and giving divine assurance of sonship, is but a logical deduction. In fact, the divine immanence illuminates the whole round of the most precious Christian doctrines, vitalizing faith and bringing very near to the individual the transcendent God.

[*The Universalist Leader*]

Humanity is coming home from the war to face the most stupendously solemn facts in its whole history. The task of Christianity and the Christian church has not been so vital and so imposing since Christ was crucified on Calvary, as in the not far-off coming years. And there must be prepara-

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tion. The Christian church must take its Christianity seriously; it can no longer hold it as a scheme of future redemption for the individual soul alone, as a theory apart from life, but must hold it as a program of life in all its relations, —between man and man, between nation and nation, between the human soul and God. Class and national and racial boundaries must be brought low, to make way for the universal brotherhood, for the kingdom of heaven, which is at hand.

The Christian church must make ready to meet its obligation and its opportunity. It must be self-converted; it must be self-consecrated; its hands must be strengthened, its mind whetted to keenness, its heart inspired, its spirit relighted from the altar of God. The church is summoned in this age as never before to be prepared to follow its Master and save the world.

[Philip Wendell Crannell in *The Standard*]

The scientific imagination is precisely the one the minister needs,—the imagination which can read the divine story in the details of the humblest human life; the possible divine destiny of the lowest; the divine message in the multitudinous, deeply differing, seemingly contradictory events of history, past and current; the divine features in the confused and confusing lineaments of a frowning or ambiguous Providence; the divine process that through the troubled ages runs; the divine Christ, revealing himself somehow in all that is, until "that face, rather than decomposing, grows, or decomposes but to recompose, becomes my universe that feels and knows;" in short, the imagination which, not beyond nor beside but in what seems to be, discovers what really is. Without this any minister works in the dark; he is in the dark as to the actual realities of the lives about him; he is in the dark as to the divine intentions (and operations) of grace in those lives; he is in the dark as to the feasible path that leads from those human realities to the realizing of those intentions of God.

This is the scientific imagination, an imagination restrained, cautious, creeping long before it tries to soar, severely correcting itself, constantly testing its findings and its flights by the cold unvarnished truth, but the imagination which, in the realm in which it works, finds the truth of God and man. By this imagination, to which, when touched by the spirit of God we give the name of faith, "we understand" not only "that the worlds were framed by the word of God," but also the depths of human nature and the breadths of life and the heights of God. Apart from it we understand—nothing.

[Leon A. Harvey in *The Christian Register*]

Fear is the natural child of malice, hatred, and ill will, just as faith and trust are the children of love and good will. If a man hates you, you fear him just in proportion as you think he has power to injure you. If a man loves you, you trust him and feel assured of his help whenever he can serve you. This is just as true of nations as of individuals; and this terrible calamity has overtaken the world just because ill will and hatred have been cherished by nations, though love and good will have long dwelt in the hearts of the peoples of those nations in their thoughts of and dealings with each other.

[*American Lutheran Survey*]

To be born and reared in lowly circumstances is not a misfortune; nor would the rise of lowly men to high estates be as rare as it is if more of earth's lowly ones would cease repining over their misfortunes and permit the King to find them and exalt them. The upward way is one of constant sacrifice, but the heights to which it leads are blessed indeed.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

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

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

From the Editor

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

From the Publishing Society

A new pamphlet entitled "Man's Unity with God" has been printed in the German language. This pamphlet contains seven articles republished from the Christian Science periodicals which have been translated into German. The pamphlet is now on sale at the prices of our regular pamphlets, as shown on the opposite page.

"Christian Science: The Religion of Divine Law," a lecture by Jacob S. Shield, C.S.B., has been published in pamphlet form, and is now on sale at prices for our regular pamphlets, as shown on the opposite page.

A new pamphlet, "What went ye out for to see?" is now on sale. This pamphlet contains the four following articles, republished from the Christian Science periodicals: "Principle Not Person"; "Jesus of Nazareth"; "Jesus the Christ"; and "Jesus and the Christ."

From the Clerk of The Mother Church

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

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

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

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

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The Christian Science Journal

Published Monthly

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

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

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

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

The Christian Science Quarterly

Published January, April, July, and October

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

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

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

The Christian Science Monitor

Published Every Day, Except Sunday

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, one year $5; six months $2.50. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, one year $1; six months 50 cents; three months 25 cents. In all other countries, one year $1.25; six months 63 cents; three months 32 cents.

SALE PRICE, DOMESTIC TERRITORY AND CANADA, POSTPAID: Single copy 10 cents; four or more copies to one address, each 8 cents. Foreign rate, single copy 12 cents; four or more copies to one address, each 10 cents.

Pamphlets

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

CHRISTIAN SCIENCE: "THE RESURRECTION AND THE LIFE." By CLARENCE W. CHADWICK.

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

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

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

"THE SONS OF GOD." By COL. WILLIAM E. FELL, C.S.B.

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

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

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

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

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

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

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

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: THE EXPLANATION OF THE IDEAL MAN. By WILLIAM D. MCCRACKAN, M.A. Also printed in German.

CHRISTIAN SCIENCE: ITS DISCOVERY AND DEVELOPMENT. By WILLIAM D. MCCRACKAN, M.A. Also printed in German.

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

CHRISTIAN SCIENCE: THE RELIGION OF DIVINE LAW. By JACOB S. SHIELD.

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

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

CHRISTIAN SCIENCE: THE NEW BIRTH. By BICKNELL YOUNG. Also printed in German and Norwegian.

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"THEN THE FULL GRAIN IN THE EAR."

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"WHAT WENT YE OUT FOR TO SEE?"

Other Translated Pamphlets

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1916

CHRISTIAN SCIENCE SENTINEL

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

Vol. XVIII No. 18

Boston, January 1, 1916

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Items of Interest

In his annual report for the fiscal year the secretary of agriculture indicates a number of important measures necessary for the betterment of agriculture in the United States. These involve: legislation designed to promote the better handling and storage of farm products and the trading on the basis of fixed grades and standards, including a permissive warehouse act, a cotton standards act, a grain grades act, and provision for a market-news service to obtain and disseminate accurate information regarding crop movements and prices; a land-mortgage banking act; assistance to communities near the national forests in road building and similar improvements; authority to grant water-power permits within the national forests for fixed periods; the classification of the remaining public grazing lands to determine their character and to secure information upon which to base plans for their future improvement and use; authority for the sale of lands needed for local enterprises in certain localities within the Alaskan forests after examination and classification by the department, with definite provision against alienation of those chiefly valuable for water-power sites, for the handling of timber resources, or for other public purposes; provision for a well balanced enlarged program for agricultural research; the continuance of appropriations for the purchase of forest lands in the Appalachian and White Mountains until areas sufficient to be influential in protecting those regions are acquired.

In his annual report, Secretary Lane of the department of the interior calls attention to the national parks as a valuable and undeveloped asset of the country. He says: "The United States furnishes to the people of this country playgrounds which are, we may modestly state, without any rivals in the world. Thousands have this year for the first time crossed the continent and seen one or more of the national parks. It may reconcile those who think that money expended upon such luxuries is wasted, to be told that the solicitous traffic men of the railroads estimate that this year more than a hundred million dollars usually spent in European travel was divided among the railroads, hotels, and their supporting enterprises in this country. During the year a new national park of distinction and unusual accessibility has come into existence. It crosses the Rockies in Colorado at a point of supreme magnificence; hence its title, the Rocky Mountain National Park. Through it, from north to south, winds the Continental Divide,—the Snowy Range in name and fact. Two hundred lakes grace this rocky paradise, and bear and bighorn inhabit its fastnesses. It has an area of three hundred and fifty square miles and lies only seventy miles from Denver. Many hotels lie at the foot of these mountains and three railroads skirt their sides."

The boring operations for the Roger Pass Tunnel of the Canadian Pacific Railway have been completed. This tunnel passes through Mount Macdonald, the dome of the great Selkirk Range, and is the longest railway tunnel on the continent and one of the longest in the world. More than two years was spent in preliminaries,—the selection of the proper place to drive the bore, also the surveying and the excavation work necessary before the real tunneling could be begun. The boring and the related improvements will cost more than $10,000,000. The Hoosac Tunnel at North Adams, Mass., is four and three quarters miles long, while the Roger Pass Tunnel is five miles long. The main shaft has room for double tracks. The tunnel is fully twenty-nine feet wide and twenty-three feet high, and follows a straight line under Mount Macdonald, emerging in the Beaver Valley at a point about one thousand feet below the present line of the railroad. The highest point reached by the tunnel will be 3,795 feet above sea-level. The passage through the mountain has a gradual rise of 1 per cent to the "interior summit."

Until a few years ago there were no facilities in India for the study of archeology, and the government of India had no option but to seek recruits in Europe. In order to remove this difficulty it was decided in 1903 to encourage the pursuit of archeology among Indians by the offer of state scholarships. In the first place, two such scholarships, of the value of 75 and 100 rupees per month were instituted, open to candidates who had shown special proficiency in Sanskrit, Persian, and Arabic, and arrangements were made for the training of the selected scholars under departmental experts. This experiment having proved successful, a scholarship was next instituted for Burmese archeology, and within the last three years six more scholarships have been sanctioned. At the present moment there are eight ex-scholars occupying responsible archeological posts, five in British territory and three in the native states of Hyderabad, Gwalior, and Kashmir, besides five other appointments held by Indians who have received their training in other capacities in the department.

The annual report of the forester of the department of agriculture comments on the government ownership of water-power sites and timber as exemplified by the national forest system. The financial burdens resting on private owners of uncut timber are held to have forced the manufacture of lumber without regard to market demands, and with consequent demoralization of the lumber industry and wasteful use of timber resources; while facts and figures regarding the water-power situation are given to prove that more rapid development of water-power in the West is mainly prevented by the lack of consumers rather than by the absence of suitable legislation. Water-power permits taken out for national forest projects, says the report, involve a total of 1,261,560 horse-power. Free permits cover 70,628 horse-power, and the plants actually constructed or operating June 30 had an output capacity of 311,276 horse-power, the rentals paying $89,000 during the year.

A four ton boulder, carrying a large bronze plate, has been set in a circular space in North Terrace Park, Kansas City, Mo., overlooking the Missouri River, to mark the spot where Senator Benton stood in 1852 and made the prophecy, "Here where these rocky bluffs meet and turn aside the sweeping current of this mighty river, here where the Missouri, after pursuing her southern course for nearly two thousand miles, turns eastward to meet the Mississippi, a great manufacturing and commercial community will congregate and less than a generation will see a great city." The monument was placed by the Elizabeth Benton Chapter, Daughters of the American Revolution, which worked nine years to carry out the project.

The White Star Steamship line has agreed to pay $661,000 in settlement of all claims arising from the sinking of the Titanic on April 5, 1912, when more than fifteen hundred persons perished. Of this amount, if all those claiming damages should accept the terms, approximately $500,000 would be distributed among American claimants, $50,000 to British claimants, and $111,000 would be required for interest and expenses. The original claims for damages amounted to about two and a half million dollars.

Secretary Lane of the department of the interior has ordered the restoration to disposition under the appropriate public land laws of approximately twenty-nine thousand acres of land in northern California. The tract was withdrawn a number of years ago under the authority of the reclamation act in connection with the proposed Pitt River project. It has now been determined that the lands will not be needed for that purpose, also that they contain no power possibilities.

Press despatches from Pekin had stated that Yuan Shih-kai did not intend to assume the throne for some time, though he formally accepted the offer. In a cablegram from his secretary the Chinese ruler says he will "submit to the people's will" when the "necessary preparations" have been made. In transmitting the cablegram, his private secretary referred to Yuan Shih-kai as "His Majesty," indicating that in effect at least he is now Emperor of China.

The commission form of government is in effect in 81 of the 204 cities of the United States of over 30,000 inhabitants. Civil service regulations are applied to the appointment of policemen in 122 such cities, including all those of more than 300,000 inhabitants. Policewomen are employed in 26 cities. Municipal prohibition prevails in 15 cities, state prohibition in 17, and county and parish prohibition in 3.

The nation's harvests this year have surpassed any ever before recorded. The value of the principal farm crops, based on prices paid to farmers Dec. 1, is announced by the department of agriculture in its final estimate at $5,568,773,000, making 1915 a banner year both in value and in production of crops.

A channel was opened on Dec. 17 through the slide at Gaillard cut, the first time the Panama canal has been open to traffic since last September. It is stated that canal tugs and dredges will be able to pass through the slide region about Jan. 1.

The action of Congress forbidding the importation or interstate transportation of motion picture films of a prize fight has been declared constitutional by the United States Supreme Court.

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Christian Science Sentinel

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

Vol. XVIII | January 1, 1916 | No. 18

Cheerfulness

HON. CLARENCE A. BUSKIRK

Do Christian Science practitioners and patients sufficiently recognize the value of cheerfulness in overcoming sickness and other discordant conditions? or do they sometimes neglect to encourage that good cheer which is such an important aid in the application of the divine Truth-cure for the world's redemption? In Proverbs we read, "A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken." In harmony with this statement, Mrs. Eddy says in Science and Health (p. 395) that "an ill-tempered, complaining, or deceitful person should not be a nurse. The nurse should be cheerful, orderly, punctual, patient, full of faith,—receptive to Truth and Love."

In the plastic arts, all the conditions which affect the plasticity of what is to be shaped and altered are studied constantly. In the divine Truth-cure, with its unwavering faith in the Supreme Being and its true prayer thereto as energizing aids, cheerfulness renders the patient more receptive, while despondency or discouragement or hopelessness renders him more difficult to restore to a normal state of harmonious activity of mind and body. Those who make a study of mankind, including many of the materialistic physicians, have long since observed the great importance of "good cheer;" but unfortunately, when ignorant of the understanding found in Christian Science, they have failed to use good logic in drawing the right lessons therefrom. On page 149 of Science and Health Mrs. Eddy says: "A physician of the old school remarked with great gravity: 'We know that mind affects the body somewhat, and advise our patients to be hopeful and cheerful and to take as little medicine as possible; but mind can never cure organic difficulties.' The logic is lame, and facts contradict it."

What kind of a Supreme Being can a man be thinking about, and what sort of logic is he making use of, when he argues in one breath that God has arranged things so that evil thinking can make us sick, and even stop the pulsations of the heart, and who then declares in the next breath that God has also so arranged things that righteous and good thinking cannot produce the opposite effects of health and life? Did not Solomon find it to be true that as a man "thinketh in his heart, so is he"? Did not Paul find it to be true that "to be carnally minded is death; but to be spiritually minded is life and peace"? This statement of the apostle, as understood in Christian Science, is of the deepest significance, and is capable of the widest application.

The wise among the ancients unite in saying that a happy life, to which good health usually seems to be essential, is the product of virtue, and that virtue comes from righteous thinking. Let us consider an excerpt from the seventh book of Aristotle's work on "Politics." He says, "As to a happy life, whether it is to be found in pleasure or in virtue, or in both, certain it is that it belongs more frequently to those whose morals are most pure, and whose understandings are best cultivated, and who preserve moderation in the acquisition of external goods, than to those who possess a sufficiency of external good things, but are deficient in the rest." It need not be remarked that cheerfulness is a conspicuous part of a happy life, and it does one good to note the many occasions in which our Master commended it to those in need. To a man sick of the palsy he said, "Son, be of good cheer;" then he healed him. Again, toward the close of his earthly ministry, he said to his followers: "Be of good cheer; I have overcome the world." We also read that this was the divine message to Paul when he was to mortal sense in a sore strait, "Be of good cheer, Paul."

It should be our constant effort to make cheerfulness an abiding angel of our thought. The more we seek and cultivate its smiling presence, the oftener will it visit us and the longer will it remain. Each hour of its companionship should give us greater courage, fortitude, compassion for others, more unwavering faith in divine Love; and the more of these we possess, the more permanent and perennial become the hymns of cheerfulness which sing in our hearts to gladden all our days. Whether we smile in the sunshine or seem to sorrow in the shadows, whether worldly fortunes seem to prosper or to darken and decay, whether our friendships remain with us to gladden our life or vanish, still we may find cheerfulness, along with gratitude, serenity, patience, humility, trust,—yes, even joy,—in the abiding assurance that the protecting arms of everlasting Love are beneath us and about us, always and everywhere!

In striving to cultivate cheerfulness as a guest in our consciousness, we must not forget that we need to be worthy of its smiling presence, for cheerfulness seeks congenial and worthy companionship. Its energizing and sustaining influences are not for the sordid and selfish mortal who lives for himself only; the gross and sensual mortal who sacrifices himself and others in the indulgence of bodily appetites; the mortal of low ideals, standards of thinking and conduct, of groveling aspirations and debased incentives; the mortal of inordinate greed, ambition, pride, and vanity, who succeeds at the expense of others; or the mortal who is content that others shall suffer and starve that he may wax fat and ride among his victims in arrogance and disdainful ostentation, and whose career is a miserable travesty on true manhood. Such men may never win the cheerfulness that is worth while and blesses its possessor.

Cheerfulness is the reward of those who practise high and virtuous thinking and living, and it cannot be bought or bargained for unworthily. It is not the product of ease or pleasure, or of the pride begotten of power, place, or wealth; it is the offspring of the consciousness of duties faithfully done, of abnegation of self for the good of others, of high and pure ideals, aspirations, and endeavors. Indeed, the surest way to abiding and supreme good cheer is heroic self-sacrifice in loyalty to a high ideal. The world may not understand, friends may doubt, adversity may come, even dungeons and tortures and physical death may threaten; but there are patience and courage for the lesser and greater troubles, humiliations, and sorrows, and withal the consciousness that one's self is worthy of the divine kinship, that the supreme intelligence beholds and comprehends.

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History proves that the martyrs in every cause have ever been more cheerful and truly victorious than those who wickedly oppress and persecute them. The right kind of music, of environment, and also of reading, is helpful to the habit of cheerfulness, just as the wrong kind impedes it. Especially should we seek the cheer which comes from a recognition of the ever-presence of our loving Father-Mother God.

True Service

EDITH GOODRICH BLOOD

CHRISTIAN SCIENCE is unlocking the treasures of the Bible, so that it is becoming more widely and intelligently understood. Even the merest beginner is continually surprised at the wealth of wonderful truths laid bare before him as day by day he learns and proves that he can turn to its pages for the solution of his every-day problems, be they ever so simple or ever so difficult. And as the spiritual interpretation of the Scriptures dawns upon him, he clearly perceives that humanity's longings will all be met when it is learned that we serve God truly by individually learning to think as did our great Exemplar.

To illustrate, let us see just how comprehensive was Paul's admonition to the Galatians when he said, "Bear ye one another's burdens, and so fulfil the law of Christ." Scientifically interpreted, this injunction at once enlarges man's sphere of usefulness by opening up a vast field for right activity daily,—nay, hourly,—a field open to each man and woman. Generally speaking, however, to serve another or to bear another's burden means to exert one's self continuously or statedly for the benefit of another. It has reference in most instances to physical acts, labors, or material gifts. The fact that service can be purely metaphysical and so universally beneficial, blessing each and all at the same time, is not generally considered of very great consequence, if it is even accepted. Consequently if one accepts the material construction usually given to this passage, he can but find his field of service very limited, and each day altogether too short to number many helpful services rendered beyond the tasks he must perform for his individual or family needs.

Christian Science emphasizes the higher interpretation of service, and so removes this whole discouraging sense of limitation by teaching that acts, labors, or gifts are of secondary, not primary, importance in our ministry to others, though these will necessarily follow loving, helpful, and intelligent thinking. Indeed Christian Science teaches and proves that thoughts are things, that the metaphysical supersedes the physical at all times, and that each of us can serve his neighbor most by refusing to think any but Christlike thoughts. When one learns to "stand porter at the door of thought" (Science and Health, p. 392) and allow nothing to enter his own consciousness that defileth the godlike man, he will be applying the law of Christ to all that he sees and does; and he will be a benefactor indeed, for he will bless all upon whom his thoughts may rest.

When a sense of lack or limitation presents itself, one should turn his thought instantly away from the testimony of the senses and know that God, infinite substance, infinite good, the All-in-all, has never for an instant limited or stinted His own idea, man, but rather has bestowed upon man continually more than he knows how to accept, since God is infinite wisdom and love. Mortal testimony can be surmounted individually by each, as he refuses to admit its reality through a constant and earnest endeavor to come into at-one-ment with divine Truth.

Again, if he sees or hears about disease in any phase whatever, let him with unflinching, unwavering, and calm reliance on God replace these mortal pictures of inharmony with the truth of man's inheritance. Since God is the one and only creator and made all that is made in His own image and likeness, any disease manifestations whatever are not real, and can be wiped out of consciousness and be denied and denounced just as the student rejects a result in mathematics obtained by applying a fictitious law or rule. He has only to go back to the true basis, work out the right result, and thus clearly prove the discord unreal.

So, too, when from any source whatever there come thoughts of unrest, dissatisfaction, fear, foreboding, or the like, let us trample upon these mental thistles just as carefully as we would upon a manifestation of physical discord. Let us turn our thought Godward and assert man's birthright,—the ability to see, hear, feel, and think only good. As Mrs. Eddy says in "The First Church of Christ, Scientist, and Miscellany" (p. 210): "Keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them."

This is the way to fulfil the law of Christ daily and hourly, even as our great Teacher taught. When Christ Jesus looked upon his fellow man he did not see him as sick, poor, maimed, or burdened, but looked beyond and above the human testimony and saw the godlike man; he turned from every material evidence of inharmony and discord and saw the perfect universe and the perfect man,—saw beauty, harmony, and plenty as omnipresent and eternal. The refusal to see or admit the evil as real destroyed it. This is what Christian Science is teaching men to do today,—to reject all that is unlike God.

Mind and Body

EVERETT EDGAR KING

Two questions often asked by beginners in Christian Science are these: "What relation exists between me and my body?" and, "If God knows nothing about my body, how can He heal it?"

Physiologists tell us that the body is a self-supporting and self-sustaining organism made up entirely of water and mineral matter. Now these substances have never been accredited with any intelligence of their own, and it is difficult to conceive how, when they are made into the brain and nerves of the material body, they can think, and direct one's actions, any more than they could in their native state. One of the first things we learn in Christian Science is that the material body is the product of mortal thought and is governed by that thought. In Science and Health (p. 177) Mrs. Eddy says: "Matter, or body, is but a false concept of mortal mind. This so-called mind builds its own superstructure, of which the material body is the grosser portion; but from first to last, the body is a sensuous, human concept."

The real man is created in the image and likeness of God. He is a divine concept entirely separate from materiality or mortal mind. He can no more be outlined than can God. Man was created for the purpose of expressing the infinite; in fact, all there is to him is what he reflects of God, good. The material concepts which we externalize are the products of mortal mind belief. They do not belong to any one of us, although mortal mind would have us believe they are our own. Neither is the intelligence which we manifest the result of our own thinking. It comes to us from God, and it is the duty and privilege of every one to let these higher spiritual thoughts which are continuously coming to them, govern them. In proportion as they do they will claim and prove man's dominion, and base mortal thoughts will disappear. If we strive to keep the mortal thoughts in subjection and let the divine Mind rule our thinking, the human concepts will be harmonious and our bodies will manifest health. If

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mortal thoughts are allowed to take their own course whithersoever they tend, they will dominate us wholly. At times these thoughts will become discordant, and the body, being governed by them, will become diseased. It is human desire, reaching out for right thinking and acting, which allows the real man to appear.

When we see a man walking down the street, do we unconsciously consider him as so much flesh and blood clothed for his daily tasks, or do we stop to consider that what we see is only the mortal concept and that the real man is unseen to the physical senses? We should endeavor to know the perfect man as Jesus knew him, the man who reflects God. We know that we are constantly expressing thoughts of some kind. They may come from the universal mortal mind, so called, or they may be from the divine. The true Christian Scientist will strive to know himself as God's child, and remember that his existence is in consciousness and is mental. His human thoughts will then take their rightful place and become harmonious.

We learn in Christian Science that sight is a mental process in no wise dependent upon the eye; that hearing is achieved by thought and not by the ear. Mortal mind, however, has taught us for ages that man is wholly dependent upon physical organs; that these organs can become diseased, and when they do they cannot perform their proper functions. If we know that the real man is spiritual, and if we let Truth destroy the mortal thought which is causing disharmony, the body will respond with health.

The apostle Paul says, "We are debtors, not to the flesh, to live after the flesh." He also says, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

Treasures of Truth

HELEN ANDREWS NIXON

TODAY surely demands that we think and act from a higher mental plane than we did yesterday; that we recognize and destroy the false claim of lethargy, free ourselves from stereotyped opinions, and come forth stripped of mortal vestures, and thus better fitted for the ennobling race that is set before us. It is a steady, patient ascent we have to make in the demonstration of Christian Science, and the lighter the baggage the easier the climb. There are always the extremes to be avoided and the middle of the road to be found and kept. This task alone requires much thought. It demands demonstration, not speculation, and much painstaking effort.

On page 286 of Science and Health Mrs. Eddy writes: "A special privilege is vested in the ministry. How shall it be used? Sacredly, in the interests of humanity, not of sect." When made luminous by spiritual understanding, the by-laws contained in the Manual of The Mother Church are seen to be of the highest significance, and that they confer "a special privilege" upon every Christian Scientist is made quite plain. Take for instance Section 5 of Article VIII, which reads, "The prayers in Christian Science churches shall be offered for the congregations collectively and exclusively." "Collectively,"—here we stop to think. Metaphysical self-denial is the immediate demand. The so-called material senses are to be given no hearing. They are forbidden to outline and number the people. They are forbidden to report an assemblage of many minds and bodies, with varied aims, interests, and antagonisms. Shutting out personal sense, the way is opened to spiritual consciousness.

To pray for the congregation collectively is to withdraw from sense-testimony, and to abide and rejoice trustingly in the spiritual consciousness that all true believers are "the people of his [God's] pasture, and the sheep of his hand." Spiritually understood, divine Love is our shepherd, and there is but one shepherd and one fold, even as Jesus declared. In the light of scientific prayer mortal differences melt away, the oneness of need, purpose, and achievement appears, and nothing seems so worth while as the sweet and certain sense that good alone is real, and that conscious at-one-ment with God is the divine birthright of each and every man.

The second specification of the by-law under consideration is that prayers shall be offered for the congregations "exclusively." Among many other spiritual treasures to be realized in these moments of prayer, are we not to ponder on the sufficiency of God's ever-presence to quench earthly yearnings, and so silence suggestions of loved ones absent or without the fold? Thought is not to wander in the byways of personality but to acknowledge humbly, gratefully, the allness of good and the nothingness of evil. Our Sunday and mid-week services supply oft-repeated opportunities for the revelation of spiritual truth, and in our lives they serve as intimate mentors along the way. The cause of Christian Science can but be greatly strengthened in the hearts of all Christian Scientists through this scientific prayer, which in its unfailing regularity reflects the Love which "never faileth."

Our Manual is a storehouse of wisdom, of tried treasures which bring to mind Jesus' saying, "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." God's care for Israel in all the centuries is expressed through these rules and by-laws, and it was through our Leader's spirituality that they were formulated and made effective. Our debt to her can be paid only in one way, namely, that expressed in her own words in Pond and Purpose (Miscellaneous Writings, p. 206): "As you journey, and betimes sigh for rest 'beside the still waters,' ponder this lesson of love. Learn its purpose; and in hope and faith, where heart meets heart reciprocally blest, drink with me the living waters of the spirit of my life-purpose,—to impress humanity with the genuine recognition of practical, operative Christian Science."

Citizenship

H. FARMER HALL

WHEN the nations of the earth groan under the burden of war, and on all sides we hear of heroic deeds and self-sacrifice, one can but be impressed with the patriotism and devotion which impels the citizens of those countries. At such a time it is perhaps natural that Christian Scientists should seriously consider what duties are involved in the call of true citizenship and patriotism, for thus a helpful and scientific attitude of thought may be maintained.

Humanity has been generally inclined to base its claim to citizenship on a question of birth. The country in which a man is born determines his citizenship, and by the very nature of things material, an individual's convictions, aims, and ideals have been looked upon as qualities of citizenship, rather than that which constitutes a basis for the fact itself. Though perhaps not generally recognized, it is nevertheless true that to be a native of any country can never really of itself entitle a man to be accredited a citizen or patriot, for such terms entail the necessity of willing conformity to the laws and ideals of that country, and one who is lacking in this respect can be neither a true patriot nor a true citizen.

If such a statement as the foregoing is correct, it is evident that a man whose concepts of law and government are not

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in consonance with the country to which he belongs by birth, —such a one ceases in truth to be a citizen of that country, and perforce takes upon himself citizenship in that other country in which his ideals of government are put into practice. Here we have an interesting proposition that every Christian Scientist will do well to consider. The Science of Christianity has come into our lives, purifying thought, uplifting ideals, giving clearer judgment and higher aims, until each one who has honestly applied these truths to his daily living has gradually found that old concepts have been swept away, and "behold, all things are become new." The views which he had entertained in the past with regard to God and man have been replaced by those which belong not to any human ideals but are drawn from another realm, whose government is spiritual and whose laws are divine.

Does not this transference of our ideals mean that we are no longer citizens, in the highest meaning of that word, of any earthly country, but rather, as Paul has declared, "fellow citizens with the saints, and of the household of God"? If so, does it not behoove all who have named the name of Christ to see to it that their understanding of these terms "patriotism," "citizenship," "loyalty," be not marred by the mesmerism of any lesser ideals, but that as citizens of heaven they may also be true soldiers girt with "the whole armor of God," wherewith they shall be "able to quench all the fiery darts of the wicked."

On page 254 of Science and Health Mrs. Eddy has declared, "Pilgrim on earth, thy home is heaven." It is indeed true we are but pilgrims, aliens journeying through foreign lands, and as such rendering obedience to the laws and governments of the countries through which we travel. Nevertheless we should not forget to hold aloft our standard of liberty, on which is written, "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars" (Science and Health, p. 340), and by so doing give the highest ideal of law and government to troubled millions of hearts in the lands through which we pass.

Mind and Medicine

STOKES ANTHONY BUNNETT

In his illuminating talk with the woman of Samaria, Christ Jesus declared, "God is a Spirit," or, as the American Standard Version of the Bible in a foot-note renders it, "God is Spirit." The Greek word for Spirit denotes "the vital Principle;" and a well-known Bible authority says that in Spirit "is . . . our true Ego." The term Ego signifies, as one of our dictionaries puts it, "the permanent real being to whom all the conscious states and attributes belong." Thus we see that in their highest and best sense Spirit, Principle, and Ego have practically the same meaning, and that this meaning may be summed up in two words: divine Mind. We also see that God is divine Mind.

Throughout the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, Mind is used interchangeably with God, Spirit, Principle, and Ego; while on page 143 of this book it is written, "Mind is the grand creator, and there can be no power except that which is derived from Mind." It therefore becomes plain that the right understanding of divine Mind, the divine intelligence, is the one thing which should have mankind's most careful attention,—yea, which should serve as the guide and the governor in every thought, word, and deed.

Perhaps never before in the world's history was there so much discussion about medicine and healing as there is today. While the so-called medicine of matter, as favored by the schools, naturally enters into the discussion, it by no means occupies the whole ground, for "the medicine of Science," which "is divine Mind," as Mrs. Eddy tells us (Science and Health, p. 104), is fast coming in for its important share of consideration and respect. While *materia medica* is setting forth its various theories and claims, Christian Science, through the Bible and its "Key," is revealing to the world the new-old Science of practical Christianity, the Science which now, as in Scriptural times, is known by its fruits,—the fruits of physical, mental, and moral healing and regeneration. In fact, so successful is this Science in dealing with the many seeming difficulties and inharmonies of human experience that people of every race and clime, in constantly increasing numbers, are seeking a knowledge of it and are striving to render it demonstrable.

"Which was first, Mind or medicine?" Mrs. Eddy asks, and she adds: "If Mind was first and self-existent, then Mind, not matter, must have been the first medicine. God being All-in-all, He made medicine; but that medicine was Mind. It could not have been matter, which departs from the nature and character of Mind, God" (Science and Health, p. 142). If one who believes in the teachings of Holy Writ but has not before been summoned to look upon Mind and matter as just presented, will set himself to reasoning logically and consistently, he will readily discern the great truth of Mrs. Eddy's statements. It will be clearly shown to him that since God is Spirit, or Mind, and the author of the entire creation, all is in reality Spirit, Mind, and its expression or manifestation.

Therefore, as Mrs. Eddy declares, Mind was the first medicine; and being such, it will always remain first, for God is unchangeable and eternal. God's children, then, should ever regard and depend upon divine Mind as their only remedy for every ill and discord. This whole-hearted dependence is plainly implied in Exodus, where God is heard to say, "I am the Lord that healeth thee;" and also in Psalms, where the writer enjoins, "Bless the Lord, . . . who forgiveth all thine iniquities; who healeth all thy diseases."

Christians are aware that the most successful healer who has walked the earth was Christ Jesus. He it was who never lost a case, and his practice covered all manner of sickness, disease, and inharmony. What were the means which Christ Jesus used and which made him so successful? The answer is given in his own words. He said, "I do nothing of myself;" and again, "The Father that dwelleth in me, he doeth the works." This was the secret of the Master's marvelous strength and success. God is Spirit, Mind, and it was because Christ Jesus expressed or reflected the divine Mind so perfectly—was so completely at-one with this Mind, even as a ray of sunlight reflects or is at-one with the sun—that he was able to do wonderful works and to speak with authority.

When the Master healed the sick and helpless, he did it through the divine Mind, not through matter. It is sometimes maintained that in the case of the man born blind Jesus resorted to material means for aid when he "spat on the ground, and made clay of the spittle, and . . . anointed the eyes of the blind man with the clay," at the same time saying, "Go, wash in the pool of Siloam." But the very fact that the Master "spat on the ground" (on the dust whence comes, in belief, all mortal error and discord) showed his utter contempt for matter, while his strict command to go and wash off the clay evidenced the necessity of one's being cleansed from that which is material. In this connection it should not be forgotten that immediately prior to anointing the man with the clay Jesus said, "I am the light of the world." Now, nobody believes that this "I" was meant to imply anything material. Rather was it meant to portray and to emphasize the divine Ego, the divine Mind, which animated and sus-

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tained the Master continually and gave him unlimited power over matter and its discords.

Again, when the Master changed water into wine at the wedding-feast, when he fed the five thousand with a mere handful of food, when he stilled the storm, went through solid walls, walked on the wave, took the boat across the lake in an instant, passed unseen through the multitude, and raised the dead, he did it through the might of divine Mind; that is to say, through an absolute understanding of the omnipotence, omnipresence, and omniactivity of God. Jesus knew that because God is All-in-all, as the Scriptures teach, there could not possibly be aught besides Him and His perfect, harmonious spiritual creation. This constituted the Master's correct knowledge of the truth of being, and his faithful application of this knowledge brought to human view man's rightful heritage of dominion and freedom, as depicted so vividly in the opening chapter of Genesis. Thus it was that the great Exemplar made null and void so-called material oppression and bondage, and demonstrated "the glorious liberty of the children of God."

Christ Jesus said, "He that believeth on me, the works that I do shall he do also." This means that those who understand the absoluteness or entireness of the divine Mind and its ideas, and make their understanding practical, can win success such as he won, thus establishing both for themselves and for others true and lasting health, happiness, joy, and peace. Christian Science continually directs the attention of its students to this wonderful saying by the Master, and in the language of the apostle Paul it declares, "Let this mind be in you, which was also in Christ Jesus."

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[Written for the *Sentinel*]

Dawning Faith

ELLA CLEMENT DAVIES

THE teacher said:
"You children all so very good have been,
The Scripture lesson you yourselves may choose,
Then perfectly repeat the sacred text."
"And may I really learn the one I love
The best in all the Book?" a maiden said
With trembling lip and eyes aglow with light.
"Ah, then I know the chapter mine shall be."
The teacher, smiling, asked: "And which is it
You love so well? What lesson does it teach?"
A moment's pause: "The angel with the book!"
And when the day for recitation came,
The story of those verses then she told
Unfalteringly, and questioning asked:
"Is it all true? How could he place his feet
On sea and land at once, and never fall?
If I could see that angel, I would ask
That I might read his 'little book,' and know
What made him cry aloud as lions roar,
And why his garment should be like a cloud.
I want to see the rainbow on his head.
Can I, oh, can I find him anywhere?"

Long years have passed.
The child to woman grown has found her quest,
Has seen that angel with the "little book"
Standing 'twixt earth and heaven, on land and sea,
With hands uplifted to the shining stars,
Uttering the voices of those thunders seven
Of things which John in isle of Patmos saw,—
God's finished mystery, the Word revealed
In Christian Science, making all things new.

Selected Articles

[Judge Clifford P. Smith in *Poughkeepsie* (N. Y.) *Star*]

Unless the council of Constance was right in saying to John Huss that no faith need be kept with a heretic, the anonymous defamation of Christian Scientists, to which circulation was recently given by *The Alliance Weekly*, cannot be justified. One of the charges was that Christian Scientists in general, and the readers of Christian Science churches in particular, try to kill people by mental attack. A more groundless accusation was never put in print. Most fair-minded observers would say that the lives lived by Christian Scientists should furnish assurances to any one that they are not engaged in attempted murder. The early Christians found that their well-doing did not always silence their critics, as Peter said it should, for they were often denounced as enemies of mankind; but enough time has elapsed since then for strife between religionists to have become less violent, and all Christendom has reason to know that Christian Scientists are at least as sincere and successful as other people in their endeavor to make their conduct conform to their profession.

Readers of the *Star* will be further interested to know that the articles in question contained other statements that were equally groundless. One of them was this: "Christian Scientists do not believe in compassion, and are positively forbidden to sympathize with any one." The fact is, Christian Science inculcates compassion and sympathy, and cannot be practised without these qualities of thought. It is to be observed that the chapter on Christian Science Practice in the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, begins with a lesson on compassion (pp. 362-367). In the course of this lesson (p. 366) "sympathy for his fellow-being" on the Scientist's part is declared to be essential to "that recognition of infinite Love which alone confers the healing power." It is this same recognition that enables Christian Scientists to bear with some degree of serenity such vilifications as that which *The Alliance Weekly* has published. It is possible, of course, that the anonymous writer may have had an unfortunate experience with some avowed Christian Scientists, and if so, she was entitled to sympathy. But it is probable that her recollection of that experience does not bear a close resemblance to the original circumstances, and it is certain that several points in her story have no basis in fact whatever.

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[Thorwald Siegfried in *The Tacoma* (Wash.) *Tribune*]

I would be glad to have space in which to comment on the letter of a writer who objects to an article on the subject of education which appeared in *The Christian Science Monitor*.

The writer of the letter, admitting a twenty years' study of hypnotism and suggestion, and commending them, makes it clear that she is in favor of systems of education which are hypnotic and suggestive. To this partiality she has a right, if she desires it. On the other hand, the objection of Christian Scientists is not to the form or name of any system of education, but to its content and method, if these involve the mesmeric control of the child's personality by his teachers. The fact is that the practice of Christian Science is entirely opposed, in design and method, to hypnotism and mental suggestion; and a study of Christian Science quite naturally leads the student of it into opposition to any proposal which would or might interfere with the right of him or of his children to be governed by that Mind which is God, and to be free from the government of any so-called human mind.

The belief that suggestion can be used for constructive purposes, as expressed in the letter, is one of the errors that

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occasionally leads a person to rely on it for aid. Advocates of suggestion generally admit that evil is suggested quite as readily as good, to one who subjects himself to its so-called power, and that is sufficient proof to a student of metaphysics that any seeming good attained through suggestion is really evil and but temporarily deceives one into the belief that it is good. If suggestion could ever bring any perfectly good thing to man it would be incapable of becoming the instrument of evil. Good and evil are contraries, and do not mix in their causes or results in human affairs or in the manner of their becoming apparent to human thought.

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[Robert S. Ross in *The Advertiser-Journal*, Auburn, N. Y.]

Why these attacks on Christian Science? Is it because Christian Science is demonstrating that during all these centuries the Bible has not been clearly understood by even its most profound students? Is it because Christian Science is proving that what was possible to Christians in the first century is possible to Christians in the twentieth? Is it because Christian Science makes urgent demands upon Christendom to submit proofs rather than mere professions of discipleship?

Let us away with the recital of creeds; away with the doling of theological arguments! We have had enough of mere lip-service. What the world now needs is some Christianity; it is starving for lack of love. We seem to have forgotten that the mission of Jesus of Nazareth was one of mercy. Instead of sowing the seed of human hate, Jesus spent his time in healing the sick, uplifting the fallen, and binding up the broken-hearted; and this is precisely what Christian Scientists are trying to do.

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

In a recent issue an evangelist is reported to have said that Christian Science rejects "the inspired Word of God." Presumably the evangelist by this statement intended to convey the impression that Christian Science rejects the Bible as the inspired Word of God. This statement is erroneous. Christian Science accepts the Bible, and bases all its teachings upon it. We love the Bible, are tireless students of it, and are seeking to put in practice its teachings. In the tenets of Christian Science on page 497 of Science and Health is this definite and concise statement about the Bible: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life." The clergyman quoted above is evidently ignorant of what Christian Science teaches.

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[S. T. Downs in *La Porte* (Ind.) *Herald*]

The question of private interpretation of the Scriptures calls forth much human opinion which is not debatable, but in Mrs. Eddy's explanation of the Bible she in no way violates the command given each of us: "Work out your own salvation." Her book "Science and Health with Key to the Scriptures" simply sets forth the spiritual import of the Word. Our critic says, among other things, that Christian Science is pantheism, but pantheism teaches there is life in matter, that matter expresses God, and God and matter coexist. Christian Science, on the other hand, teaches that "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love," and further, that "there is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation" (Science and Health, pp. 465, 468).

Our brother said very positively that in Christian Science "the divinity of the Christ is absolutely denied." Christian Science, on the contrary, declares the Christ to be eternal, divine,—"the divine manifestation of God, which comes to the flesh to destroy incarnate error" (Science and Health, p. 583). But Christian Science uses the term Jesus to designate the physical, and to distinguish it from the Christ, "the divine manifestation." In declaring that Jesus was not God, Christian Science is but following the Master's example, since he specifically taught this great fact. For instance: "Why callest thou me good? none is good, save one, that is, God." At another time he said, "The Father that dwelleth in me, he doeth the works." The Scriptural record of his ministry shows how he reiterated this teaching in many ways.

Mrs. Eddy never said, in referring to the text-book, that "we may not hope to fathom its meaning," as the critic stated, although one cannot hope to learn Christian Science by merely reading Science and Health. In answer to the question, "How can I progress most rapidly in the understanding of Christian Science?" Mrs. Eddy says on page 495 of this book: "Study thoroughly the letter and imbibe the spirit. Adhere to the divine Principle of Christian Science and follow the behests of God, abiding steadfastly in wisdom, Truth, and Love." In her Message for 1900 (p. 2) she tells plainly how to gain this understanding in these very significant words: "The song of Christian Science is, 'Work—work—work—watch and pray.'"

Pretended operations, the use of will-power, or the attempt to deceive the sick by giving bread pills, do not typify Christian Science healing, and citing such instances in an attempt so to classify Christian Science shows conclusively that the critic was thinking of mental practice, which involves some form of suggestion, mesmerism, or hypnotism. Christian Science is opposed to all these, even as is light to darkness or heat to cold. Christian Science reveals the great Scriptural truth that God is Mind, and that the real man, man in God's image and likeness, is governed by the divine law. It reveals the operation of the divine Mind, or spiritual law, as it applies to humanity, and it very soon becomes apparent to the student that this law, operating in human consciousness, is supreme over every inharmonious condition. The belief in the power of the human mind to govern itself or other human minds, also its power over matter, is suggestion, and is the direct opposite of Christian Science, as stated. One could engage in the practice of suggestion only as he departs from Christian Science.

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[E. M. Ramsay in *The Shetland Times*, Lerwick, Shetland Islands]

On page 460 of Science and Health Mrs. Eddy says: "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being." I have endeavored to explain that this "truth of being" is the great fact set forth in the first chapter of Genesis; that the reality or essence of the universe, including man, is spiritual and "very good." This is in complete accord with our Lord's command, "Be ye . . . perfect, even as your Father which is in heaven is perfect." Now if anything is absolutely perfect for the least fraction of time, it will be perfect throughout the ages; but nothing material can ever be perfect. That which is the image and likeness of God is not the material body, but the divine qualities which a man manifests, and which are at hand for all to manifest. The day will come, however far off that day may now appear to be, when men will awake from their present false sense of bondage to matter, to sin, disease, and death, to perceive the true facts of being—"the glorious liberty of the children of God." In that day we shall find that sight, hearing, and the other faculties which now appear to pertain to matter, are really mental qualities, part of our inalienable spiritual inheritance.

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Perhaps the following illustration may help to elucidate this point: Two friends share a bedroom. Jock gets into bed and falls asleep before Aleck is ready to put out the light. Aleck sees Jock lying motionless in bed with closed eyes, and addresses a remark to him, but receives no answer. To the sense of Aleck, Jock sees and hears nothing. But what about Jock's sense of things? On falling asleep, Jock finds himself running to catch a train; he sees, hears, joins in the busy life of noonday. If some one in the dream should ask him, "What enables you to see and hear?" the answer would probably be, "I see and hear with my eyes, my ears, and my brain, of course." As long as the dream lasts Jock seems surrounded by material objects, as by day. This surely shows that the seeing and hearing are not parts of the body, but accompaniments of a normal consciousness. Many people, some of them known to myself, have been healed of blindness and deafness by the recognition that these powers, being part of God's ever present nature, cannot be lost. A mortal may lose the sense of their presence, or may never have known this sense, but it is as near him as purity was near Mary Magdalene in the dark days before she met our Saviour and was born anew. It was a change of consciousness which showed her something which had always been hers, but which she had never known.

While Christ Jesus walked this earth, he was undoubtedly subject to belief in some of the limitations of the flesh. Had this not been so, he could not have shown us the way of life; but a closer study of the passages referred to will show us some things which may have escaped our notice. In the wonderful story of our Lord's conversation with the woman of Samaria, his fatigue was overcome by the power of the truth which flooded his consciousness as he spoke to her the words of life, and so he declined the food which the disciples begged him to eat. In the same way, we read that after some of the long days spent in healing and teaching he would find the best refreshment in a night spent in prayer. Then, again, he himself said that he could have avoided the awful ordeal of the crucifixion: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" He went through this experience for the sake of mankind, to show us that the way out of the flesh is by overcoming every thought which is not of God, to prove to us that the real life of man cannot be destroyed, that nothing can "separate us from the love of God, which is in Christ Jesus our Lord."

Christian Science teaches that it is through humility alone that we can become conscious of the things invisible to the physical senses; that there is but one will in the universe,—the will of omnipotent good. At present it seems as if each one of us had a will of his own which he is constantly asked to resign; the day will come, however, when we shall fully recognize that since God's will is the will of good, of life, of purity, of peace, it must be the will of each one of us, for with this recognition will come a joy, a freedom, and a power which can be attained in no other way.

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[Albert W. Le Messurier in *The News*, Jersey, Channel Islands]

In the letter of a correspondent, Christian Science is bracketed with "theosophy, spiritualism, and kindred doctrines," as though they were one and the same thing, and the writer gives three points of divergence between these "kindred doctrines" and his own views of Christianity, just as though the various churches today were not themselves in a state of disagreement and unrest over these very points.

Now any one who took the trouble to read thoughtfully "Science and Health with Key to the Scriptures" by Mrs. Eddy (and it may be found in the public library) would never have fallen into the mistake indicated, and would have seen how fundamentally Christian Science differs from theosophy and spiritualism. Be it understood, however, that the Christian Scientist does not run down other denominations, under whatever name they journey. He particularly wants his neighbor to enjoy the liberty of conscience he insists on maintaining for himself, so he rests content with stating the truth and leaving it there. If he required any evidence to support him in this stand, he has it in the sad condition of the world today as a result of the lack of applied Christianity since creeds and dogmas usurped the place of the practical Christianity Jesus recommended to all followers: "Preach the gospel" and "heal the sick."

The basic truth of Christian Science is of course Scriptural: "Hear, O Israel: The Lord our God is one Lord,"—the only God, infinite good, knowing no evil nor permitting it; of too pure eyes to behold evil. Christian Science further emphasizes that the real man is made in the image and likeness of God, Spirit. In Christian Science there is absolutely no other way to God than that marked out by Christ Jesus. In the words of Science and Health (p. 497), "We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Wayshower." Following spiritually the mental footsteps of Christ Jesus, honoring the Father as Jesus honored Him, walking in the straight and narrow way of pure spirituality, unadulterated with any belief in a material power opposed to and so dishonoring God,—this it is that brings humanity out of "depravity" into the right understanding of God, and into the freedom that correct scientific thinking must bring. "As he thinketh in his heart, so is he."

Necessarily the Mind that was in Christ Jesus has nothing in common with the carnal or mortal mind, alias will-power or mental suggestion, that testifies to a lie about God and man. A lie, whether about God or man, has obviously no more power than we choose to give it, and it is surprising what a quantity of unhealthy thinking has to be parted with as we reverently approach a purer concept of God. Jesus said, "Ye shall know the truth, and the truth shall make you free." Certainly it comes as a joy to realize through the teachings of Christian Science that the same power manifested through Christ Jesus to forgive sin and heal sickness is as operative today, and therefore that the omnipotent God who can destroy sin is equally powerful to destroy all sense of sickness. In ever increasing ratio this testimony to the omnipotence of God is accumulating and cannot be denied. After all, the only real test of our Christianity is that one advanced by Jesus: "He that believeth on me, the works that I do shall he do also."

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[Henry A. Teasdel in *The Herald-Republican*, Salt Lake City, Utah]

Your paper published a statement made before the Panama-Pacific dental congress in San Francisco to the effect that Christian Science and other systems of healing are superstitions. I do not speak regarding other systems of healing, but I desire to state most emphatically that Christian Science is not a superstition. Superstition is based on ignorance and fear. Christian Scientists have a God they can understand, and a religion the truth of which they are proving by demonstration every day both for themselves and for others.

In the Christian Science text-book, "Science and Health with Key to the Scriptures" (p. 83) Mrs. Eddy says clearly and unmistakably, "Between Christian Science and all forms of superstition a great gulf is fixed, as impassable as that between Dives and Lazarus."

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Editorial

"One thing I know"

THE fact that so many persons have become Christian Scientists because they have been healed of disease through the ministration of those who practise Mrs. Eddy's teachings, has led some to believe that physical healing is the sole aim and purpose of Christian Science. For this reason many of the published criticisms of this Science have had to do only with this phase of its ministry, and the attempt has always been to discredit in one way or another the statements made by those who have been healed. These critics have assumed to believe that the testimonies of healing given at our Wednesday evening meetings and through our periodicals are based upon the more or less amateurish diagnoses of those who give these testimonies; therefore their criticisms of Christian Science healing have been based upon the supposition that the persons referred to were simply victims of their own imagination, because the supposed serious nature of the ailments from which they suffered was not substantiated by the diagnoses of physicians.

The facts are, however, that very few persons who turn to Christian Science for healing do so until they have unsuccessfully tried one or more medical systems and have been treated by one or several physicians. It is likewise to be noted that the diagnoses reported by them in their statements concerning their healing are the diagnoses of these same physicians. While it is quite true that in at least half of these instances (according to the admission of an authority in medical circles) the diagnoses may have been wrong, it is also true that these diagnoses were given to the patient and his friends by the physicians in attendance, and formed the basis for whatever treatment was administered by them. As such they stand in precisely the same relation to the truth as do all other physical diagnoses, and undoubtedly they would have been the foundation for death certificates if these had become necessary.

Further than this, another physician of long experience and high standing declares that aside from a limited number of diseases the symptoms of which are unmistakable, in nine cases out of ten that come to him for diagnosis and treatment the doctor can only "make a guess" at the real nature of the disease, and prescribe experimentally until he hits upon something that seems to meet the conditions, with, in the wholly baffling cases which every physician occasionally gets, a post-mortem as a last resort.

It would seem, then, that a medical diagnosis is of at least doubtful value in any event, and particularly as the basis of an argument against a system which recognizes as the one infallible authority Him "who forgiveth all thine iniquities; who healeth all thy diseases." Granted that the diagnosis is correct in only half of the cases that come to the Christian Science practitioner after the physicians have admittedly done all in their power, it is doubly to the credit of Christian Science that it succeeds where *materia medica* has failed. As for the other half, whether the diagnosis was right or wrong, they can and do say as did the erstwhile blind man, "One thing I know, that, whereas I was blind, now I see."

As a matter of fact Christian Science does not base its appeal solely upon its healing work, even though the majority of those who accept this teaching turned to it primarily for relief from physical or mental suffering. This is clearly set forth in "Rudimental Divine Science" (p. 2), where Mrs. Eddy declares that "healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness. The emphatic purpose of Christian Science is the healing of sin; and this task, sometimes, may be harder than the cure of disease; because, while mortals love to sin, they do not love to be sick." The truth of this statement is borne out in the lives of her followers. A Christian Scientist must necessarily adhere to the tenets of Christian Science (p. 497 of Science and Health), the first of which is: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life;" and the last: "And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure."

The man or woman who earnestly tries to be obedient to these teachings cannot help being a better man or woman than ever before, a more loving and helpful neighbor, and a truly devout Christian. This should be and is the aim of every genuine Christian Scientist.

ARCHIBALD MCLELLAN.

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Essential Liberty

IN her declarations respecting "the liberty of the children of God," found on pages 224 to 228 of Science and Health, Mrs. Eddy has named the heart of spiritual impulse, the eternal privilege and opportunity of the spiritual life. The Founder of Christianity broke away from the trammels of both church and clan, the conventional standards and requirements of both social and religious caste. He paid as little regard to orthodox intellectualism as he did to contented stupidity. He refused to be enslaved either by fear or by ties of kinship. He dared to ignore both precedence and tradition, to resist the decrees of both ecclesiastical and political authority. In a word, he asserted his freedom from the sovereignty of any and every material sense, however long honored by men. He was the world's great apostle of liberty, the liberty of Love and Truth, and to this rôle every Christ-man is called.

That we are to follow him here, and keep our eyes fixed on spiritual realities as our rightful possession, regardless of its significance to passing experience, is the great insistence of Christian Science, and no incident in the life of Mrs. Eddy, the Founder of this movement, was more tellingly prophetic than that in which, when but an intuitively sensitive girl, she faced the revered representatives of the church of her fathers and asserted her fealty to her higher spiritual sense, regardless of the judgment and condemnation perchance of the loved ones who marveled at her presumption. It was the appearing of that spirit of progress which in the nature of the case must be non-conformable to everything that is not demonstrably true.

No subtler temptation comes to men than this, to be satisfied with devotion to a conventional order; and how universally have not only the thoughtless and indifferent but the sober-minded and would-be progressive become the victims of this mesmerism. Especially has this been manifest in the history of religious reforms, which have usually had their beginning in the illumination of some individual—a vitally redemptive spiritual idea has found new birth in human consciousness, has stimulated heroic daring and sacrifice, proved its worth by its works, and thus dated a new era. Then, not infrequently those who have come after them, who "have tasted the good word of God, and the powers of the world to come," have so yielded to materiality as to become absorbed in the letter of their once vital faith and lose their hold upon its essential redemptive truth. Be it ours so to guard our thought against every temptation to forget our spiritual goal, as to

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escape the mistake which called forth St. Paul's severe but appealing rebuke to the Galatians, "Now, after that ye have known God, . . . how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?"

Of the menace of this weakening tendency Christian Scientists have been most earnestly warned by their Leader. A falling away of those who are strangers to a scientific faith, who have not been taught the Principle and rule of the Christ-teaching, cannot be surprising, however lamentable. Christian Scientists, however, having been taught how to test the verity and efficiency of their apprehension of divine truth, "have not so learned Christ," and for them to fail would indeed be to "crucify to themselves the Son of God afresh, and put him to an open shame."

So long as a man is in doubt as to the possibility of gaining a demonstrable knowledge of the truth, so long his efforts to acquire this knowledge are sure to be feeble or spasmodic: but let him reach the conviction that Truth is both knowable and provable, and he has found an unfailing stimulus to that honest, continuous effort which merits and will obtain the promised reward. The only faith that cannot become weak and insipid is that which has ripened in the light of revelation into spiritual understanding, and which is daily answering Yea and Amen to Truth's imperative demands.

Spiritual freedom means spiritual efficiency, and it should be guarded as the very Palladium of Christianity. It is the verification of the Master's words, "If the Son . . . shall make you free, ye shall be free indeed."

JOHN B. WILLIS.

"Quick, and powerful"

MOST Christian people have read Paul's statement that "the word of God is quick, and powerful," but very few, apart from those who accept the teachings of Christian Science, think of applying in a practical way the truth therein expressed. Not only is this so, but in many cases professed Christians unhesitatingly deny that the "word" is quick enough to meet human need in the case of illness, thus denying Truth's inherent power as well as its readiness to meet without delay every legitimate demand. It is even held to be criminal to depend upon God's word, because its action is unseen by the physical senses, and the utter inconsistency of this position should be apparent to those who profess to accept the Scriptural teaching that "eye hath not seen, nor ear heard, . . . the things which God hath prepared for them that love him." The healing of sickness is surely among these things, if we are to judge by what Jesus did for suffering humanity.

Those who are willing to face this question fearlessly and honestly, must admit that hesitation about relying upon the divine word to heal is due to the belief that spiritual power is an unknown quantity, and that mortals are more familiar with matter and material means, such as drugs and the like. This naturally raises the question as to why Christian people should so long have overlooked the injunction, "Acquaint now thyself with him [God], and be at peace," when the reward of a closer acquaintance with God is sure proof that His word is both quick and powerful.

Too much cannot be said respecting Mrs. Eddy's sublime courage in standing by her discovery that divine power is the only power, and she did not hesitate to say that "to acknowledge any other power is to dishonor God" (Science and Health, p. 228). She at the same time stood by the Scripture teaching that the truth which heals is quicker in its action than is anything to which mortal belief clings with blind faith, and proved this true. This of course could not be denied by any who accepted the gospel statements of Jesus' healing work, but the great demonstration in all the years has been so to spiritualize thought as to enable those who profess to follow the Master to heal as did he, without delay or uncertainty. It often happens that sufferers are terrorized by the statement that unless they at once submit to some material means of cure, usually a surgical operation, it will be too late, this verdict springing from the mistaken belief that the action of Truth is slow, not "quick," as the Bible declares. This dire delusion may truly be characterized as one of the "wiles of the devil" which vanish before the light of Truth, and happily many are proving that, as one woman said, "the healing of Truth is quicker than the lightning's flash."

In its deeper, truer sense Christian Science healing means the quickening of human consciousness so that the inertia, the dead weight, of belief in a life separate from God may be thrown off by patient and practitioner, by every man, woman, and child. Some dreadful manifestation of disease, like an intruding weed, may be plucked up in an instant, while other ills may linger under the belief of a time limit, and even demand the payment of the death penalty, but God's law annuls every decree of the carnal mind with the might of omnipotence.

In a recent issue of *The Christian Science Monitor* was the deeply interesting story of a lady who was a pioneer settler in a middle western state a number of years ago. To some it might seem a record of hardships bravely endured, but from another point of view it told of the wonders accomplished throughout this fair land, in comparatively few years, under the inspiration of freedom, intelligence, and integrity. To the student of Christian Science it spoke anew of what is being done and will be done by the quick and all-powerful action of the word of Truth in bringing to light and establishing among men the good things that the Father is waiting to bestow, when we are ready to receive them,—the new heaven and earth wherein is neither pain nor death, but Love is supreme over all.

ANNIE M. KNOTT.

Among the Churches

Current Notes

PUEBLO, COL.—Actual work on the new Christian Science church edifice, to be erected at the corner of Twelfth and Main Streets, will commence today [Oct. 23], when excavating for the foundation will begin. Completion of the structure will not be undertaken until spring. The building will cost in the neighborhood of twenty thousand dollars when completed.

Chieftain.

LOWELL, MASS.—First Church of Christ, Scientist, has purchased a lot fronting on Nesmith and Andover Streets, and accepted plans for an edifice costing between twenty-five and thirty thousand dollars. Building operations will be started at an early date.—*Correspondence.*

TRINIDAD, COL.—Transfer has been made to First Church of Christ, Scientist, of a lot at 317 Pine Street. The Christian Scientists hope to erect a church building on this site as soon as funds for the purpose are available. The location is unusually well chosen.—*The Evening Picketwire.*

CHICAGO, ILL.—At a special meeting of the members of Eleventh Church of Christ, Scientist, held June 21, 1914, it was voted to purchase for their church building site the lot at the corner of Logan Boulevard and Mozart Street, fronting 95 feet on Logan Boulevard and 125 feet on Mozart Street, at a purchase price of eleven thousand five hundred

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dollars. This property has since been paid for. The site, location, and surroundings make this one of the finest corner lots in the Logan Square district.

Although the need for larger and more suitable quarters was very apparent, the actual erection of a church building was not seriously thought of until more recently, when the increasing attendance began to tax the seating capacity of the Logan Square Auditorium, where the church is now holding its Sunday services and Wednesday evening meetings. At a special meeting of the members of this church, held Sept. 12, 1915, it was the practically unanimous thought that there was immediate need of a church building and that the time had arrived to erect an edifice. Subsequently, at a meeting held Sept. 19, 1915, it was decided to proceed at once with the erection of the church home. The new church will have a seating capacity of at least fourteen hundred and will cost about one hundred and twenty-five thousand dollars. The work of building the new edifice will be started as soon as the necessary plans have been worked out.

North West News.

KOKOMO, IND.—First Church of Christ, Scientist, maintained a reading-tent at the Industrial Exposition held the third week of September. It was fitted up in an attractive manner with comfortable chairs, and a show-case containing all the writings of Mrs. Eddy occupied a prominent place. A table was provided with all the authorized Christian Science literature, as well as periodicals for the use of those interested. The tent was open daily until ten o'clock in the evening, and a large number of *Christian Science Sentinels* and *Monitors* were distributed to the public.

Distribution Committee.

NAPA, CAL.—First Church of Christ, Scientist, is glad to announce a second service on Sundays, beginning with the first Sunday in November.—*Correspondence.*

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The Lectures

Kalamazoo, Mich.

The Rev. George Patterson of the People's Church, in introducing Col. William E. Fell, who lectured on Christian Science, said in part:—

Slowly we are coming to see that every religion is a divine response to human need, and every faith is somebody's way to God. I have a respect that is closely allied to reverence for any individual or group of individuals dedicated to an unfaltering belief in the inherent goodness and gladness and perfection of life. I think life is better and richer and finer because Christian Science is here, and this to me is the test of religion.—*Correspondence.*

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Chicago, Ill.

The lecture on Christian Science given by Jacob S. Shield at Valentine's Hall, under the auspices of Thirteenth Church of Christ, Scientist, drew forth a large and very attentive audience. Willard Moffatt, who introduced the speaker, said in part:—

The members of our church know that they have found in Christian Science the truth about God and man, and about those phenomena called human life and the material universe. Christian Science makes no claim to be anything other than the pure and complete religion taught, lived, and demonstrated by Christ Jesus. In common with other Christian denominations, we look upon the Bible as the record of revealed truth. We have no substitute for the Bible. The textbook of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is a lucid and comprehensible commentary on the Bible, and it casts so clear a light upon Holy Writ as to make practical for daily living the rules and precepts of Christianity. Having thus found the demonstrable remedy for the inharmony, sin, and disease of human life, we desire that all may share its blessings.

The Weekly Review.

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Leavenworth, Kan.

At the Lyceum Theater Bliss Knapp spoke on Christian Science. He was introduced by Lieut. P. H. Clark of Fort Leavenworth, who said in part:—

Enterprises of all kinds are judged by their results. Manufacturing processes, invention, laws, methods of business, indeed every activity, every department of life, is appraised and valued in accordance with the results it produces. And here it may be pointed out that no department of activity invites more searching inquiry and examination than does Christian Science. The amazing growth that has spread this movement around the earth is due to the superb fact that Christian Science fulfils its promises. It is remarkable that with sincerity and persistence any one can gain a working understanding of Christian Science; and in the degree that it is understood, in that same degree is it available for daily use in the solution of the problems of life.

The Leavenworth Times.

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Greenwich, Conn.

William R. Rathvon, who lectured on Christian Science, was introduced by the Rev. Charles Taylor of the Second Congregational Church, who said in part:—

Christian Science has restored some of the principal doctrines of Christianity which have been neglected by the Christian churches, and it has brought into Christian consciousness the emphasis which Jesus himself put upon one side of his gospel. It has also given to us a world of theology in its perception of God, and made Him really a Father, Spirit, the healer of human ills.

Christian Science has brought to Christendom a very great message, essentially the message of Christ Jesus, the Founder of Christianity. It has made hundreds of thousands of Christian people all over the world study the Scriptures, not only with interest and understanding, but with the purpose of making practical application of them in every-day life. The Christian Scientist evidently feels that he cannot get the blessing that Christian Science holds for him unless he studies the Scriptures, for in them he believes he has eternal life.

Three things I covet for the Christian churches generally, —the consciousness of the presence and goodness of God as a Father, as a Friend, and the almighty power of God toward all that come to Him. Those who study His Word know that therein is the secret of the fountain of life. I hope these three great gifts may become more general among Christians everywhere.—*Correspondence.*

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Bloomington, Ill.

A large audience heard George Shaw Cook speak on Christian Science at the edifice of First Church of Christ, Scientist. The introduction was made by F. G. Morgan, first reader, who said in part:—

There are many of us here this evening who would not be present were it not for the fact that Christian Science, in its practical application, has healed us of so-called incurable dis-

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ease, as well as of chronic sin. At the same time it has taught us more love for God and man, and caused us to become earnest students of the Bible, which, together with the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is our daily companion.

Bloomington Bulletin.

Boulder Creek, Cal.

A lecture on Christian Science was delivered by Dr. Francis J. Fluno at Odd Fellows' Hall to a good-sized and very interested audience. Judge Isaiah Hartman introduced the speaker, saying in part:—

Christian Science is demonstrating Truth daily, hourly. The great world of suffering humanity is longing for freedom, reaching out for a practical religion that will free them from burdens which seem greater than they can bear. Many thousands are daily testifying to wonderful healings and other benefits which they have received through Christian Science. Health, happiness, and long life are conditions much to be desired and sought after, and the three are usually found together.—*Correspondence.*

East Aurora, N. Y.

In introducing Prof. Hermann S. Hering, who lectured on Christian Science in the Millard Fillmore Theater, the Hon. James W. Persons, referee in bankruptcy, said:—

I believe I am perfectly safe in the statement that there never has been a time when men were giving such serious and earnest consideration to religion as they are today. Men everywhere are seeking to find a religion by which they may live and which will help them in their daily lives. Our friends the Christian Scientists say they have found that religion. I speak as one who is not a Christian Scientist, but I am sure that all of us have had occasion to observe that peace and power in the lives of Christian Scientists which we desire. This gives us a great interest in this religion and makes us especially anxious to hear more of it.—*Correspondence.*

Anderson, Ind.

A lecture on Christian Science was delivered by Clarence W. Chadwick at the Grand Opera House. He was introduced by Stephen Metcalf, who said in part:—

The search for health is the universal quest of mortal man. To attain health, to regain it when lost or impaired, to maintain it, to live in the constant enjoyment of its manifold blessings, are considered the most satisfying of individual achievements; yet disease in multitudinous forms is seen on every hand. Sickness, pain, contagion, pestilence, hopelessness, and incurability seem to be the common lot of mortals. If the every-day experience of the majority of mankind in the matter of health is to be taken as the true status, then disease, with all its attendant conditions of wretchedness, misery, and despair, is the inevitable fate of humanity.

Happily, however, this is not the God-decreed fate of the human race. Long ago a Bible character found a perfect rule for health and longevity, which, had it been put to general use all down the ages, would have banished sickness and enabled men to fill out the full measure of their years without the abatement of physical strength or the loss of mental vigor. This good man was Caleb, of whom we read in the book of Joshua. At the age of forty years he was chosen by Moses for the responsible position of advance-guard of the children of Israel as they wandered through the wilderness, and he preceded the wearied hosts into the land of Canaan and espied out the land for them.

And now hear Caleb's proclamation made forty-five years after he was chosen by Moses for his difficult and arduous task: "And now, behold, the Lord hath kept me alive, as he said, these forty and five years, . . . and now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me." All this good fortune came to him, Caleb declared, because he "wholly followed" the Lord his God. The rules and regulations of the sanitarians, the hygienists, and the medicine men all through the centuries cannot compare with this simple rule of health and long life as given to the world for its guidance by this valiant and God-fearing man of the olden time.

It is peculiarly the province of Christian Science to illustrate Caleb's rule of health and longevity. It seeks to have every member of the human race in perfect accord with the law of God, good, and thereby to free the human consciousness of fear and hate, and anger and selfishness, and all discordant states of mind and body, and thus to establish the at-one-ment of man with his creator.

In conclusion, I shall briefly outline my own growth out of materialistic beliefs: From Tom Paine to Jesus Christ; from Colonel Ingersoll to Mrs. Eddy; from the "Age of Reason" to the Christian Science text-book, "Science and Health with Key to the Scriptures:" from "Volney's Ruins" to the Bible; from "The World's Sixteen Crucified Saviors" to the meek and lowly Nazarene, the one and only true Saviour of men; from agnosticism to a saving realization that there is one God who is All-in-all; from sore bodily afflictions that had rendered life a constant misery and burden for many years to restored health and usefulness; from the midnight of doubt and hopeless speculation into the morning dawn of spiritual illumination; from a world of chance, guesswork, and negation into the sunlight of the spiritual universe, where doubt has been dispelled, fear has been eliminated, and man is no longer the foot-ball of merciless conditions over which he has no control; and where hope, joy, gladness, Life, Truth, and Love make existence on this plane of thought a daily welcome because of its beauty, happiness, and wholeness.

Anderson Herald.

Lectures to be Delivered

CALIFORNIA—Fresno: Dr. Francis J. Fluno, White Theater, 3 p.m., Jan. 9.
Hanford: Dr. Francis J. Fluno, Woman's Club House, 8 p.m., Jan. 3.
Pasadena: Dr. Francis J. Fluno, Church Edifice, Oakland Avenue, near Colorado Street, 8 p.m., Jan. 10.

ENGLAND—London (Second Church): John W. Doorly, Church Edifice, Palace Gardens Terrace, Notting Hill Gate, W., 3:30 p.m., Jan. 20.

ILLINOIS—Chicago (Eleventh Church): Prof. Hermann S. Hering, Logan Square Auditorium, Logan and Kedzie Boulevards, 3:30 p.m., Jan. 9, and 8 p.m., Jan. 10.

IOWA—Des Moines: George Shaw Cook, Coliseum, 4:30 p.m., Jan. 9.

MICHIGAN—St. Clair: Prof. Hermann S. Hering, City Hall, 8:15 p.m., Jan. 11.

MISSOURI—St. Louis (Fourth Church): Jacob S. Shield, Church Edifice, 5569 Page Boulevard, 8 p.m., Jan. 13 and 14.

OHIO—Cincinnati (First Church): Charles I. Ohrenstein, Music Hall, 3 p.m., Jan. 9.

PENNSYLVANIA—Franklin: George Shaw Cook, Jan. 14.
Philadelphia (Third Church): Virgil O. Strickler, Nixon's Grand Opera House, Broad Street and Montgomery Avenue, 3:30 p.m., Jan. 9.

WISCONSIN—Ripon: Jacob S. Shield, Congregational Church, 8 p.m., Jan. 10.

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Testimonies of Healing

I feel that I can never express in words my deep love for God, or the gratitude that is in my heart for the many blessings I have received since being in prison. I can truthfully say that my life here has been a profitable one. The teachings of Christian Science have brought me such an abundance of good that I fail to find words to express my thankfulness to God for leading me to this healing truth. I am filled with gratitude as I realize that it has changed me to a healthy and happy man, every belief of despondency and discouragement having vanished, as well as a constant temptation to suicide.

In April, 1913, two ladies came to the county jail and talked to the inmates about Christian Science. I was then in very bad health, and had been for years. I had been a great sufferer from rheumatism in its worst form, at times unable to attend to my work, but I became interested in Christian Science and a close reader of Science and Health and the different periodicals. Soon I found a surprising improvement in my condition. The rheumatism, and many other ailments connected with it, left me entirely. I had been confined in the county jail for one year before these ladies came to visit it, and I was greatly reduced in flesh. Christian Science has taught me that to think of God, good, is health, and through the assistance of the noble Christian ladies who helped me I have gained a clearer understanding of Truth and Love, and my general health is now excellent. I have come to have the greatest faith in the love of God and the word of Truth.

Though in prison, since I have been closely following the teachings of Christian Science my life has grown to be one of happiness and peace. I know that if a sick person can be instructed by Christian Science to recognize the validity of God's law above every supposed law of matter, this recognition will prove to be a refuge to those oppressed, disease will be checked, and a speedy recovery is assured.

I cherish a deep sense of love and appreciation for our dear Leader, Mrs. Eddy, who pointed out to us this wonderful way, and I can truthfully say that Christian Science is the greatest blessing that has ever come into my life. It has taught me that when we put into practice good thoughts, good actions become easy, and then we begin to take pleasure in them. My greatest desire is to help others to lay hold upon this truth, and I send this testimony with the hope that it will be of some benefit to those who read it.

HARRY ROHM, Alabama State Penitentiary.

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In the fall of 1910 I was healed through Christian Science treatment of a very bad chronic condition of the digestive organs; of an extreme condition of nervousness, resulting at times in nervous exhaustion; also of a structural defect of the eyes, for which I had worn glasses for ten years. The oculists told me I would have to wear them all my life, as there was no cure known for this trouble. An inward-growing goiter has likewise disappeared. I had suffered acutely from it the winter before, and the doctor then prescribed a remedy, at the same time warning me that if I ever neglected to apply it there would occur a very rapid growth which would probably prove fatal in a few hours.

After my first treatment in Christian Science the glasses were laid aside, and they have never been worn for a moment since. I use my eyes far more than ever before and am never conscious of any feeling in them, whereas before they were almost constantly a source of pain. That night I suddenly realized that my throat was not troubling me, and after considerable argument with myself I decided to retire without applying the usual medicine. This was my first peaceful night, and the next morning I ate the first meal of solid food in many months. I have never since used material remedies, but have depended upon divine Love alone to give and keep me in perfect health. In about two weeks all evidence of the growth had entirely disappeared, and the throat has never troubled me since.

Previous to this time I had tried many remedies and treatments in the modern methods of cures, besides the regular schools of medicine, being a faithful devotee of physical culture, hygiene, gymnasium, and outdoor sports, with the result that the doctors had assured me there was no possibility that I could ever gain a normal condition of health. At the time I turned to Christian Science I was on the verge of another nervous breakdown, which I had been assured would be my last, as the doctors were positive I could never pull through another, and the end seemed very near.

I had consented to take a Christian Science treatment at the insistence of friends, but did not even hope that I would be benefited by it. Soon after receiving this instantaneous healing, however, I awakened to the fact that it was not so much a method of physical healing as a religion that was being offered me. Then I began to read our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, to see for myself what of fanaticism there was in it, firmly determined that I would give up even the physical healings which I had already received, if that were possible, rather than accept Christian Science as a religion if it proved to be what I had always believed it, although I had never read any of its literature.

I read the book through in a few days, and was considerably puzzled over the fact that in this reading I had found nothing of that for which I had been looking. Realizing that I had read it hurriedly, I determined to read it again, slowly and carefully, overlooking nothing. This I did, the second reading taking two weeks. When I had finished, I not only had to acknowledge that there was nothing of fanaticism or absurdity in it, but with a joy unspeakable I realized that I had at last found that for which I had been searching so many years and which I had given up all hope of ever finding on this earth,—an explanation of God and His creation which could reasonably be accepted and then proven to be true. I then began the study of Christian Science in earnest.

No words can express the joy which this study has brought into my life. I am thankful for the physical healing, but this was merely incidental to the finding of the truth about God. It is because of this spiritual enlightenment that my heart goes out in loving gratitude to Mrs. Eddy for her unflinching faithfulness to the truth which she perceived, until she had demonstrated it beyond all cavil and given it to the world in such a form that every one may avail himself of its blessings. I am striving to let my daily deeds testify to the genuineness of my gratitude.

ALLIE MORGAN, San Francisco, Cal.

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[Translated from the German]

This testimony is given in deepest gratitude for the wonderful healing through Christian Science in the case of our four year old boy. When the little fellow was a year and a half old, we became aware that he was cross-eyed, and this condition rapidly grew very much worse. Treatment was secured from an eye specialist of repute and continued for quite a while. He advised that the child wear glasses up to the age of fourteen, and that until then he ought to have

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medical treatment frequently. At that time we heard much about the good accomplished through Christian Science. We discarded the child's glasses and turned the case over to a Christian Science practitioner, with the result that soon there was an improvement, and now, after half a year, the eye is normal.

We have received many blessings through Christian Science and feel that we cannot be too grateful to our revered Leader, Mrs. Eddy, for showing us the way leading to health and holiness.—Frieda Freyer, Berlin, Germany.

It is about ten years since I was healed through Christian Science of a serious bowel affliction which for a number of years had been growing continuously worse, though I was under medical treatment. At last, when I was bedfast, the doctor injected morphine into the bowels, afterward admitting to my mother that nothing more could be done for me. My mother then asked me to try Christian Science treatment, and this I was glad to do. Like the prodigal son, I was tired of feeding on the husks of materiality and ready to come to my Father's house. I turned to God, good, with a perfect assurance that my prayer would be answered, for I felt a great spiritual awakening which words cannot express or tongue articulate. I was indeed born again, and Spirit prevailed and proved its supremacy over the material senses.

The following February I contracted acute lung trouble, and some of my friends wanted me to call a physician, for I would receive no benefits from the lodge of which I was a member unless I did so. I refused to do this, saying I would soon be out again, and that I did not care to have the doctor lay down his laws for me to overcome. Although I was to sense delirious for three days, three weeks from the time I was taken ill I went to work. It was in March, and the handling of icy lumber and work in the snow did not cause a relapse; in fact, I have not had a cold that lasted more than two or three days until three years ago, when I had one that seemed to hang on for some time. I found it was my fault, for I did not at once get to work to overcome it with the truth. Finally the congested condition of the lungs seemed very severe, but I cast out fear and began to treat myself. In a few hours the healing was accomplished, and from that day to this I have had no more colds. I am now in the best of health.

Words are inadequate to express my love to God and to Christ Jesus, His Son and our Wayshower, also my gratitude to Mrs. Eddy, our spiritual Leader in this age. Surely God directed her pen, for many to my knowledge have been healed through the study of her written words.

L. P. Nichols, Pittsburgh, Pa.

I became earnestly interested in Christian Science about July, 1910, when I asked for help for my baby, then one year old, in a case of acute stomach trouble, and he received instantaneous relief. During that year and the next I had many proofs of the healing power of Christian Science, having no other help than that of Science through acute lung trouble and a severe attack of ptomaine poisoning.

All this time my husband was tolerant but amused, until in February, 1912, he contracted small-pox. After two days of intense suffering from headache and being delirious at intervals, he appealed to me, asking what he should do, as the doctor did not seem able to relieve him and his suffering was almost unbearable. I replied that I did not wish to influence him at such a time, but of course for myself I would have nothing but Science. To my surprise he told me to ask a practitioner to treat him, and from that moment he has relied absolutely upon Science. It not only brought him safely through a most dreaded disease, but my baby boy, my maid, and myself were all protected from contagion. We were quarantined and could not even have the comfort of seeing the practitioner, but we communicated with him daily by telephone, and his clear thought and earnest counsel enabled us all to come through an experience which almost any one would dread, healthier and happier than ever before, for we had been allowed the great privilege of seeing the power of God set at naught the laws of man in regard to sickness and contagion, and I had the happiness of having my husband interested with me in Science. During the time of quarantine none of us used any medicines, nor were any of us vaccinated, and we lived as usual. Two of our local doctors, conceded to be well up in their profession, pronounced this a very severe case of small-pox, and one of them further stated that my baby could not escape coming down with it, since I would not have him vaccinated.

This healing is only one of the many blessings Christian Science has brought to us. We have had help in times of sorrow and also over financial difficulties; in fact, Science has met all our problems for the past four years. I am thankful for physical benefits received, and yet more for the mental peace which has come to me. During the past year I have been endeavoring to put into practice for myself the truths which we learn in Christian Science, and I am realizing more and more that it is only by using the knowledge we have already acquired, and by letting that Mind be in us "which was also in Christ Jesus," that we may gain more.

Leona Jones Richardson, San Mateo, Cal.

[Translated from the German]

As a small tribute of love and gratitude for the blessings received I herewith wish to testify to the healing power of Truth as presented in Christian Science.

It was through a fall on Nov. 23, 1914, that I contracted a serious injury of the right knee. The physician whom I consulted said that there was a serious affection of the joint. I suffered much pain, and despite medical treatment it became so severe that I feared I would become bedridden. Upon the advice of a family of friends I consulted a Christian Science practitioner on Feb. 23, and I am deeply grateful to be able to testify that the trouble as well as the pain, which was almost unbearable, left entirely after the first treatment. The healing was accomplished so quickly that when I left the practitioner's house, besides being free from pain I had the normal use of my limbs, and there has been no return of the trouble since.

For this wonderful healing which I have experienced through the ministrations of Christian Science, I give thanks to God from the depths of my heart.

Charlotte Vosgerau, Berlin-Steglitz, Germany.

Some thirteen years ago I had what is known as the "mastoid" operation, that is, the removal of the bone just behind the ear. In operating, an incision was made through the ear which destroyed the ear-drum, and also the hearing in that ear, as I was told and for years believed. Less than two weeks after this operation skin was grafted from off the leg on to the wound to start the healing process, but some sixteen months thereafter, the head not having healed, the wound was sewed up. Nothing further was done until about six years ago, when a growth was noticed in the inner ear. This was removed at that time, and though not a serious operation, it was extremely painful. The growth constantly reappeared, and twice a year for five years I had it removed. These operations were so painful that I could not bear to have the

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growth removed in one cutting. I always had to make two or three trips to the doctor's office.

In November, 1912, my employer made up his mind that something was wrong, and insisted on my going to his doctor, who was well known, for an examination. This doctor made an examination and advised that the head and ear be again opened and the old wound scraped clean and sewed up. He said in response to my inquiry that I had one chance in two to survive. Inasmuch as on three prior occasions I came near passing on, a fourth risk was not too inviting. My own doctor said that the operation would be in the interests of medical science, and would most likely result in my death; at any rate, to insure my living it would be better to have the minor operation twice a year, as I had been accustomed to do, adding that he would not be a party to the operation. I therefore had the growth again removed.

For some time several friends had been urging me to take up Christian Science, and immediately after the above operation, on the first day of December, 1912, I visited a practitioner. I had been wearing glasses for four years, and the doctor had been working on my eyes to get them into shape for permanent glasses. Every day during the month of December, 1912, I visited the practitioner for treatment, and every night very earnestly studied the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I also attended the church regularly. Just before Christmas the glasses were discarded. I did not come to Science for the healing of my eyes, nor did I expect to be healed of deafness, but I desired to know if the treatment would stop the growth in the ear, and this it did. For months I had carried with me four pairs of glasses, and for every move I made, a change seemed necessary. Before Christmas day I gave all my glasses to the practitioner, and with the exception of one occasion, when I borrowed them to show some friends who would not or could not believe my statement as to my healing, I have not seen them since. I have, however, read more and with greater comfort than ever before.

The healing of the deafness was not instantaneous. It was about the middle of April, 1913, that I began to hear. One Wednesday evening in church, between testimonies, I placed my watch to the deaf ear and caught every second or third tick. By the end of April I heard every tick. On two occasions I talked with my employer by telephone from Sacramento, Cal., to Reno, Nev., and have also talked for about seven minutes with people in Los Angeles. For the restoration of my hearing I am deeply grateful, as during thirteen years I did not hear a sound. Furthermore, I stammered for years, and though when nineteen years old I had some relief, it remained for Christian Science to establish correct speech. I have also been wonderfully healed of blood-poisoning.

I can with all truthfulness say that whereas I was deaf I now hear; that my sight was defective and now is perfect; that my speech was that of a stammerer and now is normal. All this I know, and in deepest humility express my gratitude to Christian Science.

William B. Acton, San Francisco, Cal.

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I wish to express my sincere gratitude to Christian Science for all the benefits I have received. For over ten years I was confined to the bed with heart and stomach trouble and a complication of other diseases. My doctor, who at that time was in regular attendance, gave me no hope of recovery, as he said the organs of the body were worn out, my age at that time being seventy-two. Three years ago, through a friend, I heard of a Christian Science healing, and being without hope of any improvement through medicine, I decided to ask for treatment. Since then my progress toward health has been gradual but sure, and I now enjoy such good health that last August I was able to take a journey of four hundred miles, go about a strange town for a fortnight, and return home without feeling any inconvenience. When I say that until I took up Christian Science I had not been out of my house for ten years, my gratitude will be easily understood.

I also wish to give thanks for the loving manner in which treatment has always been given me, and for the church services, which I attend regularly and which are a great benefit to me.—Frederick Saunders, Edinburgh, Scotland.

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My first experience with Christian Science was when I was instantaneously healed of a type of malarial fever contracted in Mexico, from which I had suffered for over a year. The fever had grown so bad that I was forced to leave the country, and the doctors could not relieve me. The last attack came on an extremely hot day in an Arizona summer. My wife had become interested in Christian Science as the result of her knowledge of the cure of a woman who had been given by her doctor but a few hours to live. I consented to try it, and my wife telephoned to a Christian Science practitioner. Treatment was given, and I soon fell asleep. Early the next morning I awoke full of vigor, and life seemed worth while. The cure was instant and complete. The chills and fever, which had attacked me twice monthly, never returned, and in six months I gained greatly in weight. That was over five years ago.

At first I tried to learn something of Christian Science, but soon through the lethargy of mortal mind, so called, I decided that it was too deep for me. With returning health my habits grew worse, particularly with regard to drink, and a year later saw me in another state at the end of my financial rope. My wife had kept up her interest in Christian Science and persuaded me to ask for treatment. This I did, and was soon able to leave that place for a new start. I tried to study for a while and made some progress in Science, attending church quite regularly. Then too I was smoking heavily, as had been my habit since boyhood. While under treatment for another trouble, the practitioner asked me about the smoking and I told her I did not care to stop; but in a day or so I had to leave my office and go home, I was so ill. I did not know what ailed me, but when a friend offered me something to smoke I discovered that I detested even the thought of tobacco.

My affairs prospered, and soon I was again drawn away from my interest in Christian Science. One night I was curious to know how a cigarette would taste. Everything rebelled against my touching it, but I was wilful. I also tried to drink some liquor. Immediately after I had done it I was sorry. That was the beginning of another backsliding. This period extended over another year, and I was helpless on my bed when I again turned to God for aid. I doubted my right to God's help, knowing nothing then of what Christian Science really teaches, and so employed a physician, who did everything possible for me. Finally, all aid failing and my financial resources being exhausted, my wife prevailed upon me again to call a Christian Science practitioner. I knew he could help me. He came on a Monday, and on the following Wednesday I went on a street-car to his office several miles away. I had not walked for months except on crutches, but I made this trip unaided.

My improvement was rapid, but after a journey necessitated by the passing on of a relative, I suffered a relapse. We were then living with some kind friends who were also interested in Christian Science. The faithful practitioner who was then handling the case explained Christian Science to me, and one day there came to me the revelation that makes

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us free from the bondage of materialism. I had been studying hard for six weeks, and was being led by God's gracious love to a knowledge of the truth. My interest was now constantly active. I seemed to feel for some time as if I were on the point of a discovery, and one day it came. As I know that twice two are four, I knew then that this world and all it contains as mortals see it is not real, not of God. From that moment my recovery was rapid, and in a few weeks I was at work. In business I have had one demonstration after another, and today I am proving that a demonstrable understanding of Christian Science meets every need.

To those struggling for an understanding of Christian Science I will say that God unfailingly rewards honest endeavor, and it is for us to look into our hearts for the full solution of our problem. There is no possible condition, mental, physical, or financial, that the true understanding of God, gained through the study of Christian Science, will not make harmonious. It has given me perfect health, a clear mentality, and it is rapidly freeing me from financial bondage. For all these blessings I am indeed thankful, but particularly so for the knowledge of the truth that frees us, and the discovery that it is possible to experience a real sense of love for God and all His creation. I am deeply grateful to our dear Leader, Mrs. Eddy, whose love and purity brought this wonderful truth into the world again.

RAY H. COZZENS, San Francisco, Cal.

I first heard of Christian Science five years ago, when my condition seemed hopeless and I felt "without God in the world." I was indeed a miserable woman, and really wanted to die. For twelve years I had been suffering from a skin disease in its most aggravated form. Friends seemed to desert me; even my own people hardly realized how I suffered. In hot weather I could not sleep for the intense itching. I was cross and mean, and made every one unhappy who came into my presence. I had taken so much medicine that it had failed to have any effect, and physicians finally declared the case incurable. My neck and arms were so disfigured that I hated myself, and I was deprived of the pleasure of being with friends. I was growing weak mentally, and I knew it.

One day a neighbor spoke of Christian Science and what it would do for me. I told her I was willing to try anything, so she gave me all the Science literature I wanted, also let me read "Science and Health with Key to the Scriptures" by Mrs. Eddy. I became so deeply interested that I could not leave the book alone. I read almost constantly for a few months, and before I knew it the eruption had entirely disappeared and I was a new woman—my thoughts ran in an entirely different channel. I saw the light of Truth, repented earnestly, and after studying diligently I began to apply the knowledge that had been gained. I became conscious of the fact that the kingdom of God is here and now.

Though thus healed in Christian Science, I have always considered the physical betterment the smallest part of the good which it has brought into my life. To know and prove that "now are we the sons of God" and that God is ever present, is of greater importance. I have proven many times that God is my strength and supply. I was also suffering from rheumatism, but am now free, and the truth made me so. I am grateful to Mrs. Eddy for the interpretation of God's word, because it helped me to pray aright and to help others. My heart swells with gratitude for Christian Science, which is so practical in every way. My daily prayer is that I may reflect such love that all may know I have found the truth which Christ Jesus said should make us free.

MINNIE WELTHY HICKMAN, Kansas City, Mo.

From Our Exchanges

[The Christian Register]

The larger vision of religious kinship sees the man on the other side of the fence, and sees him whole, not as a sectarian, a bigot, or a heretic, but as the human brother we all talk so much about, but toward whose sentiments and opinions we practise so little real charity. Think as he may on certain abstruse and difficult subjects, his theology occupies only one corner of his mind, while his needs, limitations, temptations, weaknesses, are much like our own. It is his geniality and fellow-feeling that we need, as he may need ours could we find some common ground of meeting where distrust dies out.

Though in different camps, we acknowledge the same master, owe allegiance and loyalty to the same captain. In his name we should unite and express our spiritual kinship. The best in us is friendly and human, kindly and charitable, loving and merciful,—apart from outworn creeds. But we do not let these qualities have way with us as we ought. We all long to be quickened, strengthened, and refreshed, for at times we all feel the same dead, inert insensibility to spiritual things. Perhaps there is some one just around the corner who could bless and help us were we to seek him out. We dwell on the supreme duty of service and devotion to our helpless fellow creatures, but all our activity and bustle will not satisfy the craving for soul refreshing that would come with the acknowledgment of a larger religious kinship coming from those who ought not to be separated from us in the wide vision of fellowship and sympathy.

[The Advance]

There came a time when the disciples of Jesus felt much as Moses did. The time had come when they must carry forward an impossible enterprise, and do it alone. Jesus was about to leave them; and they heard his word with sorrow akin to despair. Bewildered and groping, they sought a vision of God,—"Lord, show us the Father, and it sufficeth us." If any men since Moses had needed that vision they needed it. They were undertaking to lead a world in ways they did not know. More even than Moses they needed that vision.

Jesus told his disciples that he was the vision of God which they needed. They were looking too far away. The place beside God was close at hand. With them at the table sat the Master, in whose human face and form they were permitted to behold the character of God. It is still a place of mystery, but not of dread. God was in Christ, reconciling the world to Himself. That is the simple story, and it is sufficient. Close to Christ we find the place beside God, where we may behold the glory of God without terror, and find strength for the journey we have yet to travel ere the world finds its promised home.

[The Christian Intelligencer]

The quest of truth is the duty of the present, even as it was the duty of the past. If our forefathers had been content with what they had and had given themselves over to selfish gratification, the progress of the world would have been immeasurably retarded.

Life to be great must accept serious tasks. Life to be noble must be serious, sober, and sacrificial. Life to be mighty must concern itself with things eternal. In spite of all our charities and philanthropies, much of life today is utterly selfish, frivolous, superficial, sordid, and material. We need to rediscover the magnificent greatness of the Christian religion. We need to grapple in hand-to-hand encounter with the meaning of the universe. We need a world-wide fellow-

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ship of serious readers and thinkers and workers who appreciate the dignity and solemnity of life and who realize the obligations imposed by our blessings. It will not do to let ourselves go. God demands of us that we shall do our part in furthering His eternal purposes for mankind.

[*Zion's Herald*]

To the most casual hearer—to one who remembers the fervid, ejaculatory preaching of a generation ago—there is a different note in the pulpit deliverances of today. Outside of our own communion the same change is observed; sermons are less hortative and more instructive. The appeal is through the understanding, and not so much through the emotions. The conscience, that flinty fortress at the center of personality, is the object of attack, and pressure is laid upon it in order that the will may be coerced into right action. This method insures the more desirable element of permanency in moral behavior, and a greater steadiness in the attitude of life toward God.

This change of appeal from the emotions to the understanding has been caused by the enlarged mental view in both pulpit and pew. This enlarged intellectual view has been induced primarily by the advanced curricula of our schools and colleges, while opportunity for public expression has been given by the better education of the growing youth of our land. Thus the pulpit is often led into discussion of some particular phase of religious belief or moral truth, to the great intellectual profit and pleasure of the whole congregation.

But this ampler view of the whole field of mental research has unconsciously altered the tone of the preaching. The prophet, with his subliminal consciousness stirred to the very depths by the inward conviction that he is the mouthpiece of the Almighty, has been changed to the teacher with cap and gown, who perhaps is able to give the views of all who ever came before him on any one particular subject, but who lacks the tone of authority which was the one distinguishing mark between the great Teacher and the scribes of his day.

[Rev. James I. Vance, D.D., in *The Christian Intelligencer*]

How is Christian internationalism to be established and promoted? There is but one way. It is through the gospel of Christ. Internationalism is preeminently a Christian conception. I speak of Christian internationalism, but there is no other kind. Christ is the great international figure of the world. He is the Son of man. Every nation finds itself in him, and the goal of his gospel is nothing short of human brotherhood.

[*American Lutheran Survey*]

The advent season should be a time of spiritual preparation for the Christmas message. It should be a season of blessed exaltation. The Lord is come. He is in the world. He reigns in millions of hearts, more securely, more completely than ever an earthly king reigned over his people. His kingdom is not of the world. All worldly kingdoms are destined to crumble and fall away, but His kingdom shall have no end.

[*The Congregationalist and Christian World*]

We are on the eve of discovering an unrealized depth of meaning in the religion of Jesus Christ and its absolute sufficiency to change even such a world as that in which we live. And the discovery once made will mean on our part new capacities and new calls for endurance, sacrifice, and achievement.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

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

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1,103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health.

Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

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

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

From the Editor

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

From the Publishing Society

A new pamphlet entitled "Man's Unity with God" has been printed in the German language. This pamphlet contains seven articles from the Christian Science periodicals, which have been translated into German. The pamphlet is now on sale at the prices of our regular pamphlets, as shown on the opposite page.

"Christian Science: The Religion of Divine Law," a lecture by Jacob S. Shield, C.S.B., has been published in pamphlet form, and is now on sale at prices for our regular pamphlets, as shown on the opposite page.

A new pamphlet, "What went ye out for to see?" is now on sale. This pamphlet contains the four following articles from the Christian Science periodicals: "Principle Not Person"; "Jesus of Nazareth"; "Jesus the Christ"; and "Jesus and the Christ."

From the Clerk of The Mother Church

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

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



From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

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

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The Christian Science Journal

Published Monthly

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

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

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVIII No. 19

Boston, January 8, 1916

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Items of Interest

The rapid growth of the idea of compensation of workmen for injuries received in the course of employment as a substitute for the old liability acts, is shown in a bulletin of the bureau of labor statistics of the United States department of labor. The legislation of the year 1914 included three states: Kentucky, Louisiana, and Maryland. One of these laws, that of Kentucky, was declared unconstitutional before it came into operation. That of Maryland superseded an earlier statute reported as unworkable. The new laws of 1915 cover eight states: Colorado, Indiana, Maine, Montana, Oklahoma, Pennsylvania, Vermont, and Wyoming, besides the territories of Alaska and Hawaii.

The legislation of 1914 included also a presidential order providing a compensation system for employees of the Panama canal and railroad, while that of the current year includes a similar order extending the Federal Compensation Act of 1908 to workmen engaged on or about the Government railway in Alaska. With the legislation of these two years, thirty-one states and the territories of Alaska and Hawaii now have compensation laws. A Federal statute covers also about one fourth of the civilian employees of the United States. All of this legislation has been enacted since 1908.

On the morning of Sept. 11, 1899, all the seismological laboratories of the world recorded a very violent earthquake. From the records it was ascertained that the origin of the earthquake must have been in or near Alaska, and this determination was soon verified by the arrival of meager despatches from the central part of the disturbed area. Nearly six years elapsed before it became known to scientific men that the earthquake presented phenomena of unusual interest. In the summer of 1905 a party of geologists, sent by the United States Geological Survey, visited Yakutat Bay. Very early in their work they noticed dead mussels and barnacles adhering to the cliff, far above the reach of the present tides, indicating a considerable rise of the land, and the observers rightly attributed the work of elevation to the crustal movements which had caused the earthquakes.

"The maximum uplift," says *Knowledge*, "amounted to more than forty-seven feet. If the boundary of the disturbed area be regarded as a circle with a radius of seven hundred miles, the total area shaken by the earthquake must amount to about one and one half million square miles. The great Lisbon earthquake of 1755 disturbed an area of not more than two million square miles; the Assam earthquake of 1897, one of about one and three-quarters million miles; the Kangra (India) earthquake of 1905, one of about one and one half million square miles. The largest known disturbed area is that of the Charleston earthquake of 1886, which must have shaken more than two and three-quarters million square miles."

The annual report of the United States commissioner of fisheries shows that the bureau has just completed the most successful of the forty-five years of its existence. The number of fish produced and distributed was greater, and the cost of production per million less, than in any previous year. Fifty permanent hatcheries and seventy-six subhatcheries, auxiliaries, and egg-collecting stations have been conducted, and the output during the fiscal year 1915 was over four billion young fish and eggs, an increase of more than 211,000,000 over the previous year. Plants of food fishes were made in every state and territory; fish eggs were distributed to the fish commissions of twenty-seven states; and consignments of eggs were sent to Porto Rico, Cuba, India, and Japan. The distribution of the output required over 146,000 miles of travel by the five special cars of the bureau and 491,000 miles by detached messengers. The introduction of the humpback salmon of the Pacific coast into Maine streams, which last year was an experiment, is now a reality. The counter-experiment of transplanting the Atlantic lobster in Pacific waters is still in progress.

Harry A. Barber, a United States post-office inspector who has been in the interior of Peru trying to locate the buried treasure of the Incas, it is understood has failed in his quest. Inspector Barber was sent to Peru to investigate for the Federal authorities at Wilmington, Del., the alleged existence of a $500,000,000 placer gold deposit which figures prominently in the McCune case, in which a number of prominent financiers are mentioned. McCune, it is said, floated a large corporation on the strength of having discovered the source of the gold of the ancient Incas. He finally became involved with the post-office department, and is now at liberty under $10,000 bail.

Pullmans and "diners" passing through Iowa are required to show placards warning passengers that the law forbids "tipping." No one can travel far outside of New York, New Jersey, and Pennsylvania without entering states or counties where the sale of liquor is forbidden. The Denver & Rio Grande Railroad went "dry" on Jan. 1, 1916, together with the rest of the state of Colorado, where most of its trains operate, and it is said that such great lines as the Michigan Central, the Missouri Pacific, and the Chicago, Milwaukee & Saint Paul will soon follow. There are several states which still hold back from general prohibition but which forbid the sale of intoxicants on trains.

It has been announced from the department of geology of Harvard University that plans have been approved for the eight weeks' geological trip to the mountains of Colorado next summer. It is planned to have the work start the second week in July and continue until about the first of September. There is provided a half course lasting five weeks, or a whole course lasting eight weeks. The tuition fee probably will be the same as last year, —$20 for the half course and $30 for the whole course. The estimates on the expense to the students show that the cost in camp per man will be about $150, which will include an individual saddle-horse to be used the last two weeks of the excursion while the party is traveling through high mountain area. The starting-point of the trip probably will be Ouray or Creede, Col. Last year's party of fourteen men made a geological survey of about two hundred square miles in the first three weeks of their stay. At that time the party was organized as a governmental party doing actual geological survey work.

One of the most perplexing questions before railway authorities in Australia is how to overcome the difficulty of the difference in gauges. In the commonwealth there are no less than five railway gauges. The 3 ft. 6 in. gauge has the greatest mileage, which totals about 11,500 miles; next comes the 5 ft. 3 in. gauge, with over 4,600 miles; then the 4 ft. 8½ in., with 4,200 miles; and finally about 400 miles of 2 ft. 6 in. and 2 ft. gauge. The war railway council of Australia recommends a uniform 4 ft. 8½ in. gauge of railway, linked by the capitals between Brisbane in Queensland and Fremantle in Western Australia.

The executive board of the National Council of the Boy Scouts of America, in regard to the statement issued by Ernest Thompson Seton, in which he alleged among other things that he had resigned as chief scout, states that "Mr. Seton did not resign; he was deliberately dropped by the National Council of Boy Scouts of America on the question of Americanism. He is not an American citizen. The National Council at its annual meeting in February, 1915, did not reelect him."

In his report to Congress the secretary of the department of agriculture of the United States outlines plans for extending the weather observation service throughout the Caribbean region, for investigations into the utilization of domestic products in dyes, manufactures, and fiber plants for binder twine purposes. The information was given in connection with estimates for appropriations in the next fiscal year for the agricultural service, amounting to $30,000,000.

The current report of the Argentine Single Tax League is commented on by *La Tribuna Popular* of Montevideo, Uruguay. The plan as advanced by Henry George has been put into partial effect in Jujúy, Argentina, largely through the efforts of the intendant. *La Tribuna Popular* supports the George idea and recommends that it be applied to all Uruguay.

Secretary Lane of the department of the interior announces, during the month of November, the approval of six orders of designation, which have brought under the operation of the 320 acre homestead law some nine hundred and fifty thousand acres in the states of Colorado, Idaho, Montana, Oregon, and North Dakota.

A party of seventy men from the Latin-American republics is in attendance at the Pan-American Scientific Congress at Washington, Dec. 27 to Jan. 8. A tour of the principal American cities after the close of the congress is being planned.

A cablegram received at San Francisco, by Tong King Chong, president of the Chinese Republic Association, from revolutionary leaders in Shanghai, states that seven provinces have declared themselves against the new Chinese monarchy.

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Christian Science Sentinel

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

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Healing by Spiritual Law

ROBERT NALL

BECAUSE the use of the written formula in the work of demonstrating Christian Science must inevitably lead to dependence upon the letter rather than upon the spirit, our Leader forbade it, and generally speaking students have loyally recognized the wisdom which dictated this action. But what about the verbal formula? Is there not a danger that we may fall into the habit of very frequently using words and phrases, in speaking of Christian Science, about which we have but a superficial knowledge? Truth is metaphysical, and should therefore be understood spiritually. Every word of truth in the Bible and in Science and Health must be metaphysically interpreted and applied before it manifests its purifying and redeeming power. Because human thought must be educated out of its falsities, or rather because every wrong concept must be eliminated from the human mind, we have statements of truth in these volumes that can only be illuminated, understood, and translated into healing potency as we recognize that there is a benign law at the back of them,—a law which is metaphysical, and which therefore cannot be apprehended or conceived of by the corporeal senses.

When we think, for instance, of the "scientific statement of being" on page 468 of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, we can all remember numberless instances in which it has been like a shaft of light from the throne of God, penetrating the darkened mentality, and so dispersing ignorance and fear that there has occurred what, until we came to know the Science of spiritual healing, would have been called a miracle. This was the effect of the operation of the law of Love, or spiritual law, the only law which has any real existence or power.

The popular meaning of law is a rule of action established by authority, or that which is lawful and therefore right according to human judgment. The definition given by a famous statesman was that "law is beneficence acting by rule." In Science we substitute "Love" for "rule," and thereby at once mentally depict spiritual causation, and accept as an eternal fact of being that God is the only cause and creator. This is what the student who is puzzling over metaphysical definitions and terms, or the sufferer who is despondent because he has not yet been freed from the fetters of mortal belief, needs to understand. It is not what one thinks about God, but what one knows about Him, that initiates and perpetuates healing activity. But knowledge comes from right thought, and as right thought emanates from God and can never be stagnant or dilatory, it goes back to God and becomes the prayer of faith that heals. That is beneficence acting by Love. It is the fulfilment of law. It was in obedience to this that Christ Jesus, by example and precept, taught how the sick are healed and the sinner is reformed.

Until by a process of scientific elimination the inquirer or student ceases to be at the beck and call of mortal bias and educated falsities, he is constantly raising the eternal question "Why?" He does not apply this question to God, or love, or peace, or harmony, or health,—these are accepted as necessarily existent and good,—but to evil, disease, and sin, to that which has only a phenomenal existence. Moreover, while there may be a lingering doubt as to whether disease can be cured by other than material means, there is a frank acknowledgment that it would be useless to try to cure sin in that way. Sin, it is believed, can be cured only when God forgives the sinner who is repentant and seeks Him by prayer. But sin and disease are alike in that they have no reality except in wrong thought, and both are destroyed in precisely the same way. Spiritual law does not discriminate or work partially; it recognizes only the mental cause of all sickness and sin, and deals with that only, annihilating error root and branch whenever man is humble enough to acknowledge the impotency of human help and places himself unreservedly under the healing and regenerating ministration of divine Principle.

Sometimes the thought is voiced that law is hard or callous, and can have no relation to that Love which is believed to be an attribute of the Divine Being. But the spiritually instructed can never class that which is the activity of Love with any quality of severity, rigor, or arbitrary power. If it be true, as the least demonstration over error proves, that love is the fulfilment of law, then law as the spontaneous outgoing of the divine nature must be compassionate, gentle, merciful, and yet just and righteous. It is perfect in its operation as well as in its influence and its effect. Therefore, because we embrace our body in our thought, the thought that conforms to law is that which transforms by the renewing of the mind, and establishes in the consciousness an entirely new factor, which is nothing more or less than God working in us "to will and to do of his good pleasure."

And here is indicated the only solution of one of the most perplexing of all problems. The question, "Why does not God answer prayer?" is never asked by those who understand what true prayer is. That which is not true prayer never reaches God. "It is a supreme moment," says a recent writer, "when what had been a cloud of nebulous luminosity suddenly yields to the lens of faith, and the Sun of the divine nature becomes apparent." Such faith claims the divine promises. It lays hold on the truth and makes all discord and disharmony subservient to it. It knows that infinite Love could as soon deny itself as refuse to answer true prayer. The effective prayer is that of humility, of penitence, and of surrender of material desires and concepts. It is the prayer of understanding, of affirmation, of receptivity, of unfaltering trust. It is reverent, but does not display the obsequiousness of a mendicant. It is a mental attitude, not a physical posture. It recognizes, as the Master said, that our heavenly Father knows what things we are in need of, and that just as soon as we turn to Him in the way that He has provided, then He will see us even "afar off," and we shall receive according to the pure desires of our hearts.

Prayer, therefore, is simply conformity to and harmony with God's law, the law of Love. This fact sweeps away as untenable and unscientific that human concept of prayer which expects a portentous demonstration of supernatural

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force, or some rapid and tangible manifestation of divine power in national emergencies and disasters. It is well when we spiritually apprehend the message to the prophet of old, "Not by might, nor by power, but by my spirit, saith the Lord of hosts." This spiritual knowledge reveals that "secret of the Lord" which is a faithful and blessed possession of all those that fear Him.

But in seeking conformity to law we are not to become wedded to verbal formulas. The mere affirmation of truth does not necessarily mean to us the negation of error. Yet we can never pray aright, nor understand that our true being is spiritual, not material, nor perceive and claim our heritage of good, nor even faintly grasp that Christian Science is God's remedy for all human woes (see Science and Health, p. 143), until we know that error is not, and that we are not under its dominant sway. For spiritual law, which alone redeems man, knows only the realm of good, of truth, of righteousness. As this law supplants the so-called law of mortal mind, humanity becomes conscious that man is governed by God, and has entered upon the path of full redemption.

Reflection

LOUISE KNIGHT WHEATLEY

THE subject of reflection, as understood in Christian Science, is of such tremendous import that one will indeed be grateful if he may but touch the hem of its garment. Yet it may well be given earnest consideration, because it is one of the fundamental teachings upon which the whole superstructure of Christian Science rests. Our conscious capacity to do and to be is in exact proportion to our understanding of man's true identity as the perfect likeness of God.

This great verity the world in general, however, seems indisposed to admit. It agrees with Christian Science that God is perfect, but it decidedly objects to maintaining the same thing about man. It readily agrees that God is beyond the reach of the thousand and one ills "that flesh is heir to," —indeed to affirm otherwise about a Supreme Being would be practically unthinkable,—yet it believes that man is subject to all these things, and it thinks this with apparently no effort whatever. This is, perhaps, largely because it has failed to distinguish between the real man of God's creating and the frail, erring concept of the human mind called a mortal. Christian Science, however, makes this distinction very plain, for it teaches that man, being the reflection of Spirit, cannot be material but must be wholly spiritual; hence man can never be seen in, through, or by means of matter. In Science and Health (p. 305) Mrs. Eddy says, "As there is no corporeality in the mirrored form, which is but a reflection, so man, like all things real, reflects God, his divine Principle, not in a mortal body."

If we would give ourselves a simple object-lesson along this line, let us study the reflection of a rose in a mirror. Probably the first thing which will impress us is the fact that it has no corporeality whatever. Although in shape, size, form, and color it is the exact counterpart of the rose before the mirror, it possesses all these qualities without a single material accompaniment; in other words it is self-evident that its true substance is not in matter. All the substance it has is what it possesses as reflection. It is not the rose in the crystal vase, but it is the image and likeness of that rose. And is this not also true of man, of whom God said, "Let us make man in our image, after our likeness"?

Continuing our study, we see that there can be in the reflected rose nothing unlike its original. Does it not, indeed, owe its very being to the other rose? If that were taken away could the reflection last for an instant? Has it the slightest power inherent in itself? Is it self-creative? Has it ever for an instant preserved its own identity? While it includes everything which is in the other rose, can it possibly include anything else? Has it the capacity to disintegrate, to crumble, fade, decay, or be destroyed? Since it never at any time maintained its own existence, has it the freedom to end that over which it never had any control? Yet can it be deprived of anything? Can it be the victim of accident, chance, or change, so long as these come not to the other rose? Could a single leaf fall, unless one fell first from the rose before the mirror? And last, best, and most wonderful of all, are there in reality two roses or one? In answer, we are taught in Science and Health (p. 361) that "as a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being."

Let us then take courage even though to human sense the storm sometimes seems to come raging down upon us. At such times, as at all other times, we need only to remember who we are. Let us turn resolutely away from the terrifying pictures which sense-testimony presents to our affrighted vision, to contemplate instead the beauty, the perfection, the majesty, might, power, and presence of Him who holds "the waters in the hollow of his hand." Let the storm beat as it will, it can only dash itself in empty fury against the mirror in which as in some impregnable fortress the divine reflection stands serene and undismayed.

And what is this mirror which affords such complete protection? In referring to the subject of reflection Mrs. Eddy writes, "Call the mirror divine Science" (Science and Health, p. 515). Divine Science is the truth concerning God and man, and is not the truth about man the thing which protects him? As in some flawless mirror one sees his own reflection, so in divine Science one learns to behold himself as he really is, a reflection of the one perfect Mind, upheld by Life, governed by Truth, and controlled by Love. Did not our great Teacher, Christ Jesus, well understand this unity of good, and try to tell it twenty centuries ago to a dull and doubting world? "The Son can do nothing of himself," he said, "but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise."

Let us then stand as faithful witnesses for God, for all that is true, honest, just, pure, lovely, and "of good report." It is right that we should express beauty and joy. It is right that the world should be happier because of us. But in the midst of it all, let us be sure that as our reflected radiance thus shines before men, they may be led to remember whence it comes, and turn instinctively to glorify, not us, but the Father which is in heaven.

Both Great and Small

JULIA WARNER MICHAEL

THE wisest man who ever walked earth's ways often directed attention to great facts by using simple illustrations. For example, when he desired his followers to consider the field lilies, his purpose was not that they might ponder over the mortal frailty of these blossoms, but that they might be inspired to a keener perception of the omnipresent love and care of God for all His creation, the spiritual universe and man. He evidently felt the necessity for human consciousness to learn that man is no more separated from God, no less dependent upon divine Mind, than is any lesser idea.

The one Mind, God, absolutely governs man and all reality, and because this Mind is Love it necessarily rules all its handiwork, both great and small, through love; therefore man cannot be controlled by fear, hate, or passion, since

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these are not in the one ruling Mind. Spiritual, divine qualities are all that can be expressed through man, these qualities being changeless in their perfection, since they are governed only by God. The divine source of government is man's eternal safeguard, enabling him to have dominion through everlasting at-one-ment with God. A consciousness derived from divine Mind is never charged with fear and can never become the victim of material suggestion.

In order that men might be healed of the limitations of mortal pride and the hindrance of personal opinions, Jesus required that they become very humble when he asked his followers to "consider," that is, look to and learn from, "the lilies of the field." He knew that from this view-point of humility the greatness and purity of man's true existence under the government of God is discernible. "Humility," our Leader says, "is the stepping-stone to a higher recognition of Deity. The mounting sense gathers fresh forms and strange fire from the ashes of dissolving self, and drops the world. Meekness heightens immortal attributes only by removing the dust that dims them" (Miscellaneous Writings, p. 1). The very attitude of consideration toward a wayside flower betokens willingness to learn, and this is the open door for Truth's entrance.

The Master used the foregoing occasion to urge upon men a fuller dependence on God, a more complete trust in His ever-presence and all-power, loving and sustaining His every idea from the least to the greatest. He taught and proved the superiority and power of God's man, him who knows no fear or hate, over material sense and the world conditions which express mortal belief. He proved that power is present with human consciousness in proportion to the absence of fear, lust, hate, and self-will, and revealed the fact that to the degree divine Love reigns in us we are elevated to a plane of thought which makes possible our dominion over the world, the flesh, and the devil. Jesus rebuked the assertive fear of human consciousness and the threatening waves of the sea at the same time.

The poise of spiritual consciousness should be ever present to annul the turbulence of mortal testimony, so that under all circumstances we may maintain a true sense of life governed by God. The intelligence which forms, nourishes, unfolds, and glorifies every manifestation of spiritual existence, expresses no evil at all. Man is therefore delivered from harmful tendencies, and human consciousness should awaken to this blessed truth and rejoice in the present liberty of the sons of God.

A very practical healing resulted from the application of the thoughts above expressed. One Sunday a young woman was asked to serve as a substitute reader in one of the large Christian Science churches. Previously fear had assailed her when asked to appear before even a half-dozen people in her music teacher's parlor, but turning to Truth for help, there came this simple illustration to point the way. She realized that a flower was as devoid of fear in the crowded marketplace as when it bloomed in its sheltered nook, the lily's fragrance and beauty as able to bless and remain unspoiled amid the human throng of the city as when in the garden solitude. Surely God is expressed through man as well as through lesser ideas, and this loving Life and Mind is eternally self-sustained and calm. A great peace enfolded her as she pondered this lesson, and when the time arrived for public appearance at the service not one vestige of self-consciousness or fear remained. On the contrary, she realized and expressed great peace and power.

The reason for and consummation of all real existence is in God. Every idea of Mind exists in God and is created to reflect Him. Human consciousness understands and expresses the greatness of man only as it comprehends that man can do nothing of himself but is ever animated by God. In proportion as we let God be practically our All-in-all, the Life and intelligence we are to reflect, then whether in cabined solitude or hall of state we shall be able calmly to fulfil man's mission and destiny. Consciously to live not to please mankind but to manifest God's glory,—this unfolds in human consciousness the flower of true selfhood and sovereignty. This is the natural state of all true existence, and it becomes a possible attainment for all through the understanding and practice of Christian Science.

Truth Ever Present

J. ALLEN BARRIS

In the ninth chapter of Ecclesiastes we read of a little city which was besieged by a powerful king, who "built great bulwarks against it." From the story we gather that if it had not been for a certain wise man, who by his wisdom saved the city, it would probably have been captured and destroyed. We are also told that afterward "no man remembered that same poor man." A study of the book of Ecclesiastes leaves no doubt as to the nature of the wisdom this man possessed.

We like to think of this "poor wise man" (poor only perhaps in the sense that he was alone and despised) as representing those who at the present time are ever alert in knowing the truth as taught in Christian Science on those occasions when it seems to be nobody's business, and yet is everybody's business, to declare it. We see many times what seems to be a narrow escape or hear of a healing which seems miraculous, and for which no explanation is made and nothing is said except that it "just happened so."

As an illustration of what is meant, the experience of one who knew something of Christian Science is given. He and his wife were riding on a street-car as it was running rapidly down a hill, when suddenly there was a loud exclamation and the car came quickly to a stop. All the passengers ran to the doors and windows except the Scientist and his wife, but they remained quietly in their seats and began to declare silently the truth as taught in Christian Science. There was a period of waiting, and when at last they looked up and out of the window they saw a small boy, all covered with dirt and dust, going off with a policeman. He had been knocked down and rolled along under the car, but had escaped all injury.

A day or two after this occurrence this same Scientist was walking down the street. As he was going along, examining the shop-windows, he heard a cry from the crowd on the sidewalk. He looked around and saw a man get off the street-car and step in front of a rapidly moving automobile. Just as he closed his eyes the machine struck the man. The Scientist had time to realize and declare only a few words of truth when he looked up and saw the man creeping out from under the car, which in the mean time had come to a stop. He had received no injury. These instances are mentioned only to show that for many such occurrences there may perhaps be an explanation, where heretofore there seemed to have been none. Who will presume to say that the work done by the Christian Scientist had nothing to do with the results? To do so would be to say that God is not "a very present help in trouble," and to deny that "the effectual fervent prayer of a righteous man availeth much." No one remembered this Scientist, of course, for no one knew that he was there.

As time goes on the world should witness many more such instances, and these will seem even more wonderful, for the "poor wise man" is becoming more in evidence as he is also getting much wiser. This is the result of the work of an inspired New England woman who for many years was satis-

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fied to go about her work alone and unremembered, until such time as the world was ready to be awakened in some degree to the fact that the days of miracles are not past, and that nothing which occurs in God's universe just happens. There is always a reason, for there is no effect without a cause; and more often perhaps than we think the cause can be traced back to the work of one who has become wise, not "after the flesh," as Paul puts it, but after the spirit, and for whom there are many occasions on which to exercise his wisdom. He is the minute-man in Christian Science. His work, however, must be its own reward, for material sense is ever ready to glorify itself by attributing the results to some other source.

"Shut thy door"

EMMELINE HASKELL

Mrs. Eddy's admonition, "Stand porter at the door of thought," found on page 392 of "Science and Health with Key to the Scriptures," is known to all readers of the Christian Science text-book, but many do not seem to remember that a wise porter guards not only what comes in at the door, but also that which "cometh out." They do not consider the great need of applying the proverb, "He that refraineth his lips is wise." It is well to bear this constantly in mind, because to send forth the unripe fruit of the lips is a temptation which besets nearly all beginners in Christian Science, and this habit may bring about serious results. Sometimes members of other Christian churches mention to friends that they think of trying Christian Science, or are about to take treatment; and thus before the quest is more than begun public thought is called to their attempt to apply that truth which is "hidden in sacred secrecy from the visible world" (Science and Health, p. 118), and to which our Master referred when he said not to cast "your pearls before swine, lest they trample them under their feet, and turn again and rend you." Because of this rending, the beginner in Christian Science is sometimes turned aside, not knowing what has caused his deflection.

Others who know something of what has brought them rich blessings greatly desire to give it forth; but not remembering the Master's admonition, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high," they follow in the course of Hezekiah, king of Judah, who most unwisely showed his treasures to a heathen king, confessing afterward to Isaiah the prophet that there was nothing among all his treasures which he had not showed, an indiscretion that beginners sometimes have occasion to recall when experiencing the added labor which their own unguarded conversation has entailed. The prophet said to Hezekiah: "Hear the word of the Lord of hosts: Behold, the days come, that all that is in thine house . . . shall be carried to Babylon: nothing shall be left, saith the Lord."

The study of Christ Jesus' public ministry indicates that the shutting of the closet door which he commended was for the safeguarding of his students, as well as to provide against imparting to dull ears the spiritual teachings for which they were unprepared. When Jesus spoke publicly it was frequently in parables. After he had revealed himself to three of his chosen disciples on the mount of transfiguration, he charged them not to tell it abroad at that time. Again, after Simon Peter had discerned that Christ Jesus' life and work was the fulfilment of prophecy respecting the Messiah, the disciples were enjoined not to speak of it, and even to those whom he had healed our Lord often said, "Tell no man." In view of these facts it may naturally be inquired, What then is the purpose of our testimony meetings?

In answer, we do well to remember Jesus' saying, "No man can come to me, except the Father which hath sent me draw him." Therefore, if no unwise influence is used, no one will come to our meetings unless he is led of God and ready for that which is offered. There is a time to keep silence and also a time to speak, and one of the times to bear grateful testimony to blessings received is in these meetings. He who said, "Every one that asketh receiveth; . . . and to him that knocketh it shall be opened," never withheld that which would guide or bless mankind. To idle curiosity no sign was given; and to priests and elders who asked by what authority the mighty works were wrought, Jesus replied only by a question. He said, "What man is there of you, whom if his son ask . . . a fish, will he give him a serpent?" Thus are we taught to consider conditions, before the door of our lips is opened.

When we have learned to guard completely the door of our lips, we shall know what it means to "pray without ceasing," and there will be no hindrance to divine communion. He who wrought for the redemption of the world, himself refrained many times from speaking, and to his disciples he said, "I have yet many things to say unto you, but ye cannot bear them now," thus exemplifying the Scripture, "He that believeth shall not make haste."

Communion

ELISHA B. SEELEY

Jesus said, "Whoso eateth my flesh, and drinketh my blood, hath eternal life." Again he said, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." In other words, he that dwells in the realization or consciousness of existence as the manifestation of Life, Truth, and Love, and in whom this consciousness dwells, is spiritually and practically partaking of the Christ-life, and this at-one-ment is made manifest in health and holiness.

Communion as understood in Christian Science is not a commemorative rite, but the recognition of the divine ever-presence. It is celebrated neither at Jerusalem nor in Boston, but "in the secret place of the most High;" neither in temples of stone nor under cathedral dome, but in our "house not made with hands, eternal in the heavens,"—in other words, in our consciousness.

The true concept of communion and its spiritual significance is wonderfully elucidated in the by-law regarding it written by Mrs. Eddy in connection with the original organization of The Mother Church, and published in *The Christian Science Journal* of August, 1889. It reads as follows: "The sacrament shall be observed . . . by a short interval of solemn and silent self-examination by each member, as to his or her fitness to be called a follower of Christ, Truth; as to his real state of love toward man, and fellowship and communion with Christ; as to whether he is gaining in the understanding and demonstration of Truth and Love, coming out from the world and being separated from error; growing less selfish, more charitable and spiritual, yea, walking worthy his high calling. It shall be observed by silent prayer after the manner that casts out error and heals the sick, and by sacred resolutions to partake of the bread that cometh down from heaven, and to drink of his cup of sorrows and earthly persecutions, patiently for Christ's sake (Truth's sake), knowing that if we suffer for righteousness, we are blessed of our Father."

That this interpretation of communion is in harmony with that of the disciples and immediate followers of the Master is evidenced by Paul's words in his communication to the church at Corinth: "Let a man examine himself, and so

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let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." This self-examination upon the basis of the tenets of Christian Science as given on page 497 of Science and Health lifts thought to the recognition of true communion, and gives us a more inclusive sense of Jesus' words, "My meat is to do the will of him that sent me, and to finish his work."

Clinging to Principle

LUCY E. DOE

Some years ago, when the writer was a very young student of Christian Science, a valuable lesson was learned while watching the growth of a hill of pole-beans in the garden. It was noticed that after they had grown large enough to put out tendrils the conduct of the vines differed greatly. One reached at once for the pole, clung fast, and began to climb as though the aim and end of its being was to reach the top; others twined around one another and lay on the ground for a time, until some of them incidentally reached the pole and began their ascent. The result was that the first vine reached the top of the pole very quickly and bore abundantly. The others did not succeed in getting even half-way up the pole, because they were hampered by one another, and they did not bear so well.

All this illustrates the contrast to be found in the attitude of students of Christian Science toward divine Principle. Some see at once that they must cling to God and His idea, not to personality; they reach out for and lay hold upon divine Truth at all times, realizing it to be their strength and support, sufficient for their every need in the working out of their problems. Such students have one aim,—to grow and bear fruit. They know it is an individual work and act accordingly; thus in due season they "bring forth abundantly." Not being hampered by the opinions and habits of others, they are not retarded in their growth or work.

Other students feel that they must cling to one another or to some other person for support and sustenance, and act accordingly. In this way all are placed at a disadvantage, and growth and fruitage are greatly retarded. If one of the number does eventually get a firm hold of Principle, he is treated as a mainstay. Others lean on him and cling to him, instead of taking a firm hold on Principle for themselves and working out their own problems. They thus remain very near the ground, instead of being "lifted up" into the sunlight of Truth and Love as the result of their faithfulness to God and His law. How much better it would be if we would all realize that God is just as much to us as He is to any one else; that it is our privilege to work out our own salvation and make every effort to gain such a firm hold on Truth that we shall feel confident that God is our sufficient support and strength at all times.

In the many years that have passed since this little lesson, the writer has been helped very often by remembering it. She has found that when she has clung steadfastly to the best she knew, turning to the Scriptures and to Science and Health, the "Key" to this treasure-house of wisdom, for guidance, regardless of other opinions or ways,—when she has been faithful to her highest concept of right, divine Principle has never failed her, and she has been supported through every trial that has come into her experience. At times we all need a helping hand, but this hand must guide us to ever sustaining and unfailing Principle; then we can take hold again, and with our courage and confidence renewed our growth will be upward and continuous.

Selected Articles

[Fred R. Rhodes in *The Huddersfield* (England) *Examiner*]

In an article on "Nature Around Huddersfield," the writer states, "I went to the Christian Scientists, from whose teachings, let me say, I have derived great benefit; but when I found in Mrs. Eddy's text-book that the study of minerals, stars, and so on, is of no real importance, that brought my inquiries in that direction to an abrupt end."

I am quite sure your correspondent would be the first one to admit the necessity for accuracy in quoting extracts from other authors, and will therefore permit me to give the exact quotation to which he refers, which is as follows: "The compounded minerals or aggregated substances composing the earth, the relations which constituent masses hold to each other, the magnitudes, distances, and revolutions of the celestial bodies, are of no real importance, when we remember that they all must give place to the spiritual fact by the translation of man and the universe back into Spirit. In proportion as this is done, man and the universe will be found harmonious and eternal" (Science and Health, p. 209).

To the student of physical science it is of "real importance" to study these questions, but to the student of metaphysics it is necessary to look at the things that are not seen through the physical senses. It would seem a pity to bring to an abrupt end the study of anything which had proved a "great benefit," simply on account of a misunderstood paragraph.

[Samuel Greenwood in *The Hedley* (British Columbia) *Gazette*]

In answer to a correspondent I would like to say that Christian Scientists have no quarrel with physicians. As a class we honor them highly for their splendid devotion to their work of relieving human suffering. My reference to the obituary column was not intended as a reflection against them, but to show that *materia medica* is not sufficiently infallible to be considered superior to the healing method of Jesus, since thousands are passing out under its care every day.

Your second correspondent evidently wishes to be fair to Christian Science, and for this I thank him. For his information I would say that Christian Science uses the word real as relating always to God and His creation. What God did not make is not regarded as real, in that it is not permanent and eternal but is capable of destruction. The Scripture reads, "All things were made by him; and without him was not any thing made that was made." Evil of any kind is not considered as part of God's creation, hence in the absolute sense it is not real.

Christian Science does not ignore the presence of sin in human experience any more than it ignores the presence of sickness, since, as I have before pointed out, Christian Science is here for the sole purpose of redeeming mankind from just such conditions. The great difference between Christian Science and other denominations in their attitude toward evil is this: that the latter are striving to overcome evil as a reality, while Christian Science is combating it as a false belief. Their purpose is the same but the methods are vastly different. The seeming reality of evil may be illustrated by hallucinations produced by mesmerism, in which the subject is made to believe that certain suggested conditions are real, and these seem tangible to him while in that state but disappear when a normal mentality is resumed.

Sin and disease are human errors, and seem as real to the person experiencing them as a boy's errors in arithmetic do to him; but in both cases when the truth is fully understood these errors disappear. Jesus said, "Ye shall know the truth,

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and the truth shall make you free." Free from what? Surely not from things that are true. From what else but error could the truth free mortals, since error, as its name implies, is the lack of being true? Jesus came to save mankind from the things which God did not make, that is, from sin, disease, and death. If God made these conditions, they must be eternal, and can never be destroyed; but if God did not make them, they are not real in His sight, and are the errors from which a knowledge of the truth is to free mankind.

Christian Science does not regard the omnipresence of God, or good, as being circumscribed on account of the human belief in the presence of evil. David said, "If I make my bed in hell, behold, thou art there," evidently implying that good is always present to deliver mortals when they are willing to rely upon it. Evil is present only to the human sense that believes in and obeys it, not as a substantial and real entity. An apostle referred to the devil, or evil, as deceiving the whole world; but if evil is an actual reality, as goodness and love are, where would be the deception? If humanity universally obeyed the teachings of Christ Jesus and refused to obey evil suggestion, where would evil have existence or presence?

Christian Science practice is the influence of the divine Mind over the human, not that of one human mind over another mind. The latter is hypnotism, which is not a factor in Christian Science. While Christian Science does not approve of such methods, it leaves each one to work out his salvation in the way he feels is best.

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[Robert S. Ross in *Journal of Medicine*, New York, N. Y.]

In reply to the statement of a physician, permit me to assure the critic that at no time have Christian Scientists, either individually or collectively, endeavored "to assail legitimate medical practice." Although Christian Science and *materia medica* are diametrical opposites in both precept and practice, it should be understood by the medical profession that no class of people have greater regard for the upright, noble hearted physician than the Christian Scientists have. On page 444 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes, "Students are advised by the author to be charitable and kind, not only toward differing forms of religion and medicine, but to those who hold these differing opinions."

Christian Scientists realize that if obliged to choose between Christian Science and *materia medica*, many people would choose the latter. To expect help from Christian Science without a sincere desire for that help, would be useless. To attempt to force Christian Science upon the public would, of course, be madness. Therefore, so long as there is a single individual who prefers *materia medica*, Christian Scientists not only believe that he should be permitted to have that form of treatment, but they believe that he should have the best there is. Viewed from this standpoint, Christian Scientists are perhaps as desirous as the profession itself to see the standard of medical practice steadily raised.

What the Christian Scientists object to is the tendency on the part of a certain element in the medical profession which seeks the enactment of laws that would prevent Christian Scientists and others from enjoying the same degree of personal liberty that physicians and those preferring medical treatment would fight for if anything threatened to deprive them of that liberty. If the phrase "practice of medicine" means treatment by material methods, Christian Science is not a practice of medicine, and it would be chimerical to think of permitting a material system to interfere with or supervise a spiritual system.

If, on the other hand, the practice of medicine includes all systems of healing, then Christian Science could probably be termed the practice of medicine; but since all schools of healing lay claim to equal ability to heal, they should enjoy equal rights, and the only fair test of value would be to measure them by their results only, for cures should be more convincing than mere claims. The only infallible healer of the sick the world has ever known said, "By their fruits ye shall know them,"—not by their words. Any other standard would place dangerous power in the hands of a single experimental healing system; it would stifle honest investigation and research, and would come dangerously near stopping the wheels of progress.

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[Willis D. McKinstry in *The Pittsburg* (Kan.) *Headlight*]

The citations of Scripture given by a critic to repudiate the statements of a lecturer on Christian Science relative to the unreality of disease, do not belong to nor can they be associated with the Biblical account of creation contained in the first chapter of Genesis. This record of Holy Writ declares that "God saw every thing that he had made, and, behold, it was very good;" also, that He made man in His own image and likeness. John says, "All things were made by him; and without him was not any thing made that was made." No sense of discord or ills of the flesh find an abiding-place in this infinite kingdom of Spirit.

If it be true, as the critic would have the public believe, that God is the author of and sends disease upon man, disease would be eternal, hence indestructible. It was to save from this erroneous belief, namely, that sin and disease were real, that God created them or permitted them to exist, and man was subject to and could be afflicted with them, that Christ Jesus came into the world. The ministry of the Master was one of healing, and he knew no incurable diseases. It is hardly possible that any one professing to be a Christian will say that Jesus did not fully and scientifically understand what he was talking about when he said: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Christian Science has no quarrel with doctors or with those who wish medical attention; yet the fact remains that the way of the Christ is the one true way of salvation from every human discord, and the teachings of Christian Science offer a demonstrable understanding of his way.

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[Thomas E. Boland in *The Sunday Call*, Easton, Pa.]

Christian Science teaches how to destroy sin and disease, not how to ignore them. It teaches that the only way of escape from evil is through overcoming it in the consciousness of the individual; but it does not stop here, for it also points a practical way by which each person may for himself accomplish this overcoming here and now. Christian Science not only teaches that sinful and discordant conditions should be overcome, which is patent to everybody, but what is much more to the point, it presents a universally usable method for accomplishing this much desired result. No one can study the life of Jesus the Christ without reaching the logical—yes, inevitable—conclusion that his mission was to bring to sinful and suffering humanity a full salvation from all its afflictions. Christians profess to believe that Christ Jesus was the Saviour of the world. Jesus placed much more emphasis on his works than on his words. His works were the proof of the truth of his words. He said: "If I do not the works of my Father, believe me not. But if I do, though ye believe not me,

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believe the works: that ye may know, and believe, that the Father is in me, and I in him."

Many persons are first attracted to Christian Science because of the spiritual truth they perceive in it. A still greater number come because they are looking for relief from distressing physical conditions, from which in a large percentage of cases they have vainly sought relief elsewhere. That a smaller number should be looking for spiritual help than for escape from pain is not strange; for while it may not be complimentary to humanity, it is nevertheless true that people are more generally eager for release from physical disability than from sinful and immoral conditions. Those who come to Christian Science with a spiritual hunger find a satisfying truth, and it is the experience of thousands who come for physical help that they receive not only the sought for aid, but in addition a spiritual impulse which they rightly come to value far above any freedom from distressing physical conditions, however welcome such relief may be.

Christian Science has brought the message of an enlightened and uplifted faith in God and the "lively hope," followed by the actual experience, of release from disease to vast numbers as dead spiritually as the "dry bones" of Ezekiel's vision which constituted the critic's text, and to multitudes who were the victims of supposedly incurable disease, for whom hope was as much lost as Ezekiel declares it was to the house of Israel. The message which Jesus brought to the world was sneered at by the pulpit in his time. Because the same message brought today by Christian Science is meeting a similar experience, is no more proof now of the falsity of the message than it was nineteen centuries ago. Nor will ecclesiastical opposition in this day be any more effective than in the time of the humble Nazarene, in preventing this message of hope and healing from reaching and blessing mankind.

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[W. D. Kilpatrick in *Marquette* (Mich.) *Chronicle*]

The comparison, by our critic, of Christian Science with such doctrines as Gnosticism, theosophy, eastern mysticism, occultism, Buddhism, and the like, reveals a misconception of Christian Science which seems to characterize most of its would-be traducers. If the gentleman had gained ever so little insight into the true teachings of Christian Science he would hardly have dared venture this comparison. His statements, like many other stock criticisms of Christian Science, are most strikingly in agreement with the same charges hurled at Jesus and the early Christian church by the priesthood of those times. They accused Jesus of casting out sin and sickness by Beelzebub (hypnotism, occultism, and the like), because they did not understand the spiritual, scientific Principle by which his mighty works were done.

An attempt to discredit or disprove Christian Science by the Bible is as futile as would be an attempt to discredit the principle of mathematics by the use of an arithmetic. The warp and woof of Christian Science are the spiritual teachings and interpretations of Scripture, and there is no divergence at any point between Christian Science and a correct and demonstrable interpretation of the Scriptures. It is not denied that Christian Science differs at many points from the man-made creeds and the scholastic theology of the centuries, but therein lies the secret of its marvelous growth as a potent agency against sin and sickness. Jesus did not make any distinction, in pointing out to us our duty as Christians, between sin and sickness and the means whereby these conditions are to be overcome. His command so often issued, not only to his students but to all who believe in him, to cast out sin, was always accompanied and generally preceded by the command to heal the sick. He healed both sin and sickness, not through the understanding that these conditions are God sent or God created, but through the understanding of just the opposite, namely, that they are not of God, and therefore have no authority or power over God's creation.

Christian Science does not ignore sin or the necessity of overcoming and conquering sin in its every phase, as our critic would have us believe. Christian Science recognizes not only the necessity of overcoming sinful conditions, but it has in a measure succeeded in arousing mankind from its lethargy in sin and its belief in the necessity, as God given, of certain sinful conditions, to the understanding of man as free-born and not as a slave to sin or a child of chance and change. Christian Science has undoubtedly done more toward the destruction of sin and the Christianization of mankind in the short span of its existence than any other one contemporary agency. Christian Science is a return to the teachings of primitive Christianity; to the teachings of Christ Jesus and his disciples, and is in a measure, and in gradually increasing certainty, proving its divine authority. No man ever has or ever will overcome sin and sickness through the palpably erroneous belief that God creates or sends these conditions.

The critic seems to be considerably exercised over the attitude which Christian Science takes concerning the import of the Bible references to "the blood of Jesus Christ." It is very doubtful whether the critic, and in fact any one else holding the same views, can give a satisfactory explanation of what is understood by the cleansing of sin through "the blood of Jesus Christ." The question naturally confronts any one: If we are to believe that the shedding of Jesus' blood cleansed from all sin, wherefore do we find sin and death to be as prevalent in the world now as they ever were? This condition alone must convince any thoughtful person that theology has missed the point in the lesson which was given to humanity by this experience of Christ Jesus.

The term "blood" as used throughout the New Testament, and especially by Jesus, is most distinctly symbolic, and refers wholly to his experience and to the experience which each one of us must undergo in traveling the road from mortality to a state of consciousness where the old man can be put off for the new. In Matthew, for instance, in the account of the meeting between Jesus and his disciples at the feast of the passover, it is recorded that "as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." It is perfectly clear that Jesus did not here mean that the wine was his blood, but that he did mean, as Mrs. Eddy says on page 26 of "Science and Health with Key to the Scriptures," that "all have the cup of sorrowful effort to drink in proportion to their demonstration of his love, till all are redeemed through divine Love," and on page 35: "Our cup is the cross. Our wine the inspiration of Love, the draught our Master drank and commended to his followers."

Christian Science teaches that absolute purity of thought is the only means whereby mortals will ever be able to emulate the Master in all the ways of his directing, and the statement by the critic that "real Christian Scientists are an unclean company" is one that will hardly require refutation at this late date, when the good works of Christian Science and its many respected adherents are so well known.

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A friendly thought is the purest gift that man can afford to man.—Carlyle.

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Editorial

Take Notice

We wish to caution members of The Mother Church in regard to the frequent solicitations they receive by mail and otherwise to invest their money in enterprises which purport to make a special appeal to Christian Scientists.

In the business world it is not customary to exploit the church affiliations or religious experiences of those connected with business enterprises seeking to sell either their stock issues or their merchandise. When such a course is adopted it should not be considered as recommending the soundness of the investment.

It is hoped that every Christian Scientist will make an effort to discourage the use of the directory of practitioners and churches in *The Christian Science Journal* as a mailing list for the literature of stock-selling schemes and business enterprises.

The Christian Science Board of Directors.

Boston, Mass., Dec. 29, 1915.

Cooperation and Efficiency

When Christian Science was first promulgated by Mrs. Eddy it naturally provoked quite a little stir in religious and medical circles, and much criticism, not only because it differed so widely from generally accepted beliefs and theories in regard to religion and medicine, but also because its teachings, being metaphysical, were largely misunderstood by a world which had not up to that time regarded religion as demonstrable or the healing of sickness as possible except by material means. Under these circumstances this criticism was largely unfavorable, and much of it was both unjust and discourteous, so much so that Mrs. Eddy in writing of its purpose said that it would "condemn to oblivion the truth, which is raising up thousands from helplessness to strength and elevating them from a theoretical to a practical Christianity" (Science and Health, p. 341).

That this criticism was based on either ignorance or misunderstanding of the actual teachings of Christian Science did not in the least take away from its harmful character; therefore it became necessary to refute it. As a first step in this direction Mrs. Eddy incorporated in the Christian Science text-book, "Science and Health with Key to the Scriptures," the chapter entitled "Some Objections Answered." Its clear and comprehensive statements provided a permanent basis for the refutation of unwarranted attacks, and Mrs. Eddy later organized a committee on publication, which should more especially and directly be responsible for the correction in current newspapers and periodicals of the misapprehensions of the teachings of Christian Science which catch the public eye and ear through the press or from the pulpit or platform.

That Christian Scientists should protest against the publication of incorrect and unjust statements, and request the privilege of correcting them, was doubtless at first surprising to newspaper editors, but the unfailing courtesy of the committees, and the kindly tone of the articles which they offered, have gradually won the day. This work was undertaken in the spirit of the wise man's counsel that "a soft answer turneth away wrath," and their Leader's admonition that "however despitefully used and misrepresented by the churches or the press, in return employ no violent invective, and do good unto your enemies when the opportunity occurs" (Manual, Art. VIII, Sect. 3),—all this in accordance with the teachings of the great Exemplar of Christian living. Disarming their critics lovingly and with patience, and availing themselves of every opportunity to place before the public the true standard of Christian Science living, the result of the committees' work could not be otherwise than a gradual overcoming of the prejudice of those who had mistakenly censured both the teaching and its exponents.

We recall that in a certain memorable battle even Moses needed to have his hands stayed up until the victory was won, and it is almost needless to say that as long as the necessity for the work of this committee exists, there must be cooperative action on the part of the churches in order that it may be most effective. One form which this cooperation may take has been pointed out by the manager of committees on publication, and we quote from a recent bulletin on this subject as follows:—

"For the performance of his duties, every committee on publication needs a certain amount of financial support. It may be that the primary responsibility for this support rests on the church whose readers appoint the committee, since he is spoken of in Article XXXIII, Sections 4 and 5 of the Church Manual, as being employed by that church; but the Manual also shows that his work is not particularly for the benefit of the church whose readers appoint him, nor under its direction. The benefit of his work extends throughout the state or locality in which he is to serve, as much for one church or individual Scientist as for another. In the most progressive localities, therefore, the expenses of the committee on publication are shared accordingly. Regular and definite contributions are made by all churches and societies having cards in *The Christian Science Journal*, ratably in proportion to the number of their members."

The work of the committees on publication was adjudged by our Leader a vital factor in defending the bulwarks of our cause. It would seem, therefore, that to provide justly and generously for its maintenance is a duty to be cheerfully taken over by Christian Scientists individually and collectively.

Archibald McLellan.



Exaltation

It is deeply interesting to trace in the Scriptures the awakening of mortals to a recognition of the greatness and goodness of God, and the expressed desire to exalt His holy name. It is noticeable in this connection that the one who gains this larger sense of the divine nature drops the mortal characteristic of self-importance and expresses the humility which the wise man tells us leads to honor, riches, and life. Isaiah declares that God dwells with the one whose spirit is contrite and humble, or, as a Christian Scientist would say, with the one who has emptied his thought of self. On the other hand we read much concerning the downfall of those who seek to exalt themselves, as did Nebuchadnezzar, who was brought down to the level of the beasts, and this because his mind was "hardened in pride." Far different from this is Mrs. Eddy's characterization of "Mind's infinite ideas," of which she says (Science and Health, p. 514), "In humility they climb the heights of holiness."

When we come to the teachings of Christ Jesus we find this: "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." We also find that self-exaltation is as likely to be a characteristic of cities or nations as of individuals, yet in reality righteousness alone "exalteth a nation." The city of Capernaum was at one time a place of much importance, and it was honored by Jesus' ministry of healing and teaching, as we read in the different gospels. In spite of this, however, the judgment

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of Truth upon it is given in these words: "And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell." It is said that even the site of the city is a matter of uncertainty, and from its fate we may gather the lesson that only godlikeness can truly exalt an individual, a city, or a nation.

In pursuing this theme we shall find much enlightenment in studying Paul's words respecting Christ Jesus, in the second chapter of his epistle to the Philippians. Here the apostle exhorts us to have the Mind "which was also in Christ Jesus." Then he goes on to say that although Jesus "thought it not robbery to be equal with God," because of his perfect likeness to the Father, yet he "made himself of no reputation," and "humbled himself." He did not disown as brethren those who were in bondage to the beliefs of sin and sickness, but was to them as a man among men, so that he was called "a friend of publicans and sinners." Christ Jesus did not need to exalt himself; God saw to that, as He always does in the case of His every faithful child. Paul tells us that because the Master did not shrink from any humiliation, God hath "highly exalted him, and given him a name which is above every name." Of old the psalmist said of the one who makes God his refuge, "I will set him on high, because he hath known my name."

God may be trusted to give each one the place in His kingdom for which he is fitted, and even in our silent prayers as Christian Scientists we shall do well to remember the parable of the Pharisee and the publican. We cannot too highly exalt our heavenly Father or too clearly realize the greatness of His reflection, the perfect man, all the while remembering the divine requirement "to do justly, and to love mercy, and to walk humbly with thy God."

Our revered Leader says (Science and Health, p. 8), "We should examine ourselves and learn what is the affection and purpose of the heart, for in this way only can we learn what we honestly are." It is not enough to say "Lord, Lord," or to insist upon our likeness to the All-good, if we are not demonstrating this in purity, spirituality, unselfishness, and other Christly qualities. At a glimpse of the Christ-power and perfection Peter prayed, "Depart from me; for I am a sinful man, O Lord," but it was he who counseled us to be "clothed with humility," and who said, "Humble yourselves . . . under the mighty hand of God, that he may exalt you in due time."

ANNIE M. KNOTT.

Advancing Beliefs

THE recent organization by a body of people who, as they aver, are moved by "a common quest after an order of society in accordance with the Mind of Christ," will prove a matter of great interest to all humanitarians, and to Christian people in general. It is reported of the meeting that "after the most serious consideration of what was involved, the conference expressed its conviction that love, as revealed in the life and sacrifice of Christ Jesus, is the only sufficient basis of human society, and the only power with which evil can be overcome," and they therefore declare that "those who believe in this principle must dedicate themselves unreservedly to the enthronement of love in every sphere of personal and social life."

The recognition that, however seemingly forlorn their hope, it is incumbent upon all conscientious people to attempt the immediate realization of the ideal, is an advance step that merits hearty endorsement. It was the consecration of a few men who had been the disciples of Jesus to the enthronement of Love, which inaugurated the Christian era, and which has wrought all the redemptive achievements of history; and the association of those who are interested in any degree in this enterprise must therefore be regarded as an encouraging fact. That Love alone "is the liberator" (Science and Health, p. 225), the only basis and hope for the solution of human problems, cannot be questioned, and this is one of the vital teachings of Christian Science.

The failure of the church as the exponent of man-made creeds is universally conceded. So too the folly of depending upon militarism for peace, with all the jealousies, the burden-bearing, and the cruelty which it entails, is appearing to a vast body of people who have refused to become mesmerized by false patriotism and the glamour of arms, and in all this protest and advance of better belief Christian Scientists rejoice. The teaching for which they stand has always been declaring these things, but its success witnesses to the fact that it has stood for much more. To realize that the old order to which one has been zealously committed, perchance all his life, has been proved wanting, and that one is ready to give it up, speaks much for possibilities of good, but little for the gain of good unless the cause of this failure be carefully considered and a demonstrably right sense acquired.

It is well to turn away from hatred and champion love, to decry war and declare for peace, but it will profit little or nothing unless the Principle and rule governing him who was named "The Prince of Peace," and who declared, "My kingdom is not of this world," is apprehended and scrupulously adhered to. A pupil's discovery that he has been using the wrong equation and his readiness to give it up and try something else, is certainly essential to his advance, but it can never effect it. He must begin again with the fundamental law, and by logical procedure deduce the right formula, and then apply it in keeping with the data and requirements of the problem. There is no other way to get on, and this is the great contention of Christian Science, the insistence from which Mrs. Eddy never wavered. Though having its natural place in the true life, it is not the so-called Christian spirit, the desire to do the right thing, which counts, but rather the scientific apprehension and application of divine Truth, and this Christian Science is declaring and demonstrating in all the world.

Weariness with the old order and the longing for a better, though ever so highly organized and ever so well supported by well meaning men, will not avail to meet the present need, if men do not seek and gain that knowledge of God, divine Truth, which Christ Jesus so clearly and constantly taught was the key to human freedom. As we read in Science and Health (p. 496), naught but this Christ Science, the understanding of the allness of God, good, enables men "to demonstrate, with scientific certainty, the rule of healing, based upon its divine Principle, Love, underlying, overlying, and encompassing all true being."

JOHN B. WILLIS.

Lectures in Suburbs of Boston

Under the auspices of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., the following lectures on Christian Science will be given by Virgil O. Strickler, C.S., a member of the board of lectureship:—

Milton, Mass., in Town Hall, Canton Avenue (change cars at Milton Lower Mills for East Milton car; change on Mattapan line at Mattapan Square for Brockton car, to Canton Avenue), Monday evening, Jan. 17, at eight o'clock.

Brookline, Mass., in Beacon-Universalist Church, Harvard Street (near Coolidge Corner), Thursday evening, Jan. 20, and Friday evening, Jan. 21, at eight o'clock.

Watertown, Mass., in Town Hall, Main Street, Saturday evening, Jan. 22, at eight o'clock.

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Allston, Mass., in Allston Theater, 128 Brighton Avenue, Sunday afternoon, Jan. 23, at half past three o'clock.

Roslindale and West Roxbury, Mass., in Highland Club Hall (corner Center and Corey Streets, West Roxbury), Monday evening, Jan. 24, at eight o'clock.

Everett, Mass., in Whittier Hall, Everett Square, Tuesday evening, Jan. 25, at eight o'clock.

East Boston, Mass., in Saratoga Street Methodist Church (Saratoga Street, off Central Square), Thursday evening, Jan. 27, at eight o'clock.

Waltham, Mass., in Asbury Temple, corner Main and Moody Streets, Friday evening, Jan. 28, at eight o'clock.

Winthrop, Mass., in Winthrop Theater (Winthrop Center, near Station), Sunday afternoon, Jan. 30, at half past three o'clock.

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Among the Churches

Current Notes

VANCOUVER, BRITISH COLUMBIA.—During the recent Western Canada Exhibition, held Aug. 13 to 21, a Christian Science reading-room was equipped and maintained on the grounds at Hastings Park for the use of the public, under the auspices of First Church of Christ, Scientist, and the Christian Science Society. The booth contained a liberal supply of authorized books and literature for the use of visitors. The distribution of literature was found to be best accomplished by arranging it on a table near the walk where the crowds were passing, and by means of a sign inviting the public to help themselves. In this way the committee distributed 707 *Sentinels*, 34 *Journals*, 12 *Heralds*, 525 *Monitors*, 135 pamphlets, and 57 copies of Senator Works' speech in Congress, making a total of 1,470 pieces. This number surpassed all expectations.

Joint Monitor and Literature Distribution Committee.

CONCORD, N. H.—The New Hampshire State Library has recently received from the Trustees under the Will of Mary Baker Eddy the following books on Christian Science by Mrs. Eddy:—

Science and Health with Key to the Scriptures (English and German); Miscellaneous Writings; The First Church of Christ, Scientist, and Miscellany; Unity of Good; Retrospection and Introspection; Pulpit and Press; Christian Healing and The People's Idea of God; Rudimental Divine Science; No and Yes; Messages to The Mother Church; and also "The Life of Mary Baker Eddy" by Sibyl Wilbur.

These books have been presented without cost to the library, and are to be placed at the disposal of the reading public as soon as they have been catalogued.

Concord Evening Monitor.

SYRACUSE, N. Y.—First Church of Christ, Scientist, beginning next Wednesday [Nov. 10], will hold two mid-week evening meetings at 704 East Fayette Street. The first service will begin at half past seven and the second at half past eight. This is said to be the first time in Syracuse that any church has been compelled to arrange for two mid-week religious meetings. The church has been overcrowded for more than two years, and until the new church building is erected at Forman Avenue and East Jefferson Street, the double services will be continued.—*Syracuse Post-Standard.*

ROCK ISLAND, ILL.—First Church of Christ, Scientist, held the first regular service in its new edifice yesterday [Nov. 14]. The church has a seating capacity of eight hundred and forty, and it is estimated that two thousand people were present during the day. The building is located in a very charming portion of the city. The growth of the organization has been remarkable. The first adherents of Christian Science met for a while in an up-stairs hall in a down-town business block. The present church edifice was built, and the congregation outgrew it within eighteen or nineteen years.—*The Rock Island Union.*

OHIO.—During the week of Sept. 6, a reading-room was placed at the disposal of the public on the Summit county fair grounds by joint committees from the Christian Science Society of Kent and First Church of Christ, Scientist, of Akron, and the following Christian Science literature was distributed: 86 *Sentinels*, 31 *Journals*, 1,047 *Monitors*, and 57 pamphlets, a total of 1,221 pieces.

Literature Distribution Committee.

WELLINGTON, NEW ZEALAND.—The growth of Christian Science has caused the society to secure new and larger quarters. A lease has been secured of Spillers Hall, in Boulcott Street, which has a seating accommodation for two hundred and fifty people in the main hall, and a large room suitable for a Sunday school and a reading-room.

Correspondence.

ROANOKE, VA.—On Wednesday evening [Nov. 3] the Christian Science Society held the initial service in their new church on Park Street and Church Avenue. It is the purpose of the society to erect a modern edifice on the present site some time during the coming year.—*Roanoke Times.*

VINCENNES, IND.—The congregation of First Church of Christ, Scientist, is erecting a new house of worship at Third and Hart Streets. The corner-stone of the new edifice was laid Tuesday, Oct. 26, and work on the building is progressing rapidly.—*Vincennes Commercial.*

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The Lectures

Leominster, Mass.

The Rev. E. B. Saunders, pastor of the Universalist Church, in presenting Prof. Hermann S. Hering at the lecture on Christian Science held in the Municipal Building, said:—

The occasion which calls us together is altogether a delightful one. We have come here with inquiring minds to learn more of that doctrine, if you choose to call it a doctrine, of which we have already heard much and of which none of us can boast a full understanding. There was a time, perhaps, when Christian Science awakened fierce antagonism on the part of many, but that time is very happily past. Christian Science has made its place and has gained its reputation by its followers, and now people of every denomination and every school are earnestly engaged in learning as much as they can of what Christian Science is really teaching, and all are in full sympathy with its warfare against sin, sickness, and death.—*Correspondence.*

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Alton, Ill.

The remarks of the Rev. J. Burrows, in introducing Jacob S. Shield, who lectured on Christian Science in the Temple Theater, were in part as follows:—

It gives me great pleasure to introduce your speaker this afternoon. I am glad to see such a gratifying company of men and women met together for the advance of truth. While

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I am not professionally identified with Christian Science, there are many of its basic truths that I endorse and favor. It is inspiring to me, as a minister of the gospel of Jesus the Christ, to know that old-time narrowism is leaving us. Happily we are coming to recognize the fact that no one church possesses a monopoly of truth. Like God Himself, truth is universal and world wide. And whether it be through Christian Science that you are brought to see the light of divine Truth, or through some other means, let your honest cry be, "Show us the Father, and it sufficeth us."—*Correspondence.*

Butte, Mont.

A lecture on Christian Science was given at the Auditorium by the Hon. Clarence A. Buskirk. The speaker was introduced by William C. Orton, who spoke as follows:—

Centuries ago Jesus of Nazareth appeared upon earth in fulfilment of the law of God. He forgave sins, healed the sick, gave sight to the blind, made the lame to walk, raised the dead, and gave peace and comfort to the heart of man. Multitudes gathered around him to listen to his teachings. Some fifty years ago Mrs. Eddy gave to the world Christian Science; this religion is also the fulfilment of the teachings of Christ Jesus, and through Christian Science vast numbers are today again finding health and joy and peace, and multitudes are gathering to listen to its teaching.

Butte Tribune-Review.

Lynn, Mass.

Before an audience that filled the Auditorium Theater, Dr. Francis J. Fluno gave a lecture on Christian Science. He was introduced by William H. Lowe, first reader, who said in part:—

It has been said that this is a godless age, that men are losing faith in religion. Facts will not bear out this statement. Men may be losing faith in creed and dogma, which do not help in solving the perplexities of human existence, but they are manifesting an ever increasing interest and faith in a religion which meets their every need seven days in the week. Christian Science is a religion of doing. As Mrs. Eddy says in "Science and Health with Key to the Scriptures," Christian Science does not teach that "now men must prepare for a future-world salvation, or safety, but that now is the time in which to experience that salvation in spirit and in life" (p. 39). This salvation must be a complete salvation, saving not only from sin, but from sickness, poverty, want, and woe.

Lynn Item.

Ridgewood, N. J.

The Play House was well filled to hear William D. McCrackan deliver a lecture on Christian Science. S. S. McCurdy, who introduced the speaker, said in part:—

Although for many years a member of a denomination of unquestioned orthodoxy, one of the most serious mental disturbances I ever had was occasioned some years ago by the reading of a sermon by a man justly regarded as one of the most eloquent preachers of my church. A man of great intellectual attainment and force of character, his influence, especially with college men, has been unique. Yet in a sermon upon the text, "The letter killeth, but the spirit giveth life," he made this astounding assertion: "Christianity is not a life, but a dogma." If the belief thus voiced by this clergyman is widely held, the failure of the church today to hold a vital grip upon the thoughts and lives of men is in large measure explained.

Unfortunately for the world, many of its greatest minds have expended time and energy upon historical research as to the record and letter of Christianity, to the exclusion of attempts to prove the truth or falsity of the assertions made by Christ Jesus. He constantly insisted upon demonstration, begging his disciples to follow his rules and obey his commands. You will recall his statement: "If any man will do his [God's] will, he shall know of the doctrine, whether it be of God, or whether I speak of myself;" and again, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." Christ's teachings, therefore, must stand or fall upon the test of demonstration; but unfortunately those who are the most strenuous in claiming that Jesus was a man of integrity are the last to admit that he spoke the truth.

If this seems like a strong statement, recall for a moment the occasions on which you have heard the assertion made that the principles embodied in the Sermon on the Mount are utterly impracticable in the world of business today. Now, if we are professing to follow a leader of impracticable ideas, it is not to be wondered at that we fail of attainment, for mere faith in Christ's goodness will not carry us far. It would almost seem as if Paul's statement, "having a form of godliness, but denying the power thereof," had another application than that made by the apostle.

We have a distinct problem upon our hands, namely: Can what Jesus is said to have taught be grasped by men and so applied to human experience as to demonstrate that what he said was truth, or, in other words, a principle of life? If so, no other proof is necessary. If not, it is simply a waste of time to discuss it further. Thousands of men and women have today come to the knowledge of a way by which the demonstration of Christ's teachings can be made as a practical daily life. A glimpse of that way will be given us this afternoon.—*The Ridgewood Herald.*

Lectures to be Delivered

INDIANA—Kendallville: Hon. Clarence A. Buskirk, Boyer Opera House, 2:45 p.m., Jan. 16.

IOWA—Grinnell: George Shaw Cook, Colonial Theater, 8 p.m., Jan. 10.

MASSACHUSETTS—Andover (auspices Lawrence): Prof. Hermann S. Hering, Town Hall, 8 p.m., Jan. 14.

Milton (auspices The Mother Church): Virgil O. Strickler, Town Hall, Canton Avenue, 8 p.m., Jan. 17.

MICHIGAN—Ann Arbor: Jacob S. Shield, Whitney Theater, 8 p.m., Jan. 20.

Jackson: Jacob S. Shield, Masonic Temple, 8 p.m., Jan. 18.

MISSOURI—St. Joseph (First Church): Charles I. Ohrenstein, Church Edifice, Twelfth and Felix Streets, 3 p.m., Jan. 16.

NEW JERSEY—Ridgewood: Bliss Knapp, The Play House, Wilsey Square, 3 p.m., Jan. 16.

OHIO—Cleveland (Second Church): William R. Rathvon, Grays' Armory, 3 p.m., Jan. 16.

PENNSYLVANIA—Easton: Virgil O. Strickler, Third Street Theater, 3 p.m., Jan. 16.

Wilkinsburg: George Shaw Cook, Rowland Theater, 913 Wood Street, 3 p.m., Jan. 16.

TEXAS—Dallas: Dr. Francis J. Fluno, Dallas Opera House, 3 p.m., Jan. 16.

Paris: Dr. Francis J. Fluno, High School Auditorium, 8 p.m., Jan. 17.

Sherman: Dr. Francis J. Fluno, Sherman Opera House, 8 p.m., Jan. 18.

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Testimonies of Healing

In November, 1908, a Christian Scientist and her husband came to live with us. She was the first Christian Scientist I had known, and I was so impressed with her kind ways and gentle character that I knew then she had found the true Christianity for which I had been longing for years, as the teaching of the church in which I was raised did not satisfy me. Shortly afterward I was taken down with what the doctors diagnosed as a complication of nervousness, rheumatism, and a light attack of the gout, which settled in my feet so that I could not walk, and it was very painful for me even to stand. This lady explained Christian Science to me and said that it would heal me, so I thought I would try it. I had been sick off and on all of my life, supposedly as a result of having erysipelas when I was only six months old.

Although the healing was slow, I am truly grateful for this, as it impelled me to study earnestly to learn the truth for myself. It was about six months before I was healed of the rheumatism, but inside of three months I was healed of a double hernia, for which a support had been worn for over five years. I had contemplated undergoing an operation for this trouble, but the doctors did not give me much encouragement that it would be successful or of any benefit. I have been healed of Bright's disease in its early stage, of catarrh of the head and throat, of stomach disorder, with which I had been troubled most of my life, and of the liquor and tobacco habit. I have also been healed of deformed feet, the toes being drawn up in a cramped position.

As a result of the constant study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and of trying each day to live the life that we should live, doing unto others as we would have them do unto us, I have been freed from all this physical bondage. I am most grateful, however, for the overcoming of hateful temper and a disagreeable disposition which had gotten me into many difficulties and kept me out of employment most of the time, because I could not get along with anybody for very long. I have been able to solve almost every problem that has come to me, although as yet I have only started on the journey from sense to Soul.

My constant desire, in gratitude for Christian Science, is that I may show myself a workman approved unto God.

JOHN J. EDINGTON, San Francisco, Cal.

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[Translated from the German]

Human language never seems more inadequate to me than when I endeavor to express my gratitude for Christian Science and for the work accomplished by its Discoverer, Mrs. Eddy. About two and a half years ago, when I first heard of this wonderful teaching, I had reached the point where I took my suffering for granted and had ceased to expect to receive help. My interest in Christian Science was aroused by a dear relative of mine, because I was seeking after a more satisfying religion. That my expectations were far surpassed will appear more clearly from the following brief account of my sufferings and subsequent healing.

Sixteen years ago I was taken ill with appendicitis, and lay with ice on my stomach day and night for many weeks. How much I would have been spared had I known then of the power of Truth! Finally peritonitis set in, and when I recovered after many weeks, I had to learn to walk again. I was not fully restored to health, however, until comparatively recently. At first I suffered pain only when working, but as time went on the suffering became constant, and mental depression, sleeplessness, and an ever increasing convulsive cough were added, until seven years ago my condition grew almost unbearable. I was treated by many physicians, but in all cases without benefit. Then a professor advised an operation, as he assumed that all my sufferings were due to appendicitis. After an extensive operation the pain disappeared, and I was hopeful that in time I would regain my normal strength and ability to work; but ten months later the old pain returned with great severity, and with it all the other symptoms, at first only occasionally but later regularly every second or third week, despite the conscientious efforts of the physicians.

I had submitted to what I believed to be an unalterable fate, when through divine Love I was led to the fountain of Truth. I was freed of a great weight when I began to understand Mrs. Eddy's explanation of the Bible. I also realized that sleeplessness, nervousness, and the convulsive cough had vanished, and I at once perceived that Christian Science offered the means for my complete recovery. I immediately started to study the subject zealously, but the pain in the abdomen seemed to increase, and in the autumn of 1913 became so intense that I could hardly move. A physician was called, despite my earnest protests, and he declared that an operation must be performed at once, as he suspected an abscess in the region of the appendix. A delay of one or two days and the operation might be too late, he said; but I emphatically refused to be operated upon.

Material treatment was out of the question as far as I was concerned, and when the physician left I hastened to call a Christian Science practitioner, who came and promised to treat me. Then there came over me a feeling that I was tired of struggle, and all I did was to pray: "Lord, I know that help is with Thee. I am waiting on Thee." This was followed by an ineffable sense of relief, and I realized that till that day I had been trying to bring about my healing through an effort of the will, instead of relying implicitly on the activity of ever present Love. Fever and pain disappeared, and I was able to get up the following day. As no word had been sent to the physician, he came of his own accord on the third day, and appeared to be much surprised at seeing me well and out of bed. He again advised an operation, lest a catastrophe should take place; but I knew where help could be found and had lost the fear of evil.

Since that time I have enjoyed normal health, and a sense of deep contentment which I would not give up for all the riches of the world. Praise and glory be to the Most High, the creator of all good, whose works are so wondrous, who filleth our hearts with comfort and relieveth all our distress. Glory be to God!—FRAU R. HÜRZELER, Bern, Switzerland.

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For fifteen years I suffered from severe bilious headaches, which occurred frequently and would upset me for a week each time. I also had worn glasses for seven years. Six years ago the crisis came when my eyes grew rapidly worse. The eyeballs were swollen and the pain was intense. Then a friend advised Christian Science treatment, and I gladly consented to try it. In less than two weeks both these ills vanished, and with the healing came a great spiritual uplift.

Since that time many physical and mental conflicts have been wiped away by Truth. During the summer of 1909, while in Kansas City, Mo., to mortal sense I was overcome by the heat, which was intense, and was totally deaf for a few days. I called on a Christian Science practitioner, and after one treatment the hearing returned. Besides this, a sister was healed of typhoid fever in three days during that summer. In the past five years my mother, father, brother, and two sisters have come to know that God's kingdom is here and now, and we have had many proofs of the power of divine Love.

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I am deeply thankful to God, and grateful to Mrs. Eddy for showing us the path to freedom from material laws and to true happiness. I am also grateful for many cases of healing which have come to me, and know that if we do God's will our reward is a clearer insight into the depths of His love.

CHARLOTTE M. GARY, Erving, Mass.

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Before coming into Christian Science I was unhappy, discontented, subject to the "blues," worried about lack of money and work, and was continually taking medicine. I did not have any religion or believe in the Bible as it is taught. My thought was reaching out, however, and I sought to know something of Christian Science by asking questions. One evening a friend came home from a visit where she had learned of this teaching, and she told me to read the four gospels. The next morning I did so, and my thought changed completely. I saw man as spiritual, and knew that Christian Science is the Christ-healing. Further, a "still small voice" told me I should not take medicine; but as I had taken it for seventeen years I knew of no way to get along without it except by having Christian Science treatment. I did so and was healed at once. This proved to me the truth of this teaching. I have been attending church for almost three years and now have a new outlook on life.

I have been healed of a tendency to take cold continually, of nervousness, and many other discords. I am grateful for the understanding of God which I have gained through the study of Christian Science, the knowledge that no matter what the material conditions seem, there is a sure solution to every problem. Each day I am learning more, and I find the daily study of the Bible Lessons a great help. I am grateful that the true idea of life has been given to humanity through the Bible, and that it has been made plain to us by Mrs. Eddy.

NELLE MARTZ SHARPLES, Chicago, Ill.

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Christian Science has revealed to me a God of love, unchanging good, and enabled me to know man as God's own child. There has been brought to my consciousness the peace which the Master spoke of, that the world can neither give nor take away.

I am thankful for the knowledge of God as Love, which came to me through the study of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I would like to tell of an experience I had about twelve years ago. I had just finished reading the Lesson-Sermon when the postman brought the *Sentinel*. In looking over its pages my eyes rested on a little verse which was just what I wanted, and I read it many times. Later in the day I was running a sewing-machine, and in some way the needle passed through the end of my finger. For a few moments all was confusion. Then came the words from the *Sentinel*, and in a little while confusion and pain were overcome. This gave me a new sense of the meaning of the Master's words, "Lay up for yourselves treasures in heaven, . . . for where your treasure is, there will your heart be also."—HANNAH M. HAGMAN, Fort Worth, Texas.

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Christian Science has taught me how to read the Bible understandingly, has kept me free from drugs for over seven years, has healed me of a physical ailment from which I had suffered all my life. It has restored to me things believed to have been lost by the thought that nothing can be lost where God's light shines, and His light shines everywhere. It has helped me to overcome much resentment, self-pity, and self-love. Next to the Bible, Science and Health is the greatest book I have ever read, and were it not for this wonderful work the Bible would still be a closed book to me.

I have had many proofs of God's power to help in times of need. One evening I was taken quite ill with fever, a throat affection, and such severe pain in the head that I could not move the muscles of my mouth to speak. My mother telephoned a practitioner for treatment, and I slept well all night. In the morning, however, I was no better, so my mother again telephoned the practitioner, who said for me to rise and come to his office. He was told that it would be impossible, but he said to tell me if I was looking for trouble I could stay in bed and be as miserable as I wanted to be, but if I was looking to God for good to unfold I could rise and come to his office. When my mother brought the message to my bedside I could not speak, and I thought I could not get up. Then I looked away from myself to God for good to unfold, and almost immediately I rose, dressed, and went to the practitioner's office, feeling perfectly well. Of course there was no virtue in going to the office, but it was necessary to break the thought that I could not rise, even with God's help. Jesus made strong demands on all who came to him for healing, and every effort to prove our dominion is rewarded.

I can never fully express my thankfulness for all I have learned and am still learning by the study of the Christian Science Bible Lessons and all the works of Mrs. Eddy.

GRACE COLE, New York, N. Y.

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[Translated from the German]

I am indeed grateful for the opportunity to tell of the great blessings which have come to me through Christian Science. In 1910 I suffered severely from stomach trouble and pain in the back, these symptoms being supposedly connected with a kidney affection. I was also afflicted with rheumatism, and none of the medical means which were resorted to brought the health I was longing for. It was then that my sister-in-law brought me the first tidings of Christian Science. I immediately applied to a practitioner for help and read the Bible and the *Herold* assiduously; nevertheless for months my progress seemed very slow, as I experienced difficulty in gaining the right comprehension of Christian Science.

I went through many an hour of doubt and struggle until the understanding of our heavenly Father, ever present Love, dawned upon me and I saw that absolute faith in the omnipotence of divine good, and a life in accordance with it, alone would set me free. Then, after months of wavering, I began to experience in a very definite way the wonderful blessings which come from a whole-hearted, deep trust in God. I became able to work as never before, and was not in the least incapacitated when lifting or carrying heavy objects, as had formerly been the case, despite the truss used as a support. Of course I discarded this when the right recognition of this blessed Science came, and now my whole trust is set upon God. Treatment was necessary a short while longer, when I realized my complete healing. Now I am perfectly well.

To Christian Science I owe health and a new, right sense of life; and even more, the recognition of the Father's all-inclusive, infinite love, the knowledge that He forever cares for His own, and that all blessings are present, if through following the right course in thought and deed we become fit to be partakers thereof. My deepest desire is that many people may through Christian Science be led to true self-knowledge and the right understanding of God. I am so thankful that there was found one fit to impart to the world again the saving truth contained in the Master's teachings, and above all I am grateful for having found God and learned to pray to Him aright.

FRIEDERIKE SUHL, Stendal, Germany.

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For three years before hearing of Christian Science I was laid up with a tubercular knee. I had to lie in one position and could not move; indeed, I had lost all power in the right leg. The bed was boarded to keep it steady, as the slightest vibration gave me intense pain. On the few occasions when it was necessary for me to be moved, I had to be lifted with great care and was always worse afterward. I had a great deal of pain and often lay awake night after night. Many doctors and various treatments were tried, but none of them gave me permanent relief. Just before we heard of Christian Science my husband called at a famous hospital in London to ask the doctors if they could suggest anything further that could be done for me; but they said all they could do was to alleviate the pain in some degree, as there was no cure.

Altogether we were hopeless, for it seemed as if I would just have to lie there the rest of my days. Then some one sent me a *Christian Science Sentinel*. I read it and was made hopeful at once. My husband made some inquiries of a lady who was a Christian Scientist, and was told there was no need for me to suffer, as it was not God's will that I should do so. She also lent me her copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I read it for a fortnight. Then we purchased a copy for our own, as I felt I had found what I had been wanting all my life. This lady also came several times to see me and encouraged me to try not to be afraid to trust God, for I was full of fear. This was in November, 1912.

The following February I asked for help from a Christian Science practitioner and gave up all my many material remedies. This help was given me with unfailing love and patience, and very soon I could walk a step or two in my room, and also sit on the sofa a little while each day. In May I began to go out daily in an invalid chair, and I shall never forget how delighted I was to be outdoors once more. I was then able to be up all day and go about the house more naturally. By the end of July I had quite given up the chair, was able to walk like other people, and was free from pain. Since then I have been able to walk about wherever I wanted to go. My husband and I often take long walks of five miles or so, and I can honestly say I am no more tired than he is. I can run up and down stairs, and altogether feel freer than I have felt for years, as I had a weakness in the knee for some years before I was absolutely laid up with it. The knee also became stiff while I was ill, but this too has been overcome, and I can bend it quite naturally.

For all this I feel I can never sufficiently express my gratitude, but I am far more grateful for the spiritual uplift, for the great change in thinking of which the physical healing is only the outward sign. I am thankful for the overcoming of fear, and for the weeding out to a certain extent of many faults, also for the understanding of God which one gains in Christian Science. My earnest desire is to gain more of this understanding.

Alice M. Kelly, Newcastle-upon-Tyne, England.

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I wish to offer a brief testimony of gratitude for what Christian Science means to me. I was getting along only fairly well in life, but had found engineering work interesting and was ambitious to achieve success. While physicians had not told me that I was seriously ill, I did not feel satisfied with my physical condition, and because of this there was a constant fear that I could never be very successful. How to become robust I was at a loss to determine, so conflicting seemed the various theories. I was ever on the lookout for a satisfactory philosophy of life, and was not content to go blindly on from day to day with the prospect of worldly success but with an unsatisfactory standard of righteousness to govern my actions in attaining it.

At a time when the outlook seemed darker than usual, Christian Science was offered as a possible solution of my difficulties. With more doubt than confidence, but with a willingness to consider Christian Science from its own point of view, I visited a practitioner. An hour's talk convinced me that it was worthy of investigation, for a new light was thrown on this human life-problem and I caught a glimpse of the stone which the builders had rejected. From that day to this, over seven years, I have been a constant student of "Science and Health with Key to the Scriptures," the text-book of Christian Science, and the other writings of its author, Mrs. Eddy. The methods therein explained for applying Truth in this human experience have also been constantly used, and they have never failed.

Our children do not know what it means to depend upon medicine in time of physical ills. When to the human sense of things one of them was afflicted with a malady which in addition to causing much suffering was diagnosed by physicians as probably incurable, patient application of Christian Science alone removed all trace of the complaint. We have indeed found access to the great Physician, "who healeth all thy diseases."

Perhaps one of the most helpful things I could speak of is my recent experience in accepting the position which I now hold. During the first few days many of those familiar with the conditions told me that I was undertaking a most difficult task, that many before me had tried and failed, and that they sympathized with me. My study and practice of Christian Science had, however, so fortified me against such arguments that I was not affected by them. I knew that "with God all things are possible," and as the difficulties have presented themselves, each in its turn has been overcome. I have been here nearly three months and I read in the faces of my friends that they marvel at it, and wonder how I do it.

I am happy to be of service to others who are reaching out for more life and freedom through this Christ-teaching, and I can say that every day the way grows brighter "unto the perfect day." I am indeed grateful for the privilege of sharing in carrying forward the work inaugurated by our Leader.

Charles K. Miller, Coyote, Cal.

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I came to Christian Science for physical healing for my mother and myself. After all material means had failed, we were advised by a friend to try Christian Science, and we decided to do so. My mother was in a very critical condition. She had been under medical treatment for months, and the physician then in charge told a member of the family that she would soon pass on. We felt sure that she was suffering from a malignant growth in the stomach, as she had nursed two members of the family through the same disease and was familiar with all the symptoms.

When we called for a Christian Science practitioner, my mother was indeed almost within "the valley of the shadow of death," but in a remarkably short time after dropping all drugs and relying entirely on God, divine Principle, she was completely healed. The growth dissolved and all pain passed away, and she has never had a return of it since.

With this healing there came to me a spiritual uplift, a wonderful unfoldment of Truth and Love. I began earnestly to study the Bible, together with our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, to find out how this healing was brought about, and gradually, with the aid of a loving practitioner, my own inharmonious conditions began to vanish one by one, though many of them had

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been chronic. Glasses were laid aside after wearing them for seven years, and my eyesight is now perfect. Likewise stomach disorder and chronic bowel trouble have disappeared before the word of Truth.

Words are indeed inadequate to express our deep and heartfelt gratitude for all that Christian Science has done for us. It has given us a better understanding of our Father-Mother God, who is ever present and ever ready to help us in our need. We are also grateful to our beloved Leader for the revelation of this new-old truth that is so uplifting to mankind, and more than all, thankful to God, the giver of every good and perfect gift, for this truth.

EVALYN H. MARCOTTE, New Orleans, La.

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For three years I was an invalid, and for fifteen months helpless. I had many doctors and tried all material remedies we heard of, but no permanent help was received. The doctors advised an operation, although they could not say it would help; but at last, when I was in despair, Christian Science healed me. A friend told us of this saving truth,—that God is All-in-all, there is none beside Him,—and I was truly ready to accept it. That was twenty years ago.

I send this testimony with a heart full of love and thankfulness to God, and gratitude to our Leader, Mrs. Eddy, hoping it may help some poor sufferer out of darkness into light.

CELISTA C. DODDS, West Boone, Iowa.

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Christian Science has done a great deal for me. Two years ago, when my arm was swollen so I could hardly move my hand, and badly inflamed, the teacher at school said the condition was due to blood-poison, and if Christian Science could do anything for me she would think there was something in it. My mother had many times done good work in Science for me, but this did not yield to her treatment. When we called a practitioner for help, there was immediate improvement, and the next morning I could raise the hand above my head, the swelling was all gone, and I was healed. I had only just recovered when I was attacked by appendicitis. The suffering was intense, and I was to mortal sense in a bad condition. Again we called the practitioner, and I was entirely healed after several treatments.

One year later I was thrown from my horse in such a way that he stepped on my face, cutting it badly. I was also internally injured. By holding to the truth I was able to reach our business place and my father then helped me home. My mother came quickly to the rescue and was so clear and fearless that I was sustained and strengthened. Then I went over the Lesson-Sermon with my parents. Later we called for help from a practitioner, and I was soon perfectly healed. I am thankful to God for the truth as revealed in Science and Health; it has always met my need, and has protected and saved me in times of danger.

It has been wonderful what God has revealed to us in our home at all times of sickness and trouble, and they have been many. I cannot close without thanking God, and expressing my gratitude to Mrs. Eddy.

G. W. KREASAN, Preston, Ontario, Canada.

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More's felt than is perceived,
And more's perceived than can be interpreted,
And Love strikes higher with his lambent flame
Than Art can pile the faggots.

ELIZABETH BARRETT BROWNING.

From Our Exchanges

[The Christian Commonwealth]

Although the greatest determinant of modern faith, influencing every clause of the creed, is our changed idea of God, yet it is with regard to the historic figure of Jesus that we are most conscious of the working of the new knowledge. The whole force of modern historical study, with its rediscovery of ancient texts, its abstraction of sources and editors, and its analysis of evidence, has been turned upon the half human and half divine figure which the church has taught us to find in the New Testament.

What has been the result? First, there has been a great increase in the study if not the imitation of Jesus' life, regarded as that of the greatest of the saints. Secondly, experience has generally found something unexplained and inimitable in Jesus' character. But thirdly, there is a growing disposition to think that while this experience justifies a different attitude toward Jesus from that which we adopt toward other saints, it need not involve acceptance of the Catholic Christology, but points rather toward a recasting of this in a modern form.

The Christology of the creeds is the statement of a problem, not the solution of it. It requires us to recognize just two elements in the faith,—the historical nature of Jesus, from whom our religion springs, and his transcendence as an object of loyalty and worship. But it does not tell us how the two sides of this antithesis can be held together. It is better to think even of the Athanasian creed as a guide to definition than as itself defining the faith. We cannot bring the two images of Christ into focus so long as we go on using the old instruments.

Meanwhile, the new knowledge hardens the outline of each image and makes the discrepancy between them more evident. We realize, through our study of contemporary Judaism, especially its apocalyptic outlook, that there were features in the historical Christ which had to be transmuted before he could become the object of the church's worship. We learn from comparative religion how loose may be the relationship between historical facts and their corresponding religious faith, and we can apply its principles to the early developments of Christianity. Thus it becomes more difficult every day to be content with the bare and unexplained equation of the historical and the transcendent Christ, the human and the divine, which is presented to us in the creeds and in the traditional interpretation of the gospels.

[John Whitehead in *New-Church Messenger*]

The coming of the Lord that is needed is a coming in the light of truth. The clouds that trouble us are the clouds in the mind. The clouds of Scripture are mental clouds arising from the non-understanding of the letter of Scripture. It is these clouds of the letter, the numerous contradictory explanations and interpretations, which befog the minds of many. The truth is needed in definite and clear forms, as glory in the cloud, revealing our Lord as the God of heaven and earth.

[Zion's Herald]

When Jesus is "in the house" it is hard to keep the multitude away. It was so in Capernaum, it was so in Jerusalem, and it is so today. The eager people followed him into the wilderness; they pressed against him at the shore of Galilee, and they shouted hosannas at the triumphal entry. And when he went into a solitary place to pray, the disciples followed him and said, "All men seek for thee." Jesus was the

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center of a surging, swaying, soul-hungry crowd that sought the Master even when he would speak with the Father.

It is the same today; the multitude has not changed. If it is known that Jesus is there, the people will come and fill the house. Every selfless great man who has preached the truth has found the multitude thronging him. If there is that in the man's life and message which makes it known that Jesus is there, the people will come to hear him.

[*Western Christian Advocate*]

Every Christian is familiar with the Scriptural exhortation to "grow in grace, and in the knowledge of our Lord." But it is usually thought that this refers exclusively to that vital knowledge which we include in "experience." It is taken for granted that it applies only to the inner life of the soul and the consciousness of the operation of the Spirit within. But why may it not also take in our mental conceptions and convictions about profoundest religious truths? Why should there not be a constant intellectual growth—a deepening and widening of our thoughts upon holy things? Why should we not seek to serve the Lord with all the understanding as well as with all the heart? Why should we not expect that the God of our Lord Jesus Christ, the Father of glory, should give us a spirit of wisdom and revelation in the knowledge of Him? Why should we not seek to apprehend, intellectually as well as spiritually, with all saints, what is the breadth and length and height and depth of the love of Christ, which after all passeth all our completest knowledge? Why should we not look for a constant transformation by the renewing of our minds?

[*The Christian Work*]

It is a great pity if we are forgetting how to worship; for it is worship which more than all things else, unless it be a great love, which is worship, lifts us out of littleness. A people which does not bow down in reverence before something more exalted than itself misses that lifting up which makes it great. We grow into the image of that upon which our minds are set. When our minds are set on things, we grow up to things only. When we know no one higher than our fellow man, our development stops at the point he has reached. When we constantly or even statedly put our mind on the great, high God, we begin to measure up to His likeness. We become godlike through thought on God and communion with Him. We grow holy in His holy presence. The divinity within us is called forth by our laying hold of the divinity in God. It would be a great pity if worship ceased; for a worshiping people has greatness of character, holiness of soul, a touch of God upon it, a bit of the eternal in its being, that a people which never prostrates itself in awe before the King of kings, the eternal Father, can never have.

[Charles F. Dole in *The Christian Register*]

When we say that the purpose of a church is to make the good spirit prevail, this does not mean any special emphasis on talking. We may do too much talking. What the world mostly needs is to discover that religion is like a new kind of power,—that it makes people better, stronger, wiser, happier, more effectual, more vital; that the members of a church gladly do what they promise; that they understand the beatitudes; that they can use the golden rule in their business; that they carry brave and trustful hearts. Men do not so much doubt whether God exists as they doubt whether it is possible or worth while to live as children of God. Their doubts would mostly cease if they found about them everywhere people who were enjoying a richer life on account of their religion.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

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

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1,103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health.

Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

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

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

✧

From the Editor

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

✧

From the Publishing Society

A new pamphlet entitled "Man's Unity with God" has been printed in the German language. This pamphlet contains seven articles from the Christian Science periodicals, which have been translated into German. The pamphlet is now on sale at the prices of our regular pamphlets, as shown on the opposite page.

"Christian Science: The Religion of Divine Law," a lecture by Jacob S. Shield, C.S.B., has been published in pamphlet form, and is now on sale at prices for our regular pamphlets, as shown on the opposite page.

A new pamphlet, "What went ye out for to see?" is now on sale. This pamphlet contains the four following articles from the Christian Science periodicals: "Principle Not Person"; "Jesus of Nazareth"; "Jesus the Christ"; and "Jesus and the Christ."

✧

From the Clerk of The Mother Church

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

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

✧

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

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

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The Christian Science Journal

Published Monthly

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

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

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The Christian Science Quarterly

Published January, April, July, and October

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

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The Christian Science Monitor

Published Every Day, Except Sunday

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Der Herold der Christian Science

Published Monthly

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

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JAN 1

CHRISTIAN SCIENCE SENTINEL

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

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Boston, January 15, 1916

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(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

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

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Items of Interest

Bids have been accepted by the department of agriculture for two large bodies of national forest timber estimated to contain 188,100,000 board feet. One is in California and the other in Utah. With one exception these are by far the most important sales made this fiscal year, which is expected by forestry officials to run considerably above last year in receipts from timber sales. The California sale is on the Plumas National Forest, in the Sierra Mountains. The most valuable timber is sugar pine, for which $3.25 per thousand was bid, with an estimated total of nearly 26,000,000 board feet on the tract. For yellow pine, of which the amount is put at over 37,000,000 feet, $2.60 was bid. Douglas fir, white fir, and incense cedar brought an average of about 70 cents a thousand for a total of over 43,000,000 feet. The purchaser will be allowed an operating period of fifteen years, besides a year at the beginning for the construction of necessary improvements; but the prices to be paid are subject to readjustment every five years.

The Utah timber is in the Wasatch National Forest, and will be cut chiefly for railroad ties. It comprises, according to the Government estimate, 82,100,000 board feet of green and dead lodgepole pine, Engelmann spruce, and Alpine fir. The total cut from all the national forests last year was 689,000,000 board feet. The timber receipts during the last fiscal year were in excess of $1,175,000.

After having been interrupted for some time, owing to the war, efforts are again being made to render the Werra River, Germany, navigable, a task that has been undertaken in connection with a scheme for constructing a waterway to the Danube from Nürnberg to Munich capable of being used by vessels of 1,000 tons.

A conference recently called by those interested in the work being carried out on the Werra was widely attended by representatives of the various states, towns, and chambers of commerce concerned, as well as by those of the Bavarian Canal League and of industrial and economic groups. The meeting agreed to take steps toward arranging for the construction of a grand waterway from Bremen to Donauwörth, with tributaries to Augsburg and Munich, and to initiate proceedings in spite of the war. It was also decided to incorporate the scheme worked out by Herr Meyer of Hameln for connecting the North Sea with the Danube in the program of the Bavarian Canal League, and to cooperate with the league for the furtherance of the scheme.

The caste system of India is being steadily undermined by the influence of English education, by contact with western ideas, and by the personal influence of the increasing numbers of Indians who cross the seas. Apart from these silent factors there are several organized bodies, such as the Aryan Brotherhood of Bombay, whose avowed aim and object is to put an end to the disabilities and restrictions of the caste system. Under the auspices of the Aryan Brotherhood, or some kindred association, conferences and movements are projected from time to time, the purpose of which is to draw the fire of the forces of reaction, and to bring prominently to the public notice the numerous evils attendant upon the caste system and the benefits which accrue from its abrogation.

Some years ago, according to a writer in *The Scientific American*, it was discovered on the coast of the island of Schouwen, in Zealand, that although the dikes remained intact, the waters oozed up in the dike-protected polders; the sea was undermining the land, and this undermining process began far out from the coast under the waters. The water ate into the land until the dikes, having lost their foundation, toppled over.

The engineer of the department of waterways for Schouwen, devised a means of defense against these inroads. He caused the seabottom itself, where it sloped away seaward from the foot of the dike, to be strengthened by laying over it a flooring of concrete. Such a flooring is in reality a sort of "mat" composed of blocks of concrete, each one meter square. Every such "mat" weighs 220 tons.

A national park service which would gather under one directing head the recreational, scenic, and historical reservations of the country now under diffused control, and which would assure their proper maintenance and development, is provided for in a bill just introduced into Congress. The director, under the direction of the secretary of the interior, would have supervision, management, and control of the several national parks and national monuments now existing and that may hereafter be created. The bill provides for the integrity of the national areas under any encroachments for commercial purposes.

Off the coast of Georgia is a low-lying swampy island called Blackbeard's Island, which has long been a paradise for migratory birds. The state of Georgia plans to cooperate with the Federal Government in setting aside this place as a bird preserve. For generations hunters have played havoc with the bird life of the South, and several feathered species are in imminent danger of extinction. Marsh Island, off the gulf coast of Louisiana, was the first important tract to be set aside as a bird preserve.

The approach of Indiana's statehood centennial has given impulse to a movement to set aside certain districts as common parks, for the enjoyment of the people. Enos Mills, who is credited with having successfully promoted the Rocky Mountain National Park, urges that Indiana set aside at least three spots. The first he places in Brown County, a picturesque wooded region not far from the capital. The second is known as Turkey Run, in Parke County, and the third embraces a typical section of sand-dune country on the southern shore of Lake Michigan.

In November the people of Oregon declared for state-wide prohibition by a majority of over eighteen thousand. Certain interests began to contest the election, and a test case was filed on Nov. 30. They were defeated in the county courts and in the superior court, and an appeal was taken to the supreme court of the state. The objections were mostly technical, and were all over-ruled by the supreme court, which sustained the law at every point. As a result of elections, prohibition went into effect Jan. 1, in Oregon, Washington, and Idaho.

The International Silver Company and the silver working concern of Manning Bowman & Co., both of Meriden, Conn., made effective on Jan. 1 a new wage schedule, under which employees receive more for a fifty-five hour week than they have been getting for a sixty hour week. Notices of wage increases affecting 75,000 employees have been posted in cotton mills in various cities in northern New England. Wages of 200,000 employees in various trades in New York City were increased Jan. 1.

The coal fields of Chile cover an area of 3,130 square kilometers. About half of this area is workable. The coal seams run between two and five meters in thickness, and this works out a yield of 3,600,000 tons to the square kilometer. The development of the coal industry began about 1843. The coal production in 1909 was 887,594 tons. Men employed in the fourteen mines working were 7,175. The nominal capital invested in the industry amounted to $32,970,000.

More than 75 per cent of the developed water-power of the United States is owned or controlled by public service corporations, and eighteen of these corporations control one half of the total. In addition, 120 public service corporations claim to own or control 8,600,000 horse-power of undeveloped water-power. No really new Federal legislation concerning water-power development has been passed for twenty years.

During practice in trench digging by French troops at Palaeopolis, on the site of the ancient Hephestia, in the northern part of the island of Lemnos, a Greek statue of Eros was unearthed. Further excavation by the troops seemed to prove that the ancient city was destroyed by an earthquake instead of being sacked by the Turks.

A movement launched by the various commercial organizations of Arizona to secure the annexation, virtually by purchase, of sufficient land from Mexico to extend the boundary of Arizona and California to the Gulf of California, has been furthered by Governor Hunt, who has written to Governor Johnson of California asking cooperation.

Dr. Romula S. Naon, Argentine ambassador to the United States, is authorized by his government, it is declared, to begin negotiations with Chile for the preliminary basis of a quadruple arrangement between the United States and the A. B. C. powers for the protection of neutral states.

Larger intellectual relations of Spain with the world is indicated by the recent election of two Harvard University professors to the Real Academia de Buenas Letras de Barcelona.

The government of Chile has authorized the director of public works to spend 143,000 pesos gold in prosecuting the work on the railway from Iquique to Pintados.

The registration of students at Harvard College and graduate schools this year is 4,716.

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Christian Science Sentinel

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

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Danger of Making Excuses

ALFRED FARLOW

ONE of the most prolific causes of mistakes is the habit of excusing one's self on the ground of having been influenced by some other person. It is a habit which dates back to the beginning of the world's history and plays a prominent part in the Adam-allegory.

It is entirely proper that one should note his proneness to foreign influences as a warning and as a means to remind him of needed caution or defense against such supposed influences, but to excuse one's self on the basis of having been unduly influenced is simply to admit that one has not the moral stability to withstand such influence and constitutes an admission of weakness. It is quite as unbecoming Christian manhood, and quite as harmful, to blunder by invitation as to err from one's own initiative. We are not on the safe side until we are strong enough to resist undue outside influences as well as our own weaknesses. St. Paul refers to the pressure of principalities, powers, things present, things to come, and so on, which beset the Christian in his warfare; but in another connection he says, "None of these things move me."

One of the essential duties is to withstand the intruder and meddler. Christian Science teaches us that "man is properly self-governed only when he is guided rightly and governed by his Maker" (Science and Health, p. 106). Every foe of righteousness within and without must be silenced, and we must be governed alone by divine Principle in order to gain our crown. An excuse is a form of self-justification. It amounts to an argument that the wrong concerned is within the bounds of propriety because other things and persons besides one's self have contributed to the act. If, however, we have the law of right doing written in our hearts, we shall be alert to its demands whenever a suggestion of error presents itself and whatever its source. Paul says that in the cases of those who are striving to obey the law of God their consciences also bear witness, "their thoughts the mean while accusing or else excusing one another."

The blunderer is none the less in error because his act was suggested to him. The trickster who persuades us to buy a block of worthless or doubtful stock places himself in the criminal class, but this does not atone for the fact that we have willingly been duped, nor does it in any degree lessen the sure, just penalty. We must learn to be wise enough to take care of ourselves in the presence of all sorts of evil persuasions, whether audible or mental. We must be shrewd enough in truth and righteousness not to become a prey to those who go about to devour us; and the wisdom and moral strength necessary to this end will be reached more rapidly when we cease to make excuses, when we cease to condone our mistakes on any ground whatever, and stick to the text that divine Mind is the only real power and influence.

One often excuses himself in errors of omission on the ground that he "forgot it," but every one knows that before one can forget a thing he must first have remembered it, and the time to do a thing is before one forgets it. It is not practical to do things which are forgotten, and the declaration "I have forgotten it" is simply a confession that one did not take steps to insure the doing of the duty when he did remember it. Most things are remembered at least once, and one opportunity is sufficient; for this reason we cannot justly complain if any given opportunity comes but once in a lifetime. It is well to meet obligations as they are presented. Procrastination is forever robbing us of opportunities, and it is our business promptly to put an end to its rule.

Forgiveness

SOPHIE R. WEINERT

THE successful effort to overcome anger or resentment for wrongs experienced, though an important and necessary step toward the solution of a problem, is not all there is to forgiveness. On page 497 of Science and Health Mrs. Eddy sounds the key-note of the whole matter when she says, "We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal." The terms of this forgiveness, so plainly stated in the Lord's Prayer, "Forgive us our debts, as we forgive our debtors," leave no loophole for misunderstanding or mistaking the way. We can forgive our debtors only as God forgives, that is, by "the destruction of sin." Science is very definite in its statement that "evil is nothing, no thing, mind, nor power;" that it "has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense" (Science and Health, pp. 330, 71). Then where can sin be destroyed save in a supposititious mortal consciousness, in the believer's belief of sin?

We are all familiar with the expression, "I can forgive but cannot forget." Could we picture God as forgiving our sins and yet holding in thought the remembrance of them? On this point the Word saith, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Can we in any sense claim to have forgiven a debt that has not been canceled? Is it not this very forgetting of evil because we remember the allness of good, which constitutes forgiveness?

A recent experience brought this lesson home quite forcibly to the writer. Suffering one day from a peculiar sense of fatigue and depression for which she could not account, a search in memory for its incipience brought to remembrance a conversation from which a deep sense of injury had arisen. As the probe sunk deeper in the process of analysis, of a sudden the error lay uncovered, and she was enabled to see clearly that the cause of her suffering was not the act of another, as she had imagined, but her own magnified impression of it. Who was the real sinner? Had she not believed in the reality of error, trusted sense-testimony, and identified evil with a brother man? As the light of Truth illumined this occurrence, all sense of fatigue and depression vanished and the incident was put out of mind. The following day, when business relations again brought the person to her, she was surprised and delighted by the cordial greeting of her

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fellow worker, and it was thus proved to her that "God's forgiveness of sin" had been made manifest "in the destruction of sin."

It is clear that if we do not feel hurt we are not hurt, and furthermore, when malice finds that its shots are fired in vain it soon gets tired of aiming at a mark it cannot hit. Some of us, however, may have been in the habit of thinking ourselves very superior when in spite of an injury we can greet a supposed enemy without resentment, even doing him a good turn as occasion offers; and yet in the next moment, perhaps, we meet a friend and relate to him the entire circumstance, mentally patting ourselves on the back for our generosity and forbearance. The truth of the matter is, as Mrs. Eddy has pointed out, that we have never anything real to forgive, and only a material sense of existence to reform, that false sense which thinks it can be injured.

Why does anything ever hurt us? Is it not because the love of self, of the mortal selfhood, is too prominent in our affection, engrossing it to the exclusion of God, good? If we loved good supremely, we could not see anything but good, for God, good, and His creations are everywhere. The disposition to resent injury is not far removed from the disposition to inflict injury. Both have their roots in self-love, and occasion alone determines which of the two will be manifest in us. Paul rightly discerned the nature of self-love when he classed it among the list of errors which war against spirituality and is "the law of sin and death."

In its truest sense, forgiveness is dependent upon that broad charity which covers a multitude of sins. As Paul has said: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." It is charity that solves the whole problem of forgiveness; charity which can be attained only by complete self-abnegation, the denial of that false sense which would relate everything to a personal I.

It is only by looking away from material unrealities that we are enabled to raise our eyes to the heights, those spiritual realities which reveal the ceaseless activity of the one perfect and divine Mind. Here, in that steadfast abiding which is sure augury of spiritual attainment, we will find that loving desire to forgive which gives happy assurance of being forgiven.

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A Practical Beginning

AMY C. FARISS

As human footsteps which lead onward and upward to higher action and wider usefulness appear to follow along a somewhat similar path, a new church-member is likely to be confronted by the universal question, How may I serve our cause most wisely now that I am a living stone in the spiritual structure known as a Christian Science church? From the Church Manual and from previous study such a one has already learned something of what his mental attitude should be in regard to the activities of the movement; but the desire for a definite place in which from day to day one's usefulness may be outwardly expressed, presses insistently upon the thought. To be a Sunday school teacher, to be appointed on committee work, to be one of the library staff, or in the distribution work; in short, to be what is usually spoken of as an active member, holds an important place in the new member's vision. That the work is already in able hands does not quiet the desire for actual participation in it.

One may read in our Church Manual (Art. VIII, Sect. 15), "God . . . supplies within the wide channels of The Mother Church dutiful and sufficient occupation for all its members," and in the Bible Jesus' admonition, "Lift up your eyes, and look on the fields; for they are white already to harvest," but "the laborers are few." Again and again one may read and ponder these inspired words and still for the time being fail to see just how he can obey. At least this was the experience of one church-member. Being the only Christian Scientist in a locality which was rather remotely situated, she had few acquaintances within the church; and as she imperfectly realized even the mental help, which might have been more freely given, she seemed lost in her new, bright world, its joys were dimmed because no familiar hand or loving eye sought or noted the still figure faithfully in place Sunday after Sunday, Wednesday evening after Wednesday evening. Where is the Master's work? she cried. Where are the white fields, the needed laborers, the "dutiful and sufficient occupation"?

"Desire is prayer," our Leader tells us (Science and Health, p. 1). So in time a pair of surprised eyes opened to behold the field ready for harvest, the work laid out. As is always the case, since every advancing command waits patiently for us to awake and respond, there had never been a time, after the responsibility of church-membership had been assumed, when constant, needful, helping, and helpful action had not been provided. The difficulty in seeing it had been due partly to the fact that self had wished suddenly to arrive at some busy position which gave opportunity to mingle genially with other workers.

Now that a clearer view was obtained, an unending field was discovered in which laborer after laborer might enter and none usurp or hinder another's work. The whole vast state in which the awakened one resided swept out as an immense field, and even beyond its borders a thoughtful hand might reach. No remote habitation could hinder here; no directors' meeting need pass on one's fitness for the work; no notice was necessary to tell that the hour of action had arrived. The work once begun, it soon developed unthought of possibilities. And what was this work, what are the wonderful possibilities awaiting each earnest heart? What is this work within our church supplied by God? All who seek may find an answer, and one of these is the sending of *The Christian Science Monitor* to others.

With the solution of the problem came the method of procedure. It was discovered that by a little care the *Monitor* could be slipped from its wrapper, leaving the latter intact, and that nimble fingers could as readily slip the copy back in place when ready for its outward journey. The words "return address" were written before the original receiver's name, which was slipped up to give the right space for the new address. This method was found very expedient. Articles were marked as read, and in case there was more than one in the family, a postal card informed the members that they would find their special items marked by one cross, two crosses, three crosses, and so on, as signified on the card. A list of names was made from the most promising persons of the sender's acquaintance.

In the extreme suburban section of the city lived three dear little children and a faithful mother just budding into Science. What did the *Monitor* contain for them? Many times a verse suitable for each was chosen, and always an article of interest to a bright young boy,—what some other lad had accomplished, as, for instance, a description of the work of boy scouts. A touch of baby love was always discovered for the little tot of the household, a bird's timid note, the laughter of a child, or the whispering flutter of

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falling leaves. Stories of other small girls were found for the enlightenment of the third member of the group, and the pictures on the children's page were often called upon to visit this abode. For the mother the Science article on the Home Forum page was marked.

Far beyond the northern line of the state copies of the *Monitor* found their way. A brother was captain of a dredger. What might not our paper mean to men in isolated swamps shut off from their own world? Special articles were searched out and forwarded to those who might be interested in them. An article on the hope of the Jewish people was mailed to one of that race; choice poetry to one who would greatly appreciate it; and the article "The Great American Pie" was sent to one who might not otherwise have been induced to look between the pages of our paper.

Then came a day when these marked articles and the letters despatched to the border of Mexico did much to hold a dearly loved one to a better life. The work which had been taken up long before now became a hope for good beyond all other outward activity. The *Monitor* was eagerly and thoroughly searched. No item was passed that might serve to offset the influence of the disturbing surroundings in which the loved one must for the time remain. Articles on the mail service, in which he was engaged, were marked and sent; all references to the parcel post or governmental action in this line, however slight, were selected; also articles in relation to the Mexican situation; subjects along educational lines; the calm, sane editorials and political discourses that would tend to counteract the agitated spirit of the hour.

During this period, which covered several months, instead of seeing an idle *Monitor* silently pointing to neglected opportunities, the necessity for added numbers was felt. Sometimes error would argue that the work might prove unavailing. But as the special mission of the paper is to bless mankind, it was plain that God would take care of the other end of the work. The sender's business was wisely to speed the messenger on its way. The blessing could not go astray in the transit.

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Friendship

JOHN STEEN

Friendship, its joy and solace and inspiration, is universal in its appeal and beneficence. The understanding of Christian Science purifies and strengthens the relationship, and brings to light the eternal nature of all that it manifests of good and of truth. In order to approximate the perfect and unchanging—and this is the legitimate desire of true friendship—it must be based upon a mutual understanding of the truth of being; that is to say, to appreciate its joys to the full it is necessary first of all to know the truth about its real nature. Even on the human plane companionship is helpful and lasting only as it is founded on good, and when people become interested in Christian Science they become greater friends than ever. It is found that an unfailing remedy is now at hand for the elimination of all that is ignoble, sordid, and selfish, all that would mar the beauty and full expression of this relationship. What a joy for friends to know and begin to prove that the real man's identity is not material, not affected by sin or disease, but is spiritual and perfect now.

Christian Science destroys our belief in imperfection, and enables us to assert the good and deny and overcome all evil. The realization in thought of spiritual individuality gradually eliminates the sense of material personality. We have learned how to be "all of one mind" when we have come to understand that the real man is an idea of God, and that God's ideas are entirely obedient to and governed by the divine Mind of which they are the expression. Great is our joy when we begin to prove that it is impossible for the ideas of Him "with whom is no variableness, neither shadow of turning," to be at variance with one another. Then intercourse becomes sweeter and more unselfish and helpful.

On page 100 of her "Miscellaneous Writings" Mrs. Eddy says, "Science speaks when the senses are silent." Then she goes on, "Pure humanity, friendship, home, the interchange of love, bring to earth a foretaste of heaven." All true friendship is based on that which is good, and God being omnipotent good, it is only as we are good that we can be at-one with God and so at-one with each other. Again, God is Love, and the realization of this fact in Christian Science impels us to love our friends so truly that we will refuse to accept the false evidence that man is subject to material conditions, and declare ever for their spiritual identity.

We may thus see, too, how the beliefs of separation in time and space can be overcome through the understanding that God and His ideas are one and ever present. Fewer claims are made upon the personal presence and attention of our friends when it is learned that there is no separation in Mind between any of God's children. We know that there is no such thing as the rule of chance in God's kingdom, but that everything is done according to the requirements of perfect law, in harmony with unchanging divine Principle; therefore in reality everything is contributing to the welfare of ourselves and our friends, and this is proved to us in proportion as we acknowledge God to be our first and foremost friend. We have our friends' welfare only at heart. We have no fear or worry about them, because we know that wherever they are God is always blessing, sustaining, and upholding His children. In this knowing we can best show our love for our friends and help them.

That there is nothing far-fetched or impractical about this, Christian Scientists are abundantly proving in actual experience. Because friendship is a necessary, right, and good relationship, we must make ourselves worthy of it in every way, and we must look to God for our friends as for everything else. What a joy and consolation to know that we can never lose our friends, that true friendship can never pass away! Since it comes from and is a manifestation of God, good, it is indestructible and eternal. Our Master's estimate of friendship can be seen in his words to his disciples, "I have called you friends; for all things that I have heard of my Father I have made known unto you."

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Green Pastures and Still Waters

LAURA GERAHTY

During the long, anxious hours of a night of watching by the bedside of her child, a mother had much reason to be grateful for the healing and comfort derived from the twenty-third psalm as illuminated by Christian Science. It was then named "the cooling psalm," and it has ever remained such to the inmates of that home. On many an occasion during the last six years its benediction has been repeated in cases of need. Except the sips of cool water so frequently demanded when the little one was seemingly in a high fever, there was no other alterative employed than the constant repetition of this psalm; and it required little imagination or effort to lift thought from that mental picture of inharmony to the green pastures and the cool waters, while softly repeating to the little sufferer verse after verse of the psalmist's inspiring words.

In the magnificent strength of their simplicity and the uplifting appeal of their great humility lay the restoration,

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and a quiet not to be found in all the drugs on earth. Because of their familiarity the remedy was close at hand, and between the few moments of sleep snatched at grateful intervals by the side of the little sufferer, the darkness hindered not at all the constant repetition of the well-known words, "The Lord is my shepherd." Mrs. Eddy gives us the spiritual sense of these words when she says divine Love is our Shepherd (see Science and Health, p. 578). Why then are we distressed and anxious when the verity of the Shepherd's care is understood and acknowledged?

"He leadeth me,"—of what consequence is the mortal dream of temperature and even delirium when spiritual sense is serene and peaceful, dwelling in safety, composure, and content in His fold? What matter though mortal sense tells of burning heat, if the pastures are green? And though fear may beckon the watcher to wander off into forbidden and dangerous enclosures, the Shepherd is ever ready to restore the straying sheep and bring it back in safety to the fold. There are no dangers or surprises at the table which the good Shepherd has so lovingly prepared for His own, no lurking enemy to startle or injure them as they pass innocently along in quest of food; for His tender care has chosen the paths of peace and safety, while His rod removes all obstacles and His staff supports the weary.

And so the song continues to the very end, one constant reminder of the divine love and care; that the goodness and mercy of God are eternal, therefore no circumstance can remove or destroy them, but they shall follow us all the days of our life. Knowing this hourly, and heeding it oh so gladly, we can well afford to promise to dwell in the consciousness of good forever.

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"Out of the mouth of babes"

ELMA E. WILLIAMS

As a man was driving an automobile along a country road one day last summer, one wheel of the machine dropped into a rut. The effort to extricate the car caused it to veer across the road and collide with a boy who was coming from the opposite direction on his bicycle. The bicycle was smashed, and before the driver could stop the car, two wheels—a front and a rear one—had passed over the boy's body. The driver was badly frightened, and ere he could collect his wits sufficiently to find out what had happened to the boy, the lad was standing beside him and saying, "Don't be alarmed, sir, I'm not hurt a bit."

Following this car was another automobile in which was a veterinary surgeon, who had witnessed the accident. This man refused to accept the boy's statement that he was unharmed. From his standpoint it seemed impossible that a heavy car could pass over a child's body without doing it some harm. He kindly took the lad and his broken bicycle home. On arriving there he insisted that an examination should be made, and to satisfy him the mother examined the boy's body and found it absolutely unharmed.

Now this mother is a working Christian Scientist, and by this is meant that she uses her understanding of Christian Science in a practical, sensible way, and teaches her children to use theirs in the same manner. She does not do their Science work for them, but has them do it. If the problem seems tolerably hard for them, her attention is directed toward increasing the children's understanding of Truth rather than toward relieving them of demonstrating it. Her children are sent to a Christian Science Sunday school and are taught to study the Lesson-Sermon as regularly and as thoroughly as they study their lessons for school. Then if discords arise they are taught to use what they have gained from their study in solving the difficulty.

The incident related above occurred on a Saturday. The Lesson-Sermon to be read in the Christian Science churches the following day was on the subject, "Is the Universe, including Man, Evolved by Atomic Force?" There had been a great many references in this Lesson-Sermon to the effect that matter is unreal, and these children had been obliged to study hard in order to grasp the spiritual fact, for matter seemed pretty real to them. The mother had overheard them discussing the Lesson among themselves during the week, and she told the writer that she was confident it was the truth her son had gained from this study, operating in his consciousness, which saved him from injury. When questioned by his mother concerning his thought during the incident, he said: "Why, I just knew that God is our Life;" and then he added that he also realized the nothingness of matter.

While going through this experience the child not only had no fear, but he maintained great presence of mind, even after the front wheel had gone over his body. The father of the boy is not a Christian Scientist, and he was filled with fear on seeing his son brought home with a demolished bicycle. The fear, however, was turned to gratitude and amazement when he learned the facts. He could not quite understand it and wanted to talk about it. Here again the boy put into practice his understanding of the truth, for he said, "Now let's not talk any more about it."

This boy's demonstration of God as the Life of man, and of the protecting power of a right sense of substance, has been so helpful to the writer that she wishes to share it with others. We have in this demonstration a practical illustration of the work which the Christian Science Sunday schools are doing in training the children to become right thinkers; we have also a proof of what is gained by having children study the Lesson-Sermon for themselves, leaving the unfolding of Truth in the child-consciousness to God's own guidance. We have, moreover, a proof that parents make a serious mistake when they try to do the child's work for him. Finally, we have a rebuke for that state of consciousness which declares that Christian Science is difficult to understand or cannot be understood; which says the Lesson-Sermons are incomprehensible, and the like. Here was a boy, less than a dozen years old, who proved that he could gain enough understanding of Christian Science to find protection and freedom in a very trying experience, to say the least. Paul says, "The wisdom of this world is foolishness with God," and conversely it may be stated that the wisdom of God is foolishness with this world.

Proofs of God's ever-presence and power in the child life should make us all more awake to the import of the Master's words: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight."

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Rejoice Always

ALFRED H. HULSCHER

THE way to the place of daily occupation led over a small stream which was uninteresting in itself, while on either side were flat stretches of marsh-land. Motives of convenience and utility had combined to fill the low places with all the refuse of a city, making the scene far from pleasing to the eye. Hardly a place likely to be a source of inspiration, one would say; yet morning after morning it was noticed that on a certain low tree a song-sparrow poured out rapturous notes until it seemed as if the little throat would burst. It was always the same tree, always the same song, and there was always the same appearance of obliviousness to the surroundings.

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Involuntarily comparison was mentally made with a thought so often entertained and frequently expressed,—that pleasant material environment is essential to happiness or to the production of one's best work, and that the opposite condition can exert nothing but a depressing influence. A little reflection shows readily the futility of listening to any such arguments of mortal mind, and to refute their false claims recourse may be had to the teachings of the Bible and of Christian Science. The Master surely did not defer his demonstrations of healing until the surroundings might be more pleasing. Continually he sought to impress upon his followers the idea that "the kingdom of God is within you." Mortal mind declares the opposite, and the truth is sometimes not learned except by experiences which prove the utter inability of matter to contribute in any way to a true sense of happiness. All must sooner or later learn that happiness is from within, not from without, is neither enhanced nor diminished by material surroundings, and is available in proportion to the degree of recognition accorded in consciousness to the divine source of all good.

Mortal mind is ever disposed to urge recognition of its own baseless claims, and the necessity for constant watchfulness is nowhere more apparent than in the so-called "little things" that make up the round of daily existence. It is so easy to see discordant conditions as external to one's own consciousness, and seemingly so difficult to realize the simple truth that such conditions are not entitled to even the recognition given a mirage in the desert, which deceives the traveler with its phantom of distant lake or city. It is so easy to allow duties to become burdens instead of pleasures, and to look with longing eyes upon a distant environment which has been painted in glowing colors; so easy to persuade one's self that lack of opportunity of association with other Scientists is responsible for failure to advance in the understanding of Truth and to master one's problems. It may be any one of a dozen other subtle suggestions of mortal mind that, failing to make an inroad into one's thought from without, attempts to destroy the citadel from within and finds a start for the destructive fire in the ready kindling of discouragement.

An attitude precedent to the destruction of all disturbing thoughts is that of rejoicing. Nothing is more simple than this, nothing more easy, and nothing withal is richer in results, particularly when exercised habitually instead of occasionally. Even in the old thought there is not a person but can find some cause for rejoicing; how much more one who has received even a little instruction in Christian Science, and who should know that nothing but joy is ordained for all of God's children, and that in equal measure. Such a feeling finds natural expression in Christian song, and turns without hesitation to that rich storehouse of comfort. Every student of Science will recall times in his experience when nothing seemed to dispel the clouds of doubt and fear until some favorite hymn came to mind, and by its words of cheer and promise revealed the sunlight of Truth. Appreciation of the efforts of those who have labored faithfully in collecting and disseminating the manna of Christian Science literature, especially our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, also takes full note of our Hymnal, whose study inevitably brings one to hear "songs in the night." By so doing we can, like the bird, see the blue sky above instead of the muck and refuse below, and find that "the trivial round, the common task," instead of being disagreeable or distasteful, will offer, as the poet tells us,—

Room to deny ourselves, a road
To bring us daily nearer God.

Selected Articles

[Charles W. J. Tennant in *Finchley* (England) *Press*]

Your correspondent is not correct in his assumption that it is an argument of Christian Science to say that "since the creator is all good there is no sin, suffering, or sorrow in the world." Christian Science does not teach that sin and suffering do not seem real to the material senses; it teaches that "like produces like" throughout infinity, and that since the creator is Spirit, creation must be in reality spiritual, governed by spiritual law. The world, as seen by the carnal senses, is not spiritual. We are told very plainly in the Bible that God is "of purer eyes than to behold evil." Therefore the universe, from the view-point of the divine Mind, must be pure, perfect, and eternal. We are also told that the "carnal mind," that mind which relies for its evidence on the testimony of the physical senses, "is enmity against God." Its view-point must be the reverse of God's view-point.

St. Paul tells us to let that Mind be in us "which was also in Christ Jesus." Now, if this means anything at all, it means that we are to think as Jesus thought. It is quite clear from the works of our Master that he did not think from the carnal mind standpoint when he healed the sick, raised the dead, multiplied the loaves and fishes, or walked on the water. Christian Science teaches one how to obtain the Mind of Christ, and how to prove that one has it by "signs following."

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[Robert S. Ross in *Buffalo* (N. Y.) *Express*]

Every reader of the *Observer* knows people who have failed to get relief by *materia medica*, and at least some of them know of people who have been healed by Christian Science after medicine had failed. Now, who among them would approve of the efforts that are being made by coercive medicine to prevent individuals from employing the method of treatment which they have found to be best suited to meet their own individual needs, no matter what the method may be? Surely, cures should carry more weight than mere claims.

If departure from popular medicine brands one a medical impostor, then the only infallible healer the world has ever known was also the world's most notorious charlatan. According to the reasoning of the *Journal of the American Medical Association*, Jesus of Nazareth and the Science of Christianity which he taught and practised would today be deemed inimical to both the health and morals of the public. But what Christian could agree with such a conclusion? The *Journal* lays great stress on the importance of physical diagnosis in the successful treatment of the sick, but did it ever occur to the *Journal* that physical disease is merely an effect, and that drugging and cutting an effect does not in any sense remove the cause? This explains why, in many cases, diseases which for a time seem to be cured by medical treatment recur again and again.

On the other hand, Christian Science teaches that all physical effect is due to mental causation, to fear or sin, either consciously or unconsciously entertained by the human mind, so called. When Jesus told his followers that the things which defile a man are sickly, sinful, discordant thoughts, he meant of course that sin, disease, and death are due to wrong thinking, or the "carnal mind" which, as Paul wrote to the Romans, "is enmity against God," good. This wrong thinking and its effects are overcome in the exact proportion that mortals let that Mind be in them "which was also in Christ Jesus," whereby error is corrected by the truth.

Therefore, in order to be effective, both diagnosis and treatment must be purely mental instead of physical. This

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was the Christ-method of healing, the science of which Mrs. Eddy discovered in 1866 and in 1875 embodied in her famous book "Science and Health with Key to the Scriptures." If, as the *Journal* says, "one who wants his watch repaired sends it, not to a blacksmith, but to a watchmaker," then Christian Science replies that if one would be physically well he must first be mentally right by applying to his case not the crude methods of physics, but the skilled medicine of Christian metaphysics.

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[Joseph H. Mendinhall in *Wilmington* (Del.) *News*]

It is regrettable to notice that an evangelist has stepped aside from his work of "glorifying God" to criticize a religion with which, judging from his words as quoted, he is unacquainted.

The most practical answer to this criticism is to be found in Mrs. Eddy's message on the occasion of the dedication of the Christian Science church edifice in Concord, N. H., July 17, 1904, as follows: "I am asked, 'Is there a hell?' Yes, there is a hell for all who persist in breaking the Golden Rule or in disobeying the commandments of God. Physical science has sometimes argued that the internal fires of our earth will eventually consume this planet. Christian Science shows that hidden unpunished sin is this internal fire,—even the fire of a guilty conscience, waking to a true sense of itself, and burning in torture until the sinner is consumed,—his sins destroyed. This may take millions of cycles, but of the time no man knoweth. The advanced psychist knows that this hell is mental, not material, and that the Christian has no part in it. Only the makers of hell burn in their fire. Concealed crimes, the wrongs done to others, are millstones hung around the necks of the wicked. Christ Jesus paid our debt and set us free by enabling us to pay it; for which we are still his debtors, washing the Wayshower's feet with tears of joy" (The First Church of Christ, Scientist, and Miscellany, p. 160).

The Wayshower, Christ Jesus, proved the power of divine Love to heal sin, sickness, and death, and through the understanding of divine Love as taught in Christian Science many have been reclaimed from the gutter, and many have learned of God's protecting care and have thus been lifted from the dregs of sin. The reformed lives of those who have left prisons, reformed through Christian Science, speak for the efficiency of his power. As Christian Scientists we are grateful that we are able to follow the footsteps of the Master sufficiently well to be instrumental in bringing out enough of the truth which he taught to heal, even if it "takes a long time," as the critic states; but as a matter of fact many cases are instantaneously healed. In all cases the recipient of the healing is blessed by being brought closer to God, into better at-one-ment with God, good.

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[J. M. Baker in *The St. Lucie County Tribune*, Fort Pierce, Fla.]

In the editorial on Sunday school work your readers are warned against heresies and various isms, among which Christian Science is included. Christian Science teaches that human opinion emanates from the mortal or "carnal mind," which Paul said was "enmity against God." The statement is made that Christian Science is "nearer Brahmanism than Christianity in theology" and that "it has not the first principles of a science worthy the name." The fact that Christian Science is classed with Brahmanism by the minister shows conclusively that he is not familiar with the two teachings, as no similarity exists between them.

It is admitted that every one wants the truth that Jesus said would make us free,—free from sin and sickness. When this is accomplished, then we can say, "Now are we the sons of God." Jesus proved his gospel by his works. To show that he expected the same of his followers he said, "He that believeth on me, the works that I do shall he do also." When John sent messengers to Jesus to inquire if he was the Christ, the Master referred them to his witnesses—the healings. Two of the main reasons for the great growth and prosperity of the Christian Science church are: That the gospel as taught and practised in Christian Science heals the sick and saves the sinner the same today as it did in the first century. Second, that Christian Scientists are taught to be "doers of the word, and not hearers only." We think that if the full gospel were taught and practised without dogmatism and division by other Christians there would be less reason among the clergy for fearing Christian Science.

In the Christian Science Sunday school the child is taught first the ten commandments, the beatitudes from Jesus' Sermon on the Mount, and the Lord's Prayer with its spiritual interpretation as given on page 16 of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. As the pupil advances he is taught the Scriptures from Genesis to Revelation, and through a spiritual interpretation of them the Bible is made the Book of life to man. The fact that Jesus taught the truth, that his promises are true and available here and now, and that the "kingdom of heaven is at hand," is impressed upon the child; also that God does answer prayer in the healing of all human ailments and the meeting of every need.

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[Editorial in *New Haven* (Conn.) *Register*]

There is now and then a physician and surgeon who, in the eyes of his fellows, must be reckoned terribly "unprofessional." One of the tenets of the profession is to preserve an unbroken air of deep and mysterious wisdom in the presence of the "invariably" ignorant layman, while maintaining a no less solemn front of infallibility in the presence of fellow physicians. The bluff of knowing it all has to be kept unbroken. It must be an awful strain. Is it surprising that there should now and then stray into the sacred circle of the profession a man with a human sense of the fitness of things?

Perhaps it is because he is really big enough to be independent that Dr. John B. Deaver, the distinguished surgeon, talked right out to his fellows at a medical meeting in Philadelphia recently. He told them, if he is correctly reported, that many physicians made errors, and that every young surgeon would have to fill a graveyard before he became an accomplished practitioner. As respects the public, it may be that this is the brutal attitude of "What are you going to do about it?" He was talking, however, to doctors. It is most to the point that he was talking right out, whether or not he intended to have his remarks get any considerable publicity.

For thereby are we, the public, warned. We are warned that there is among certain members of the profession an indifference to the ultimate welfare of the public. We are experimental stuff—just subjects. We may be mediums for the demonstration of the wonders of medical skill, or we may be food for graveyards, just as it may hap. It may make a great difference to us which we are, but it is all in a day's work to the operator. We take all the risk. If we win we pay. If we lose the estate pays. The doctor wins in any case. This is a brutal way of putting it, but however brutal it is, we need the enlightenment. That this spot-light plays on only a minor portion of the medical profession, while the major part is made up of sincere, self-sacrificing men, with the high purpose to save lives and promote health and only

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a secondary thought of reward, only modifies the risk we take, for we are not always skilled to discriminate until it is too late. So we may regard the frankness of Doctor Deaver as saving frankness.

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[Thomas E. Boland in *The Lebanon* (Pa.) *News*]

It is difficult to understand how any one, even though but slightly acquainted with the subject, could style the text-book, "Science and Health with Key to the Scriptures," the Bible of Christian Scientists. The latter part of the title of the book clearly indicates its character as a commentary on or explanation of the Bible. Had the critic read as far as page 497 of the book mentioned, he would there have found certain illuminating statements concerning Christian Science, called tenets, which all Christian Scientists accept. The first of these reads: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life."

It is not a difficult matter to distort the meaning of any book by taking from it certain phrases robbed of their context, grouping them, and then drawing an entirely erroneous conclusion. In the Christian Science text-book the definition of "God" (p. 587) is expressed by certain words, among which are "Mind; Soul; Spirit." When it is understood that the author of Science and Health in speaking of man (p. 516) as "coexistent and eternal with God," means the spiritual man described in Gen. i. 26, "And God said, Let us make man in our image, after our likeness," the true meaning is seen to be just the opposite of that conveyed by our critic.

The account of the spiritual creation which God saw was "very good," and of man as "his own image," is contrasted in Science and Health with the material account of creation, in which both the man and the ground are cursed (see Gen. iii. 14, 17). As Mrs. Eddy is unwavering in her acceptance of God as Spirit, which all Christian churches profess to believe, she naturally designates the spiritual creation as the true, and the material creation as the untrue or the "lie." Again our friend is quoted as using several disjointed phrases from Science and Health to draw the conclusion that Christian Science teaches "man is God." The Christian Science text-book very definitely disposes of such a deduction in the words on page 480, "Man is not God, and God is not man."

There is nothing startling in the assertion that matter is not real. Forty years ago Mrs. Eddy declared that matter is not real in the sense that it is not created by God, and therefore is not a fact of being. At least twenty years ago Thomas Henry Huxley, the eminent naturalist and biologist, declared: "After all, what do we know of this terrible matter, except as the name for the unknown hypothetical cause of states of our own consciousness." Thus Mr. Huxley says the existence of matter is hypothetical, while Professor Ostwald of the University of Leipsic, Germany, declares it is "a thing of thought." In the light of these statements by such high authorities, why should Mrs. Eddy's prior declarations along this line be singled out for criticism?

That disease and sin exist in human experience is as freely admitted by Christian Scientists as by any one else, for they have turned to Christian Science as a means of escape from these very plagues; but these afflictions are not attributed to God who is good and who is Love. Such things come into human experience only as the result of human ignorance of what God and the true man really are. Christian Science does not teach that the mortal, material man is "incapable of sin" (Science and Health, p. 475). It is only too obvious that mortals are quite capable of wrong-doing, and to argue the reverse would be contrary to every-day observation. We cannot, however, conceive of the spiritual, real man, made in the image of God, as sinning, unless we accept the unthinkable conclusion that God Himself sins.

Our town is indeed to be congratulated if it has been freed from all evil, misery, and suffering, so that nothing now remains to be attacked from the pulpit but Christian Science. It is, however, difficult to see why such an assault is made upon a religion whose adherents have accepted the tenet given on page 497 of Science and Health: "And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure."

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[Frank C. Barrett in *News and Globe-Star*, Westbrook-Woodfords, Maine]

Christian Science has spread rapidly during nearly half a century, and the last two or three years have witnessed its greatest growth. Surely Christian Science could not have attained its present position as a religion, in all parts of the world, unless it supplied a vital need of the people. Christian Science is not a mere theory or philosophy, but a demonstrable religion, healing sickness and sin, uplifting the sorrowing and broken-hearted, and reclaiming thousands from every form of evil to which mortals are subjected. If these good works are all "folderol," as our critic declares, then let us have more of it, for this is what Jesus promised would follow when his teaching was rightly understood and practised.

"By their fruits ye shall know them," the Master said, and this simple and practical test was the only one he mentioned as being of any particular value. The fruit that is good does not come from a corrupt tree; nor is it likely that many people, after having tasted good fruit, will ever leave it for the bad and support the tree that bears it. Any church which is fulfilling God's demands need never fear that the people will leave it for something not so good. Scoffing at another's religion is no part of the Christian Science propaganda, and it is to be hoped that other religionists may be equally forbearing.

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[Thorwald Siegfried in *The Yakima Republic*, North Yakima, Wash.]

On page 2 of her Message to The Mother Church for 1902, Mrs. Eddy states: "I never left the church, either in heart or in doctrine; I but began where the church left off. When the churches and I round the gospel of grace, in the circle of love, we shall meet again, never to part."

Christian Scientists freely acknowledge their gratitude to those laborers in God's vineyard, individuals and churches, who have helped to make the Bible the best known book of the world. In making the spiritual treasures of that book practically available to its readers, Christian Science is indeed perfecting a work the foundations of which have been laid by many noble and far-seeing men and women to whom the Bible held out the promise which is now being fulfilled by its sweet ministrations and its spiritual victories over sin and disease, poverty and death. As partners in that work of redemption Christian Scientists refrain from stigmatizing their colaborers. Even though it is plain to students of Christian Science that the godlike views of man presented by the Bible have been obscured in popular thought by the man-like views of God put forth in creed and sermon, they nevertheless endeavor to recognize and honor sincerity and honesty of purpose wherever it appears.

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Most of our criticism of others is either idle or unjust, because it does not take into account the obstacles overcome and the progress accomplished.—Hamilton Wright Mabie.

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Editorial

Teaching the Children

FROM time to time we have given space, particularly in the *Sentinel*, to articles dealing with practical experiences in teaching in the Sunday school, for the reason that the many letters received at headquarters, requesting information as to the right way to carry on the work of the Sunday school, indicate that the subject is of wide-spread interest. It is also evident that there is not only an intention on the part of those who are most intimately connected with and responsible for the conduct of this work to put into it their best efforts, but there is a general desire that these efforts shall be rightly directed. This spirit is commendable, since what is said and done in this school for the Christian education of the young should always be in keeping with Mrs. Eddy's intent in establishing this important department.

Our Leader has made careful provision for the welfare of these lambs of the flock, and as fundamental authority on the subject of teaching the children we have the organic law of the church as contained in Article XX of the Church Manual (p. 62 of the present edition). It seems very clear, from a careful study of this by-law, that it was intended to define therein fully and specifically the scope of the subjects to be taught the children. In fact, it is couched in such definite language that there can be no question or difference of opinion as to just what our Leader considered fundamentally essential in teaching them Christian Science.

It is important to note, however, that the by-law does not say the teaching shall be confined to the mere letter of the commandments and the other subjects named. In a letter by Mrs. Eddy's secretary and which had her approval (*Sentinel*, March 3, 1906), it is stated that "it was not her [Mrs. Eddy's] intention to limit Sunday school instruction to the routine of memorizing the letter of the designated portions of the Scripture," but that "the children should be taught the *meaning* of the Ten Commandments," etc. From what view-point this teaching shall be given is plainly stated in the closing sentence of Section 3 of the by-law referred to; viz., "The instruction given by the children's teachers must not deviate from the absolute Christian Science contained in their text-book." This seems to make it quite clear that the instruction given the children should be along the line of the spiritual meaning and import of the Scriptures, rather than upon the basis of the material history of a race of people or a nation, useful as this history oftentimes may be in providing illustrations in point.

It will also be noted that in the by-law from which we have just quoted there is no provision made for the use of any other books in the Sunday school than the Bible and Science and Health. The one object in view is to teach the children both the letter and the meaning of "the first lessons," namely, the ten commandments, the Lord's Prayer and its spiritual interpretation by Mrs. Eddy (Science and Health, p. 16), and the beatitudes; after these "the next lessons." These "consist of such questions and answers as are adapted to a juvenile class, and may be found in the Christian Science Quarterly Lessons, read in Church services."

There is likewise no provision made for the "entertainment" of the children (this is a point on which there seems to be some question), and it is safe to assume that our Leader had nothing of this kind in view when this by-law was made. That which she did consider necessary and was careful to say, was that "they shall be instructed according to their understanding or ability to grasp the simpler meanings of the divine Principle that they are taught;" but it is worthy of note that she has said much the same thing about adults (Science and Health, p. 396, l. 22; and p. 414, l. 15).

Nowhere does Mrs. Eddy say that Christian Science is to be sugar-coated or diluted in order to make it more palatable or to bring it down to the comprehension of the beginner, whether young or old. On the contrary, she insists that it shall be given out only in its purity, and this necessarily applies to teaching in the Sunday school as well as to the work of practitioners with patients. That she considered even young children capable of assimilating the truth is evidenced by the statement on page 236 of the text-book: "While age is halting between two opinions or battling with false beliefs, youth makes easy and rapid strides toward Truth."

An occasional getting together of the officers and teachers to talk over the work of the Sunday school and how they can best conform to our Leader's requirements for its conduct, is helpful and all that is necessary in the way of so-called "teachers' meetings." The best solution of their problems will be found in a careful and prayerful study of Article XX of the Manual. Strict adherence to its provisions, both in the letter and in the spirit, will go far toward safeguarding the children of this and succeeding generations, which is its intent. The "order of exercises" given on page 127 of the Manual should likewise be strictly carried out as indicated.

ARCHIBALD MCLELLAN.

Conservative Radicalism

CHRIST JESUS has been rightly named "a great radical," and it is equally true that he was a great conservative. He championed ideas which supplied a new concept of God, of man, and of life; a new basis for thought and action, so that the great majority of human opinions were instantly affected. Furthermore, he uncovered the materiality and inconsistency of much existing ecclesiasticism, and thus dated a new religious order. Nevertheless, no good thing in human belief was to be done away. He declared that he came simply to fulfil the law and prophets which they had assertedly believed. So too Peter and Stephen and Paul, in all their addresses to their countrymen, made respectful reference to the value of the history, the characters, and the ideals which their hearers professed to reverence. Even in addressing those who were heathen to the Jews, St. Paul on Mars Hill began his portrayal of the true God and true worship by commending those about him, in view of the fact that, as one translator renders the Greek, they were "greatly given to deity reverencing."

Christian Science thus stands for the conservation of all good. While radically intolerant of error, every phase and aspect of materiality, it recognizes, as St. John has said, that the light of Truth reaches in some degree "every man that cometh into the world," and that this light expressed in the instinct of worship, the spirit of brotherhood, the sense of the sacredness of life, the awe awakened by the sublimities of nature, or in love for the beautiful in nature or in art, is not to be annihilated, but to be cherished and added to.

This thought is found in the larger meaning of a phrase to which Mrs. Eddy has given prominence, "the unity of good," and it indicates the right attitude respecting the value of improved beliefs. If the illumination of human consciousness is and has ever been progressive, and if God is the only source of truth and goodness and beauty, then every flavor and element of bettering sense, every unselfish aspiration and ennobling endeavor, is of divine impulsion. The show of reverence for the conceived source of good, of kindliness and fairness, of right desire and nobility, which has been found among men of every race and stage of civilization,—all this is seen to mark the dawning light of the divine appearing, and a fairer estimate of ethical values is at once entertained.

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And who can measure the greater good to all if Christian workers in home and foreign lands had thus perceived and presented the gospel as the fulfilment, the completion of all the good which had already appeared in human thought and character? if they had gone into the highways and byways of the world to say, We have come to tell you of the larger blessings which have been conferred upon us, to bring to its blossoming every longing you have felt for better things?

When one thinks of the variety of religious beliefs in all the world, and of the devotion to them which witnesses in no small degree to sincere aspiration, to honest desire for an ideal brotherhood of honored right and universal well-being, his truer sense of love is sure to beat down dividing walls and to embrace the whole human family in the reflection of something of that divine compassion of which St. John has said, "God sent not his Son into the world to condemn the world; but that the world through him might be saved."

This is the teaching of Christ Jesus and of Christian Science: that good is universal and omnipotent; that something of it finds expression in every bettering belief, and that the salvation of every man is possible through the apprehension of that demonstrable truth which is scientific, which emanates from Principle, and which is divine. On page 234 of Science and Health Mrs. Eddy writes, "Whatever inspires with wisdom, Truth, or Love—be it song, sermon, or Science—blesses the human family with crumbs of comfort from Christ's table [note the definitive phrase], feeding the hungry and giving living waters to the thirsty." Christian Science is destructive of no good thing; on the contrary, it is the sense and substance of all good things.

JOHN B. WILLIS.

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The Master's Program

IN the fourth chapter of Luke's gospel we read of Jesus' temptation in the wilderness, his complete victory over the world, the flesh, and evil, then his entry upon his earthly ministry. We are told that he taught in the synagogues in Galilee and was "glorified of all" because of the spiritual power which he manifested. Then we read that he came to Nazareth, where his boyhood and youth had been spent, and on the Sabbath day entered the synagogue and stood up to read. The book of Isaiah was handed him, and these inspiring words of the prophet were chosen by him: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." This passage as found in Luke is not the complete text as given in the sixty-first chapter of Isaiah, but it is substantially the same, and what really concerns us is to grasp so far as we can the Master's own sense of its meaning.

As we read the account of that scene in the synagogue at Nazareth, it is easy to see how all the spiritually-minded must have been thrilled by the new and vital meaning given to familiar words, but when Christ Jesus went on to insist upon the application of the truth contained in Isaiah's words, those present "were filled with wrath." He reminded them that none save a lone widow was ready to accept spiritual help from Elijah in the great famine, the woman whose son was awakened from the dream of death. He also reminded them that although there were many lepers in their own land in the days of Elisha, only Naaman the Syrian was healed by the prophet. So enraged were Jesus' hearers at this that they sought to kill him, and they did drive him out of their city, but this only sent him to other places to demonstrate what a modern writer has called "the full content of Christianity," which beyond all question includes the healing of sickness as well as of sin, and "the manifestation of the sons of God."

Now no professed Christian would deny that God could heal the sick if He chose, and that Jesus did heal all manner of sickness, and even raised the dead, but they halt before his demand that his followers shall do the same. Christian Scientists, however, have proved the truth of their Leader's words on page 495 of Science and Health: "God will heal the sick through man, whenever man is governed by God. Truth casts out error now as surely as it did nineteen centuries ago." No Christian would deny that sin can be overcome by divine power and that it is man's duty and privilege to be a coworker with God in this respect, but the Master's complete program has been virtually denied a place in present-day Christianity.

We should not forget that when the people of Nazareth rejected Isaiah's prophetic outline of the Messianic mission as presented by Christ Jesus, he was not stayed thereby, nor did he offer to the world an abridged program because his first proffer of salvation was refused by those who would have contended for the sacredness of the Scripture itself, even as so many do today. So far as we can judge from the gospels, the Master's work went on unabated up to the time of his crucifixion. After the raising of Lazarus he boldly carried the healing ministry into the temple, in spite of the fact that the priests and the scribes were "sore displeased," and that his students were under orders to continue this work is very clear from the experiences recorded in the book of Acts.

It is indeed strange that any should desire to limit the power of Truth in any direction, or even consent to make of the Master's words and works "a mutilated doctrinal platform" (Science and Health, p. 37), when the acceptance of the whole gospel brings such a rich reward. Jesus himself said, "If I do not the works of my Father, believe me not." Many of his professed followers would doubtless shrink from this test, but it stands, and points forever to the complete program of Christianity which Christian Scientists accept and strive to measure up to, knowing that thus alone can spiritual and ideal manhood be reached.

ANNIE M. KNOTT.

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War Relief Fund

In response to numerous inquiries as to whether the war relief fund is still open, we would say that any contributions sent to the treasurer, Adam H. Dickey, Suite 500, 236 Huntington Avenue, Boston, Mass., for this purpose, will be gladly received and promptly forwarded.

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Among the Churches

Current Notes

KOKOMO, IND.—The vacant lot at the corner of Mulberry and Market Streets has been purchased for a building site by First Church of Christ, Scientist. The lot, a most desirable one, is 66 by 132 feet, and is centrally located in a fine residential district. The purchase price was fifty-five hundred dollars. Later it is planned to erect a church edifice on the lot.—*Correspondence.*

FLINT, MICH.—First Church of Christ, Scientist, has purchased a site on the corner of East Court and Harrison Streets for a new church home. The price paid is given out as seven thousand five hundred dollars. It is the plan to remain in the present quarters until next summer. The work

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of remodeling the house on the property will be started about May 1, and the building will be occupied as a place of worship as soon as the necessary alterations have been made. The crowding in the present quarters in the Ward Building made it plain that the church would soon need additional space.

When the Christian Science movement in this city was started, the meetings were held at the homes of the members, but the continued growth made it necessary to have more room. In 1911 the new auditorium in the Ward Building was occupied. It was equipped with about two hundred theater seats. Even this space proved to be too small, and after being used for only four years a new church is needed.

The Flint Journal.

BARRINGTON, ILL.—Five years ago a small number of students of Christian Science began holding meetings every Sunday in a private house for the purpose of reading the weekly Lesson-Sermon. After several months it was decided to engage Stott's Hall as a more suitable meeting-place, and the little group of students gathered there every Sunday for more than a year. Then for a period of perhaps a year there was an interruption of the meetings, until they were resumed in a private home. The attendance grew gradually, but so surely that it was again thought best to engage a public meeting-place, and in August, 1914, the first public service was held in the I. O. O. F. Hall. In March, 1915, a Christian Science Society was organized.—*Barrington Review.*

FRESNO, CAL.—Plans and specifications for the construction of a thoroughly modern forty thousand dollar church building at the corner of Calaveras and N Streets have been approved by First Church of Christ, Scientist. The new home for the congregation will face on Calaveras Street and will have a base dimension of 82 by 115 feet. The main auditorium will have a seating capacity of about eight hundred and sixty persons.—*Fresno Republican.*

MAINE.—More than twelve thousand pieces of Christian Science literature, not including that distributed by churches and societies, were distributed by this office. The committee has made application to the Trustees under the Will of Mary Baker Eddy for authorized Christian Science publications for nearly one hundred public libraries in this state.

Christian Science Committee on Publication.

OAK PARK, ILL.—Construction of the new edifice of First Church of Christ, Scientist, is now going rapidly forward. It is expected that the Sunday school room will be completed and ready for occupancy by Jan. 1, and the completion of the auditorium will follow as quickly as the work can be done.

The Maywood Press.

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The Lectures

Kennebunk, Maine

The lecture on Christian Science given in Mousam Opera House was delivered by Willis F. Gross. Introductory remarks were made by Judge Herbert L. Luques of Kennebunkport, who spoke in part as follows:—

We are here tonight to learn something of that Science of Spirit which is the essence of all religions, or to add to our knowledge concerning this comparatively new religion, which under the name of Christian Science in the space of a few short years has made such advancement that its followers are numbered by the thousands and include people of all classes, and whose publications may be found in nearly every village of our land. It is an aggressive religion. We are compelled to recognize its presence, and if our understanding approves its claims as worthy of belief, we want it. To acquire a proper understanding of its merits we must study it, and listen to the teachings of those who have fitted themselves to expound its truths. We have the opportunity this evening to begin or to continue, as the case may be, our study of this religion by listening to a noted exponent of it.—*Eastern Star.*

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Portland, Ore.

Clarence C. Eaton delivered a lecture on Christian Science in the edifice of Second Church of Christ, Scientist, to a large audience. This lecture, which was repeated the following evening at the Princess Theater, Arleta Station, is the first on Christian Science to be given under the auspices of Fifth Church of Christ, Scientist. The lecturer was introduced by Mrs. Gertrude Deane Houk, first reader of Second Church, who said in part:—

For about three centuries Jesus' followers not only taught but practised according to his teachings, healing the sick and even raising the dead. Then Christianity was adopted by a pagan court and people, and this simple, beautiful truth was lost to humanity, and for many centuries mankind searched among the varying beliefs of scholastic theology for some glimpse of the healing Christ. Through all these years there have been those whose vision has been clear enough to catch some gleam of the truth which heals and saves, but it was not until nearly half a century ago, when the human consciousness had been still further purified and made ready for its acceptance, that the healing work of primitive Christianity was again restored to humanity. This restoration came through the spiritual understanding and research of a woman, now known to the entire civilized world as Mary Baker Eddy, and was named by her Christian Science.

Portland Telegram.

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Melbourne, Australia

An audience of twelve hundred people assembled in the Auditorium to hear a Sunday afternoon lecture on Christian Science by Virgil O. Strickler. He was introduced by the Hon. Arthur Robinson, member of the legislative council, who said in part:—

Christian Science is a subject which at a time like this I am sure demands the most serious attention, and I venture to say it will receive it at your hands. Many of us are aware that friends and relatives have received great benefits from the doctrines of Christian Science, and I have no doubt we will get today a comprehensive and instructive exposition of those doctrines from the lecturer.

An assemblage exceeding by several hundreds the Sunday afternoon audience met in the Masonic Hall on the following Monday afternoon, when Mr. Strickler again delivered an address on Christian Science. The chairman, George A. Maxwell, LL.B., an eminent Melbourne barrister, in introducing the speaker said in part:—

I desire to say this: I think we should all be thankful that there is in our midst a body of people like the Christian Scientists, who, however much we may differ from them in certain particulars, are always making a claim on behalf of the spiritual; a body of people who have a purely spiritual conception of life, for which we should be particularly thankful at a time like this. I for one believe that this awful experience through which we are passing may possibly be that darkest hour before the dawn of a better day,—a day when men shall have a truer and more spiritual conception of life.

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I believe that the efforts, as well as every aspiration of Christian Scientists, are directed to the bringing about of that better day, and because of that I, as I am sure you do, wish Christian Science here and everywhere "God speed."

Correspondence.

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Skowhegan, Maine

Roland T. Patten, business manager of the *Independent Reporter*, in introducing Prof. Hermann S. Hering, who lectured on Christian Science at the Skowhegan Opera House, said:—

The gentleman who is to speak to you during the next hour represents a faith which has had its growth in the present generation. Originating in our own New England, the Christian Science belief has spread to all the civilized countries of the world, and it numbers among its adherents more than a million people,—all within the memory of those now living. This wonderful development may not prove to all minds the soundness of the Christian Science doctrine, albeit stronger evidence of merit could hardly be asked for; but it does without doubt make it a subject no man can ignore and yet pretend to be informed upon the great movements of his time. Such development is reason enough why you and I should welcome this opportunity to know more about Christian Science.—*Correspondence.*

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Hamilton, Ohio

Bicknell Young lectured on Christian Science in the Jefferson Theater. He was introduced by Judge Belden, who spoke as follows:—

The quest for truth is an old and never ending one. The constant cry of thoughtful and earnest men and women is for light,—more light. It has been said that "he is wise who finds a teacher in every man,—an occasion to improve in every happening, for whom nothing is useless or in vain." Never has the world been more tolerant in religious matters than now, never more liberal in awarding to every man the right to worship his creator in such manner as he deems proper. The time has passed when any American should be discriminated against on account of his religious faith. Freedom of choice is a privilege dearly bought and not to be lightly surrendered. Let us be big enough and broad enough to give "equal rights to all; special privilege to none." Truth is the essential thing, and in the search for it the minds and souls of human beings should be unfettered and untrammeled.

The organization represented here today has made great progress in the last decade. It numbers its adherents by the hundreds of thousands, and has made a deep impression upon the hearts and lives of our countrymen. To those who in sincere desire to inculcate the principles of right living have labored so earnestly and so faithfully, who have sought to honor God and help humanity, we today pay respect and bring tribute, even though our faith may not be the same as theirs.—*Hamilton Journal.*

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Toronto, Canada

At a lecture on Christian Science given under the auspices of Third Church of Christ, Scientist, in the Royal Alexandra Theater, the lecturer, Jacob S. Shield, was introduced by ex-Mayor Hocken, who said in part:—

The thing that impresses me most about Christian Science is that it is purely constructive. While I am not a member of the Christian Science church, I have a number of friends who are, and I have been associated with a good many Christian Scientists in business and in other ways, and it has been impressed upon me that on no occasion, so far as I can recall, have I ever heard a Christian Scientist attempt adversely to criticize other churches, while doing the best he can to build up his own. I think the purely constructive character of Christian Science should recommend it to every impartial observer and every person who thinks deeply.

Correspondence.

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Lectures to be Delivered

CANADA—Toronto, Ontario (First Church): Charles I. Ohrenstein, Royal Alexandra Theater, 3 p.m., Jan. 23.

ENGLAND—Leytonstone, Essex: John W. Doorly, Leyton Public Baths, Cathall Road, 8 p.m., Jan. 24.

GEORGIA—Atlanta: William R. Rathvon, Church Edifice, Peachtree and Fifteenth Streets, 3 p.m., Jan. 16.

Rome: William R. Rathvon, Carnegie Library Auditorium, 8 p.m., Jan. 17.

ILLINOIS—Chicago (First Church): Bliss Knapp, Church Edifice, 4017 Drexel Boulevard, 8 p.m., Jan. 27 and 28.

Chicago (Ninth Church): William R. Rathvon, Woodlawn Masonic Temple, University Avenue and Sixty-fourth Street, 8 p.m., Jan. 24 and 25.

Chicago (Fourteenth Church): William R. Rathvon, Assembly Hall, Ravenswood School, Montrose Avenue and Paulina Street, 8 p.m., Jan. 27 and 28.

INDIANA—Indianapolis (Second Church): Charles I. Ohrenstein, Church Edifice, Delaware and Twelfth Streets, 8 p.m., Jan. 27 and 28.

MASSACHUSETTS—Boston Suburbs, auspices The Mother Church, Virgil O. Strickler:

Brookline: Beacon-Universalist Church, Harvard Street, near Coolidge Corner, 8 p.m., Jan. 20 and 21.

Watertown: Town Hall, Main Street, 8 p.m., Jan. 22.

Allston: Allston Theater, 128 Brighton Avenue, 3:30 p.m., Jan. 23.

Roslindale and West Roxbury: Highland Club Hall, Center and Corey Streets, West Roxbury, 8 p.m., Jan. 24.

Greenfield: Jacob S. Shield, Washington Hall, 8 p.m., Jan. 27.

Springfield: Hon. Clarence A. Buskirk, Municipal Auditorium, 8:15 p.m., Jan. 20.

Taunton: George Shaw Cook, Odd Fellows Hall, 3:30 p.m., Jan. 23.

MISSISSIPPI—Jackson (First Church): Dr. Francis J. Fluno, Majestic Theater, 3:30 p.m., Jan. 23.

MISSOURI—St. Joseph (First Church): Lecture Jan. 16 canceled.

NEW JERSEY—Vineland: Jacob S. Shield, The Auditorium, 3:15 p.m., Jan. 23.

NEW YORK—Buffalo (First Church): Charles I. Ohrenstein, Church Edifice, Elmwood Avenue and North Street, 8:15 p.m., Jan. 21 and 22.

Glens Falls: Jacob S. Shield, 8 p.m., Jan. 25.

New York (First Church): Jacob S. Shield, Church Edifice, Central Park W. and Ninety-sixth Street, 8 p.m., Jan. 24.

OHIO—Athens: Bliss Knapp, Ohio University Auditorium, 2:30 p.m., Jan. 23.

Cleveland (Second Church): William R. Rathvon, Grays' Armory, 3 p.m., Jan. 23 (note change of date).

VIRGINIA—Roanoke: William R. Rathvon, Masonic Temple, 8 p.m., Jan. 20.

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Testimonies of Healing

When Christian Science was presented to me through the loving thought of a friend, I was broken in health, suffering from many female weaknesses, sleeplessness, and sorrow. I prayed nightly to die, thinking death would relieve me of all this misery. Then this saving truth, which indeed makes free, came with healing in its wings through the reading of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the body became normal and performed its functions without pain. Sleeplessness left, and I was lifted up and out of my condition of thought and given a new outlook toward life and my fellow man. I have also been healed of an injured ankle, abscess, bowel disorder of years' standing, and hemorrhoids. Recently I have had a wonderful demonstration over sorrow caused by the loss of a dear one whose suffering left a mental picture that was tormenting me. Through the declaration of the truth this wrong picture was absolutely destroyed, also the hurt and loneliness.

I hope this testimony will reach and help some one who may be passing through his Gethsemane. I have been greatly blessed in every way, mentally, physically, financially, and above all spiritually. I know today as never before that "to those leaning on the sustaining infinite, today is big with blessings" (Science and Health, Pref., p. vii), and my daily prayer is that this divine Principle may speedily be uncovered to all mankind.—Amy Eckbert, Los Angeles, Cal.

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[Translated from the German]

A sense of deep gratitude impels me to testify to the wonderful benefit which I have experienced through Christian Science. It was in August, 1912, that I first turned to it for help and went to Dresden in order to look up a Christian Science practitioner. Most complicated and trying family problems had well-nigh made life unbearable, and drove me in utter despair to seek refuge in Christian Science. The practitioner lovingly pointed out to me the cause of these entanglements and showed me how a person may be responsible for his or her failures by allowing error to be present in consciousness. I merely mentioned to her the many ailments which were besetting me, and dwelt chiefly upon difficulties of a personal nature for which a solution seemed imperative. Never before had I been led to seek the solution within my own thought and guided in the way to rid myself of the errors of which the untoward external conditions were a sequence. The conversation with the practitioner opened my eyes with regard to myself and made me realize the healing power of divine Love. As a result I immediately became aware of a transformation which was beginning to take place within me, and asked for assistance in order that I might be able to continue on this new road. Help was given with much love and patience, and I thereby experienced freedom from many physical ailments; in fact, the healing was instantaneous.

As a result of an apoplectic condition I had both a heart trouble and a nervous affection, and hypodermics were administered on various occasions. We consulted a number of physicians, among them very able specialists, but none of them succeeded in relieving me of my distress. I went through a terrible time and in despair turned away from God, my life thereby becoming still more miserable. Besides, I suffered dreadfully with neuralgia and sleeplessness. All these troubles disappeared through the explanation and declaration of truth in Christian Science, and I returned home that same day feeling like a new person and with overwhelming gratitude in my heart. I feel perfectly well now, thanks be to God, and am enjoying a sense of divine protection such as I have never known before. The recognition is present with me that God bestows upon His children health and good only, and since He is not the originator of disease, I do not need to be sick, provided I as a child of God keep His commandments and think right thoughts.

I would like to mention another instance of help received. My daughter was preparing for an entrance examination two years ago and thought that she would be unable to pass it, as she was said to have been backward in her studies and hence would fail to come up to the mark. I wrote immediately, telling her that her fears were without cause, as God would guide her thoughts as well as her work. I then asked the practitioner to help her in Christian Science, which was done, and my daughter passed her examination with high marks. A year afterward, in September, she expected to take her examination as a teacher of domestic economy, but seemed to struggle with various difficulties. In this case also Christian Science proved a help, and she made a good showing. I could tell of many instances in which God's presence has been made manifest to us. Christian Science has brought me a sense of contentment, and the realization that we cannot be separated from divine Love has proved a very potent help under the most difficult circumstances.

My thankfulness to God is unbounded, and words fail to convey my gratitude for the work accomplished by our revered Leader, Mrs. Eddy. I shall strive to grow more and more in the understanding of this glorious truth, that I may increasingly partake of the light which shineth in the world.

Frau Elisabeth Stephan, Eisleben, Germany.

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Though I have experienced many cases of healing during the eight years that I have been interested in Christian Science, I was particularly impressed with one which was practically instantaneous. Some time ago I came home from the city, and seeming to be fatigued, retired early. About midnight I was awakened by a sharp pain in the stomach and intestines, and the attack seemed so severe that I was kept awake most of the night. In the morning a Christian Science practitioner was called in. At once, upon her entrance, I had a sense of the presence of Truth revealed to human consciousness. After the audible reading of the platform from Science and Health (see p. 330) and one treatment, I slept for two hours. Shortly after awaking I ate a good meal and then dressed. There has been no return of the symptoms. I first became interested in Christian Science by attending the Sunday school in Orange (where the above healing occurred), and have been interested ever since. I find this teaching very helpful in my various college activities, and I am happy to be able to assist in the local work here.

I am truly thankful to God, and grateful to Mrs. Eddy, for the spiritual uplift, as well as for the physical healing which has come through this spiritual understanding of the teaching of Christ Jesus, which is indeed scientific.

Fred. W. Nixon, Princeton, N. J.

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I want to express my gratitude for the revelation of Truth that came to me while visiting in Virginia in the spring and early summer of 1914. For five weeks we had extremely hot weather, and as I was not accustomed to the climate, the prolonged and excessive heat was affecting me, under the government of fear. A day came when it seemed to me that I must give up my otherwise delightful visit and tell the people whom I was visiting that I must leave them lest I be ill on

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their hands. I tried, however, during an exhausting day to declare the truth that the one supreme Mind was the only power, and that only good was coming to me. When evening came I went to my room feeling that if I turned to some of the Christian Science literature lying on the table I should find my sustaining help. I took up a pamphlet, and on opening it my eye fell on this verse from Isaiah: "Neither shall the heat nor sun smite them." From that moment there was no more fear, but a comforting sense of God's protecting power and ever-presence. All thought that I could not remain to finish my visit was at an end. Many times were the helpful lines repeated when hot days followed, and always with a sense of peace. The uplift in thought that is mine through this revelation of Truth that in God's loving care we are protected, and that divine Love meets every human need, I have not words adequately to express.

During my visit I was healed in three days of an acute attack of rheumatism that rendered my right arm helpless, so that I required assistance in dressing. My food had to be prepared for me, and I was obliged to remain up through the night, the pain being so severe that I could not lie down. This healing through Christian Science was a revelation to the family where I was visiting, for they were not Christian Scientists and could not understand its healing power. I am most grateful for all that Christian Science has done for me.

ELIZABETH C. WAUGH, West Somerville, Mass.

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Through troubles that seemed more than I could bear, the light of Truth was revealed to me about three years ago. The revelation of man's at-one-ment with God came to me in a way that words cannot explain. I caught but a faint glimpse of the truth, but I knew that the course of my life had changed. Christian Science has brought me many blessings. Worry, which seemed to dominate my life, has been entirely overcome, and glasses which I had worn for more than ten years have been laid aside. For many years I had been a sufferer from acute stomach disorder, which seemed incurable. This condition too has been overcome in Christian Science, and I find, as I continue faithfully to study and apply my understanding, that the healing of all inharmonious conditions goes on.

The physical healing has been wonderful to me, and I am very grateful for it, but the spiritual uplift is indeed the "pearl of great price." The Bible, which was an unknown book to me, has become an unlocked treasure through our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I am also grateful that the truth has spread to several members of our family. I thank God for His loving-kindness in leading me, and I am deeply grateful to our revered Leader, Mrs. Eddy. I also thank the friend who first mentioned Christian Science to me.

ANNA L. BAROGGÉ, Brooklyn, N. Y.

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For six years Christian Science has been a very present help in time of need. By the study of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the help so lovingly and freely given us by a practitioner, we have been able to meet every experience that has come to us.

A little over a year ago, after about five months of intermittent suffering, my husband on coming home to lunch one day found me about exhausted, and asked me to call a practitioner and have treatment. After finishing lunch and putting our little ones to bed for their nap, I called for help, then lay down on the couch. The last thing I remember I was repeating the Lord's Prayer. Then I slept, a restful, peaceful sleep, and when I opened my eyes I knew I had been healed. I needed no material evidence; I knew that whatever had been the false condition it was gone, and God's law of harmony reigned. When I got up, a fibroid growth, which had caused all my suffering, was released and passed from me without pain.

Since this wonderful demonstration of God's power I have had perfect health. Is it any wonder words are inadequate to express my gratitude?—HARRIET TYSON, Pasadena, Cal.

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Twelve years ago, while attending for the first time a Christian Science service, I was healed of depression and discouragement. During a two years' course at a state normal school I had found myself suffering from almost constant headache, which seemed to destroy my ability to concentrate thought on the given work. The headache was accompanied by backache, bowel disorder, occasional attacks of rheumatism, and a few minor ailments. The doctors considered that the root of the trouble lay in imperfect eyesight. A specialist advised spectacles to be worn constantly for the remainder of my life, on account of a serious structural defect and another incurable condition. His treatment was followed carefully for a year, and at the same time I was obediently following the directions of our family physician. Then as I was no better my father was referred to a nose specialist, who announced the necessity of removing a bone pressing on the optic nerve. This slight operation was followed by a period of greater depression, for no improvement physically had taken place in any way during the entire year's treatment.

Then came the first glimpse of Christian Science. During that first service my "spirit of heaviness" was replaced by the "garment of praise." That evening treatment was begun, and it was continued for six weeks, during which time I purchased a copy of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. The consciousness of the presence of Love which came to me during the treatments was wonderful, and the truth voiced by the practitioner filled my hungry heart. The spectacles were removed and have never been needed since. My health began to improve at once, and with continued application of the truth to everyday problems I became perfectly well and strong. My work, which had been neglected during the year of darkness, was resumed and continued for four years, when I resigned in order to do more active work for our cause.

I thank God for His "wonderful works to the children of men." Our Leader through her constant self-abnegation presented the Science of Christianity to us in its purity. My prayer is that I may grow "unto the measure of the stature of the fulness of Christ."

ISABELLE C. BIXBY, Roxbury, Mass.

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It is four years since I began to study Christian Science, and I should like to bear testimony here to one of the many blessings I have received through it. In Science and Health (p. 323) Mrs. Eddy says, "The effects of Christian Science are not so much seen as felt," and I have proved the truth of this, for darkness is gradually being turned into light,—light which I earnestly hope in time to be able to radiate on those around me.

One afternoon about two years ago I pinched my finger badly while folding up a deck-chair, and the pain was so great that it made me feel faint. I was alone at the time, and sat down, wondering if I were going to have a bad finger, when suddenly I remembered that matter can have no feeling. In a few minutes the pain stopped and all traces of the swelling and bruise had disappeared. I am thankful for what Christian Science has brought into my life, and my one wish is to help others.

MISS A. E. O. GARNETT-ORME, Bell Busk, England.

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While in their infancy my two sons were healed through Christian Science of a skin disease supposedly inherited, the healing of the younger one being most remarkable. After wiring a practitioner to treat him, he improved so rapidly that in three days his skin was without a blemish. When about eighteen months old, this child in falling threw his hand out against a red-hot stove. I made use of my understanding of divine Science, and in a few minutes he stopped crying and in half an hour had forgotten about the injury. Although a blister appeared, he played about as usual, using his hand and refusing to keep it bandaged. At the end of a week there was scarcely a trace of it, and in a few days more even the scar vanished.

The almost painless birth of my last child, the overcoming of fevers, bowel disorders, and an injured ankle healed, are a few more of the blessings that Christian Science has brought to us; but above all is the spiritual peace "which passeth all understanding." For this I am most thankful to God, and grateful to Mrs. Eddy, whose noble life made it possible for us to receive this rich legacy. I am also grateful for the privilege of listening to several lectures by members of the board of lectureship, and to The Christian Science Publishing Society for the literature from which we all glean so much good.—Grace A. Benson, Randsburg, Cal.

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Some years ago, while I was suffering from a nervous breakdown, a friend gave me her copy of Science and Health to read; but I could not understand the book, so put it aside. Five years later I turned to it in an extremity. I had married meanwhile and had two little boys. The baby in his second summer was very ill with teething troubles, and medicine had no effect. Another friend, a Scientist, recommended that we have him treated by a Christian Science practitioner. I accordingly called on one that evening and explained my baby's need, for he had wasted away and I was afraid of losing him. Two treatments were given, though I feel confident the first one healed him, as he was better and able to go in his carriage to the practitioner's home the next morning. In a week he was fat and rosy again.

By this time I was sure I had found the truth, and began the study of Science and Health, but only desultorily. A year later the same little boy was healed instantaneously of croup by the loving work of the practitioner, and then I began to study in earnest. Both boys passed quickly and easily through measles and whooping-cough, the truth being our only remedy. Some seemingly endless difficulties have been terminated under my growing perception of the light, and many blessings have come to us all through the understanding of divine Love as taught in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. The truth, when rightly applied, has been adequate to meet every need, whether physical, domestic, mental, or financial. Today I give thanks for the progress made, and though it has been slow and every hour presents new problems, I feel confident of the rule, and the right answer is inevitable.

My health has improved, until from a nervous, dyspeptic girl I have developed into a normal, healthy woman, one little chronic ailment after another, such as headaches, stomach disorder, and the like, having dropped away almost imperceptibly. The recent birth of a son, while not painless, was a blessed experience. Not long ago I had what would have been called acute lung trouble under medical treatment, but with the help of a dear friend and practitioner I did not go to bed; instead, I continued to do all my own work and was healed in about a week.

My growth in grace has been slow. In the study of Science I have had much to unlearn, as I found the wisdom of this world to be foolishness with God. My husband has been healed of a serious difficulty. We find our growing knowledge of Truth very helpful in the management of our three boys, and the children are healthy and happy, our home harmonious. We are isolated, and I seldom enjoy the privilege of attendance at church, though I belong to the nearest society and rejoice in my recent admission to membership in The Mother Church; but I find the daily study of the Lesson-Sermon very helpful, as well as the reading of the *Sentinel* and *Journal*. The testimonies have proved encouraging to me, and I hope my own may benefit others.

One night my whole family suffered from what is known as ptomaine poisoning. One little boy was not sick at all, as he threw it off immediately. My husband was ill, but quickly recovered by the aid of Truth. The severest struggle fell to my lot, as the poisoning brought back an old enemy, acute stomach trouble, which I had not met for many years. I spent several hours in agony, doing my best to realize the presence of divine Love, while my husband read to me from Science and Health. Before morning I was healed, and although somewhat weak was able to be up and about my work next day. By the following day I was as strong as ever and could eat anything I wanted. In former years, under *materia medica*, such an attack required hypodermic injections. I would remain in bed at least two weeks and keep on a liquid diet for a month thereafter. This was our first experience in meeting an urgent need without the help of a practitioner.

While the physical healing has meant much to us all, the spiritual enlightenment is beyond expression. I have been lifted from the shadow of despair into God's sunshine, and while even yet clouds seem at times to darken my path and the way is often rough, it is always upward. I still have far to travel, but the progress is sure, though slow, toward the sunlit heights. If asked to name what I consider the greatest benefit to mankind in Christian Science, I should say the confidence we have that its Principle is absolute, its rule is sure, so that results must follow. Instead of merely believing, we know God, and to know Him aright is life eternal.

I cannot express my thankfulness to God, and my gratitude to our revered Leader, for the assurance that we, who live so far from other people, now have a remedy always at hand and that never faileth.—Anna W. Didlake, Douglas, Ariz.

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The beauty and peace that come into one's life from the study of Christian Science can never be told in words; it must be lived, and reflected in daily living. The healing that has come to me through the loving work of a Christian Science practitioner and the careful study of our literature, has been wonderful to my friends and beautiful to my family, who understand that it is divine Love that heals and Truth that sets free.

For eighteen years the struggle for health had been severe. Three major and four minor operations were performed, but they gave only temporary relief. After the last one, which was a very serious one (laparotomy), things seemed worse. Then osteopathy was tried and relief experienced, but other troubles arose, in the form of neuritis and a useless arm. Continued treatments brought improvement, but all of a sudden lockjaw set in, and the doctor said this was also caused by neuritis. According to man-made law, paralysis of the spine was becoming manifest, and as I had had a stroke at the beginning of my illness, it seemed that this condition was again asserting itself. After suffering terrific pain and awful hunger for three weeks, in sheer despair I turned to Christian Science. Strange as it may seem, I knew nothing

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of this Science, except as something it was better to let alone, and as my father was a minister I was well filled with creed and dogma.

The first treatment brought relief, and better still, the desire for the truth. As I had never been satisfied in the old thought, but was always looking for the peace of mind which I had never found, it was a delight to feel the real desire for church that came to me on the Sunday morning following the first treatment. Physical relief had been given to me to the extent of no pain and relaxed muscles, so that I could hold my head erect and eat what I wanted. The good work went on, and as I studied, the desire for health was lost sight of in the greater desire for and satisfaction in finding the truth. In Science I found all I had been unable to find elsewhere,—the why of life, the where of heaven. Having learned that the true basis for building is divine Principle, the eternal good, the work could go on, and I rejoice to say that by careful study it is going on.

In three weeks I was entirely healed. Then there was an abscess in one ear; but Science took care of it, proving to me that acute as well as chronic conditions can be met. Money matters have been adjusted, seeming lack has been overcome, and the most beautiful part of all is that my family, my husband and three children, have been with me. This has come about since March 9, 1913. In the fall of 1914 a double curvature of the spine, which caused one limb to be an inch shorter than the other, simply disappeared, and I found myself walking on both feet comfortably and without pain. This condition of the spine has not returned, and my back is now straight.

It is no wonder that words fail me whereby to express my gratitude, and that only a daily living which shall bring good to others will repay even in small part my debt of love to God and to the great Wayshower, and of gratitude to our beloved Leader, Mrs. Eddy. My hope and prayer is that I may so live as to help others gain a knowledge of this saving truth, even as we have been helped.

Dora L. Doty, Wilmette, Ill.

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Over four years ago, while visiting my parents at Galt, Ontario, on my way to Winnipeg, I was taken severely ill with an attack of stomach and bowel trouble, which caused great suffering during the night. My parents are Christian Scientists and no doubt helped me some. In the morning I asked for treatment from a practitioner and received immediate relief. By noon I was able to partake of light food, and later enjoyed a good supper. I then walked some distance to see the practitioner, slept well that night, and left on my journey west Tuesday afternoon, as I had planned.

This experience gave me a clearer spiritual perception than I had before. For this and for the physical healing I am deeply thankful to God, and grateful to Mrs. Eddy, who made it possible for the healing power of Christ to be manifest to mankind in the present age.

James Albert Turnbull, Winnipeg, Manitoba, Canada.

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Several years ago I was healed through Christian Science of rheumatism and chronic earache. For seven years I never dared neglect the daily use of material means for relief, but one treatment in Christian Science freed me. Words fail to express my thankfulness to God, and my gratitude to Mrs. Eddy for teaching us through Christian Science how to know Him. This truth is helping me daily.

Kate F. Campbell, San Francisco, Cal.

From Our Exchanges

[John Hunter, D.D., in *The Homiletic Review*]

The whole ministry of Christ, from its beginning to its close, was a ministry of reconciliation,—a power of atonement. By what he was, what he said, and what he did, he sought to make God known, to save men from those false ideas of the divine character and ways which set human thought and feeling wrong, to expel suspicion and fear from their hearts, and to make them realize that they were his Father's children, and therefore had no right to despise themselves or despair of themselves. They saw in his compassion the divine compassion, in his love the revelation and assurance of the divine love, in his forgiveness the type and promise of the divine forgiveness. . . . Coming to know God as He is revealed in Jesus Christ is to trust and rejoice in God, and to have sympathies and harmonies created where previously dwelt antipathies and antagonisms. When on earth our Lord also sought to make men in all the relations and provinces of their life at-one with the divine will. He fought against disease, ignorance, injustice, hate, and all forms of selfishness, as the enemies of God and man. The great burden of his message was God's kingdom, God's order, and he suffered and died daily to reconcile men to the divine order of their life.

[*Zion's Herald*]

After all, we are made mostly by our affections, for love begets love, and the heart draws a multitude of things captive in its train. Back of the doing is the being, and it is really by reason of the nobility and benignity of their character that we are so greatly pleased to have certain people ask, "What can I do for you?"

There is nothing nobler than a disposition, which by continual practice has become habitual, to do for others instead of selfishly expecting something from them all the time. And in order best to serve our fellow men we need imagination, so that we can visualize their needs, realize their possibilities, and, in short, look at life from the angle at which they view it. If half the world does not know how the other half lives, it is time that both halves found out. Mutual sympathy, born of a better understanding of man by man, would make this old world, now scarred with sin and rent with passion, almost a paradise. Learn to objectify your thoughts, and project your sympathies into the lives of others. Live for the sake of the best in them by means of the best that is in you. Confer more favors than you seek, and find your chief pleasure in giving pleasure. Then will you be following closely in the footsteps of the Master, who, though Lord of all, "pleased not himself."

[*The Universalist Leader*]

Jesus began his ministry by summoning men to that repentance for past sins and that renewal of moral purpose which brings the soul into a healthful relation to the life of God, and so makes possible the growth of character toward its ultimate perfection. His was not that type of optimism which closes its eyes to what it does not wish to see and thinks to conquer evil by ignoring its existence. If he beheld the splendid possibilities of human nature, he perceived with equal clearness the harm that resulted to its faculties through their unlawful use. He saw alike the rewards of virtue and the self-inflicted penalties of vice. He pictured both the loneliness of the prodigal in the field where the swine were fed, and the glad and loving welcome that awaited his return to the father's house. He said to Zacchæus the publican and to Mary the Magdalen, not that they had done no wrong,

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but that their evil deeds were all forgiven. He announced that he had come "to heal the broken-hearted," to open the eyes of the blind, to set at liberty those that were bound, to proclaim "the acceptable year of the Lord." He affirmed that his gospel was at once the sovereign remedy for the world's sin and the most potent inspiration of its virtues.

[*American Lutheran Survey*]

It is astonishing how much of the activity of the people who really accomplish things is fully described by the well chosen phrase, "regular round of duties." Most of the world's great deeds have been done in this regular round. Most of the world's great men, the constructors of permanent structures, have been men who moved in their own orbit, without desire to be busybodies in other men's affairs.

Remembering that the orbits of the stars have been assigned to them by the hand of the Almighty and All-wise, one reaches the conclusion that an orbit, far from being a humdrum, prosaic arrangement, is invested with solemn sacredness. The God of order is the creator of men's orbits. . . . Happy is he, and blessed, and a blessing to others, who accepts at his creator's hands the largest orbit which it lies within his powers to fill, and follows its charmed circle faithfully, hallowing his pursuit of the daily round with a consecration which acknowledges his responsibility to high heaven.

[*The Christian Intelligencer*]

The prophets were preachers of righteousness in the age of corruption. Every one of that galaxy of seers was a fearless champion of the social virtues that spring from obedience to divine laws. They were the true patriots, ever calling their country to the uplands of high ideals; and though they failed in their time, their messages are mighty in the world today. It was said of them by a New Testament writer that they were among those "of whom the world was not worthy," but also in a succeeding verse the same writer adds: "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." We are the heirs of their splendid lives and writings.

[Rev. William Bryant, D.D., in *The Christian Work*]

So we are not despairing. The story of history is on the side of forgiving and forgetting. But best of all, God has not surrendered His throne when earthly thrones are rocking and falling. He has not changed His laws of righteousness, even when science and philosophy for a while thought that they had discovered some new universal laws. God is still our Father, and we are brethren, even though for a time we have so wickedly forgotten it. The "Prince of Peace" is still the "Lord of hosts," and herein is no contradiction.

[Rev. Minot Simons in *The Christian Register*]

Now we may not be in entire agreement in our social philosophy, but we can all strive to turn the world's mind and heart to the pursuit of the good of all. We can strive to lift modern industrialism to the plane of fraternalism, compelling it to produce for the good of all. We can strive for human good, justice, and brotherhood as the supreme goal of applied religion. Here is the twentieth century ideal, and we are all passing before it for judgment.

[David James Burrell, D.D., LL.D., in *The Christian Intelligencer*]

The song of Salem, the City of Peace, is only for those who stay their hearts on the living God. The voice of the singer is attuned by faith, the faith that antidotes all spiritual maladies.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

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

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1,103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health.

Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

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

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

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From the Editor

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

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From the Publishing Society

A new pamphlet entitled "Man's Unity with God" has been printed in the German language. This pamphlet contains seven articles from the Christian Science periodicals, which have been translated into German. The pamphlet is now on sale at the prices of our regular pamphlets, as shown on the opposite page.

"Christian Science: The Religion of Divine Law," a lecture by Jacob S. Shield, C.S.B., has been published in pamphlet form, and is now on sale at prices for our regular pamphlets, as shown on the opposite page.

A new pamphlet, "What went ye out for to see?" is now on sale. This pamphlet contains the four following articles from the Christian Science periodicals: "Principle Not Person"; "Jesus of Nazareth"; "Jesus the Christ"; and "Jesus and the Christ."

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From the Clerk of The Mother Church

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

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

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From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

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

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The Christian Science Journal

Published Monthly

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

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

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

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Published January, April, July, and October

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

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Der Herold der Christian Science

Published Monthly

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

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVIII No. 21

Boston, January 22, 1916

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Christian Science Sentinel

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Items of Interest

An illuminating survey of the progress of legal education in the United States during the past fifteen years, an almost revolutionary period in this subject, was given at the fifteenth annual meeting in Chicago of the Association of American Law Schools by its president, Dean H. S. Richards of the University of Wisconsin Law School, in his opening address. He said in part:—

"While we have made some notable advances in the past fifteen years, the legal profession is still the easiest to enter, and for that reason is still attracting many undesirable men. The bar examinations lack uniformity, and in general, by the type of question used, make it easy for unfit men to come to the bar, and furnish the opportunity for commercial cram schools. We should as an association give our active encouragement to the movement for the adequate study of the history of our law, and a comparative study of the basic juristic principles of all the great systems of law. At the time of the organization of this association there were ninety-six law schools in the United States, with 12,516 students. In 1915 the reports of the bureau of education show one hundred and twenty law schools. The number of students in residence schools in 1915 was 21,885, an increase of 75 per cent in fifteen years. At the time of the formation of this organization the members reported 6894 students, or a little over 55 per cent of all law school students. At present this association represents but 39 per cent of all law students, instead of 55 per cent, as in 1900. It is significant of standards when the better law schools, measured by standards of equipment, standards of admission and graduation, are gaining so slowly, as compared with schools outside the association, all of which are unable or unwilling to comply with the standards of this association."

The annual meeting of the American Society of Landscape Architects was held in New York City last week. There were reports on professional practice and ethics as well as other matters of policy and publicity. Among the latter are prevention of diversion of park areas to other purposes and the encroachment on public areas, the preservation of great scenic features such as Niagara Falls, the regulation of bill boards, and pending legislation regarding the administration of United States national parks. A committee reported in favor of "a bill to establish a national park service department under the charge of a man appointed by the secretary of the interior and to establish an appropriation of $100,000 for that service." The American Civic Association and the American Society of Landscape Architecture are responsible for the bill, which continues: "It further provides that in the granting of leases and concessions, and in the general management of said parks, monuments, and reservations, no action, unless specifically provided for by future enactments of Congress, is to be detrimental to the fundamental object of these aforesaid parks, monuments, and reservations. The object is to conserve the scenery and the natural and historic objects therein, and to provide for the enjoyment of said scenery and objects by the public in any manner and by any means that will leave the whole unimpaired for the enjoyment of future generations."

The plan for the construction of a highway connecting the states of North Carolina and Tennessee, which had its origin some years ago, is now being pushed with vigor. Organizations of western North Carolina are cooperating to bring about the completion of the highway. This means one of the most important links in a system of highways which, it has been predicted, will be a real paradise for motorists in search of scenic routes. These highways will traverse and transect the entire famous Sapphire country of western North Carolina and eastern Tennessee, and their various tributary roads are to furnish a network of highways throughout the section. From Chicago to Miami on the west side of the Alleghanies runs the Dixie Highway. From New York to Jacksonville on the east side of the Alleghanies runs the National Highway. The proposed Tennessee-Carolina Highway, running east and west, will, through the Asheville-Charlotte Highway on the eastern end, connect with the National Highway, while in Tennessee on the western end it will tap the Dixie Highway.

The tracing to its source of the Rio Dubina (River of Doubt), the existence of which was reported by Colonel Roosevelt on his return from South America, has been described by George and Stephen Gester of Berkeley, Cal., engineers in the employ of the Standard Oil Company, on their return from an expedition into the Cordillera Geral (Andes) Mountains. The engineers said they reached the headwaters of the river by crossing the Andes with pack-mules from Lima, Peru. According to them, the river has its source among glaciers high up in the mountains, and runs nine hundred miles from the boundary of Bolivia into Brazil, emptying into the Madeira River near latitude 5.

The commission appointed to establish a state vocation school for girls in Tennessee has received offers of land and substantial contributions toward the erection of buildings from many different cities which bid for the school. The board of control, which has charge of all state institutions and lands, has not yet decided which of these cities is to have it, but the school is assured to the state.

From the National Museum at Washington there comes the announcement that the oldest American inscription has just been deciphered. It dates back to 100 B.C., and was found on a stone statuette unearthed at Vera Cruz in Mexico in 1903 by a peon while plowing. It has taken all this time to make the hieroglyphics yield their secret. The inscription is in ancient Mayan. This discovery leads to the conclusion that other important finds may yet be made in this vicinity. Up to thirty years ago the Maya inscriptions were a closed book. Patient application on the part of scholars, and important discoveries, have resulted in quite a body of literature, which tells in their hieroglyphics of the rise and fall of several of their cities and of their civilizations.

The official call for the fifth annual convention of the Colorado division of the Pikes Peak Ocean to Ocean Highway Association,—the Lincoln Highway Association of Colorado,—to meet at Denver, Jan. 19, says that the year 1916 promises to witness important strides in the greater development of Colorado's road system. Since its organization, Feb. 7, 1912, the Lincoln Highway Association of Colorado has taken an active part in promoting the good roads movement, and particularly in developing a thoroughly practicable highway through central Colorado.

Plans are being considered in Rome for the preservation of the ruins of republican buildings below the surface in the quarter crossed by Via Arenula, where improvements are at present being carried out. Excavations have been made to bring to light the Temple of Hercules, only four columns of which were hitherto visible. The bases and fillets of other columns have been found in a good state of preservation.

A general harbor bill has been formally agreed upon by the House of Representatives rivers and harbors committee, which voted to begin immediately the preparation of a measure on the basis of the projects already authorized. It would embrace a maximum of $44,000,000 for new work under authorized projects, and $4,000,000 for their maintenance.

Postal service transactions of the United States have doubled in the last twelve years, and during the last fiscal year they reached the $2,000,000,000 mark for the first time. Sales of stamps, postal cards, and stamped envelopes, the greatest source of income, netted $258,000,000 for the year. About $200,000,000 was paid out in salaries.

Exports through the port of Philadelphia in 1915 were more than double those of the year previous, and broke all records for that city. They amounted in value to $135,000,000. Total imports during 1915 amounted to $69,000,000, a decrease of $18,000,000 as compared with the previous year.

Massachusetts is now ready to go into the business of teaching by mail, and the first bulletin of the Correspondence-Study Division is ready for distribution. This bulletin announces sixty-six correspondence courses offered to residents of Massachusetts.

The production of anthracite coal in Pennsylvania in 1915 was less than in any year since the record year of 1911, except 1912, when there was a six weeks' suspension pending the adjustment of a labor agreement.

American securities to the amount of $1,500,000,000, par value, which were owned in Europe, have been thrown on the market since the opening of the war and purchased in the United States.

The second Pan-American Scientific Congress met at Washington on Dec. 27, 1915, in Continental Hall. The program included addresses on transportation, commerce, finance, and taxation.

Coins to the value of nearly $50,000,000 were made at the United States Government mint at Philadelphia last year. This is the heaviest year's coinage in the history of the mint.

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Christian Science Sentinel

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

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Love at the Helm of Thought

SAMUEL GREENWOOD

THE life of Christ Jesus exemplifies how impossible it would be correctly to state Christianity, the truth of man's relation to God and of man's duty to man, except in terms of Love. From the same necessity it is impossible fully to understand and practise the Master's teachings except as one possesses and obeys that divine inspiration. If it were possible wholly to separate a man from Love, his divine origin, if he could be deprived of his loving nature, his gentleness, compassion, and outflowing goodness, there would be nothing left, so far as he is concerned, to declare the existence of God, and such a man would be a nonentity.

On the other hand, the evils that oppress mankind, the existence of which in human thought made the coming of Christ Jesus necessary, can be stated only in terms that denote the lack of love. There is no phraseology intended to indicate the opposite of God's government which does not express the opposite of love. There is no other evil, and could be no other, than such a state of thought. Mortals have vainly striven to be satisfied without loving their neighbor. Kings, governments, and nations have tried leaving it out of their councils and enactments, and out of their dealings with other nations, but the experiment has always ended disastrously for themselves, and always must do so. No one has discovered, nor can any one discover, a substitute for the divinity of loving. No one has yet found that he can leave love out of his life without forfeiting its blessings. To shut love out of one's thoughts is to shut out all that lightens and happifies human experience, and to let in all that debauches and debases the consciousness of men.

"We have nothing to fear," Mrs. Eddy writes, "when Love is at the helm of thought, but everything to enjoy on earth and in heaven" (Miscellaneous Writings, p. 113). What statement so clearly and comprehensively sets forth the kingdom of heaven, and the means whereby to attain it? But little imagination is needed to picture the difference in world conditions today had Love been at the helm of the ships of state. The average person requires no strong fancy to see wherein his own experience would be vastly improved if Love were in control of all his thoughts. Nor does one need to be a prophet to foresee the immeasurable abundance of good which would bless mankind if humanity followed none but the course which Love points out.

Mortals are a fear-filled race, seeking for relief everywhere but at the right source. St. John prescribes God's remedy for fear as "perfect love." "There is no fear in love," he writes, and uncovers the cause of fearful thought in that incisive rebuke, "He that feareth is not made perfect in love." Then should not Christians strive to overcome their fear by becoming more perfect lovers? If thought indulges in hate, malice, revenge, and other kindred errors, can we hope to escape their accompanying fears or their hideous nightmares? Christ Jesus did not even hint the existence of any way into the kingdom of heaven except that of love for God and man; for this kingdom, as he pointed out, is to be found within one's own spiritual consciousness.

The word love comes so lightly, sometimes thoughtlessly, to the lips that unless one is watchful his familiarity with the letter of Christian truth may breed a practical indifference to its spirit. It is comparatively easy to have love at the helm of speech, but loving thoughts spring only from one's actual reflection of the divine Spirit. Human salvation and safety must be worked out through the demonstration of divine Love, because, as every one knows, unloving and selfish thoughts are not of God, and do not deliver mortals from sin or its effects.

Who would care to contemplate himself as at the mercy of a ship whose rudder is in unskilful hands, or whose helmsman deliberately steers the vessel on a dangerous course? But are we not often careless or apathetic as to the course along which our consciousness is being taken? We should treat as our worst enemy whatever would prompt us to wrong our neighbor or to advance ourselves at another's expense. That which in its nature declares itself to be the opposite of Love is a thief and a murderer, and brings blight and destruction wherever it is allowed to rule.

This question is one that all can understand. Every one must know whether Love is at the helm of his thought, but what every one does not stop to consider is the consequence of not having Love there. After all, it is not a matter of whether we can, but of whether we will. Any man can have love in his heart if he loves to have it there. And even the weakest of mortals may keep what he has of love increasingly active, if that is his dominant desire. Hatred and selfishness, with all their etceteras, are the sheerest impostors, and have absolutely no power to enter or sway one's consciousness without his consent. Evil is not intelligent, and cannot cling to us for a moment after we cease clinging to it.

Loving one another is not the maudlin sentimentalism that would senselessly indulge the object of affection, nor is it being subservient to others' opinions lest offense be taken. Love is divine intelligence; hence to be guided by Love does not mean obedience to personal caprice, but to what one understands of Principle. Love can be understood by humanity as that state of mind which the apostle describes as thinking no evil; and the test as to what constitutes good thinking may be found in what has been called the golden rule, whose meaning is simple enough for even the most untutored to comprehend and practise.

To be loving and lovable is the indispensable requisite of harmonious living, and the genuine Christian will be found honestly striving for that Christlikeness. There is no way known to men by which to work out the ends of Christianity, to uplift humanity, reform the sinner, redeem the erring, and bring peace and good will to earth, except through the activity of love in human thought. Without love, Paul said, "I am nothing." Were we to subtract love from our consciousness, what would we have or be? The lack of love, as spiritually understood, underlies all the miseries and sufferings of mankind, while its quickening presence is their divine redemption.

This question relates especially to Christian Scientists, since they more than most others express faith in the declaration that God is Love; hence to them Love is the only intelli-

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gence and power. If this means anything to us at all, it means that nothing can be rightly done unless it is done through Love, and that no thinking is right thinking, or is worth while, except what Love prompts. Nothing should be more certain than that, if we are not willing to let Love abide at the helm of our thought, we are not willing to be Christian Scientists. It would seem wise to face this matter squarely, and to act promptly in the right direction, because Love holds the only key to our peace and joy "on earth and in heaven."

It should be known that Christian Science, the restatement of primitive Christianity, cannot be correctly taught, nor its students' activities, opportunities, and duties rightly defined, except in terms of love. This very necessity makes it impossible for a Christian Scientist to be consistent, to be faithful to his church, to make it fruitful in good works, except as he obeys the behests of Love. If it were possible to separate him from this obedience and from the spiritual ideal which his church embodies, if he could be deprived of his loving loyalty to the methods and government adopted for our cause by its inspired Leader, the Discoverer and Founder of Christian Science, what would he have left wherewith to help fulfil its beneficent purpose? How all-important, therefore, that we put self out of the way, and let divine Love alone direct our thoughts and govern our intercourse with all mankind.

Christian Education

FRANCES THOMPSON HILL

"TRAIN up a child in the way he should go: and when he is old, he will not depart from it," is a commonly heard maxim, and one with Scriptural authority. In the world at large today, the training of the child from youth to manhood is a problem to which much thought and time are given. Indeed, one of the chief objects of a community or a nation is that its citizens be of the highest type of manhood, and that this type be improved in each generation. One and all agree that only through the proper training of the individual can this be attained. Our great philosophers and pedagogues have searched long and written much upon this subject of education, and have given us valuable material in this line; still there is a crying and ever increasing need for better lives, better people, and this shows that we have yet much to learn along the lines of the proper education of our children, who will in turn become our citizens, our lawmakers, our politicians, our populace.

The maxim states broadly, "Train up a child in the way he should go," but what the specific way is and how it is reached are questions upon which there seem to be various and varying opinions. The greatest Teacher of mankind said: "I am the way," and surely he spoke these words for our earnest consideration. May it not be that in all our searching after pedagogical methods we have largely overlooked the simplest, safest, and best way given to us by the wisest guide the world has ever known? The Master said, speaking of material knowledge as compared to spiritual, "Whosoever drinketh of the water that I shall give him shall never thirst," showing that material methods do not make for lasting right education, but that spiritual knowledge leads to the realization of eternal life.

On page 196 of Science and Health Mrs. Eddy says: "If materialistic knowledge is power, it is not wisdom. It is but a blind force. Man has 'sought out many inventions,' but he has not yet found it true that knowledge can save him from the dire effects of knowledge." Again on page 312 we read: "How true it is that whatever is learned through material sense must be lost because such so-called knowledge is reversed by the spiritual facts of being in Science."

In the Christian Science Sunday school the child is taught to be a law unto himself. He learns that as he thinks correctly, his dominion over every inharmonious condition is assured. Thus he learns to turn naturally to God with his every problem, and to solve it with the Principle which he has been taught. When he sees that this is never failing, he turns to it intuitively, more and more, until it becomes to him a life-giving power, an ever present and always efficient help.

The first lessons taught in the Sunday school are the ten commandments; the Lord's Prayer with its spiritual interpretation, as found on page 16 of Science and Health; and the beatitudes. Surely too great importance cannot be attached to these first lessons, provided for the children through the wisdom of our Leader, since a right apprehension of them must pave the way to the child's broader and richer development into a true citizen. Through patience and persistence in acquiring the letter and the spirit of these first lessons, a mental enrichment is gained which will be adequate to every human need. To a child thus taught, the Scriptures become an illumined, unfailing guide, a record of the human footsteps by which men may attain something better and higher. It is noteworthy that to such a child no subject is utterly incomprehensible. He is able intelligently to understand even many of the world's historical events, past and present, because he sees them in the light of Mind and knows them to be but a record of a continuous struggle after something better and higher, and the footsteps by which we reach this goal.

The child is also taught in the Sunday school the lesson of obedience. He learns that in order to be happy, he must be obedient to the law of God, good; that for him to manifest envy, jealousy, dishonesty, or disobedience, would be to have "other gods before me;" that in so far as he thinks loving, truthful, and right thoughts, he will be harmonious, but that when he thinks their opposite, namely, unkind, dishonest, or wrong thoughts, he is liable to be inharmonious, mentally and physically. Thus he learns that cause and effect are mental, and he joyously and spontaneously obeys the divine Mind. The value of this early training cannot be stated in words, and no one can estimate the unlimited good that the children of our Sunday school, who are to become practitioners and teachers, will accomplish as a result of this early training.

The privilege of teaching the children the simple and vital truths of Christian Science, and so preparing them in time to go into the world to heal and to save mankind from bondage, is a rare one,—one of the most important in our movement; and while demanding some personal sacrifice, it surely brings its own reward in the good it accomplishes. It is necessary, in view of this great work, that the teachers be thoroughly acquainted with the Bible and all of Mrs. Eddy's writings, that they may give to the children, as fully stated in Section 3 of Article XX of the Manual, only the "absolute Christian Science contained in their text-book," and not a personal or speculative theory.

The older children of our Sunday school who attend the Wednesday evening testimony meetings and the lectures on Christian Science, have educational opportunities of the greatest value. These aid in broadening the pupil, perhaps unconsciously, and help to fit him for whatever field he may enter; while the Christian Science publications furnish the student with a large amount of helpful information, which is presented in full literary form.

Through the study of Christian Science thought is becoming spiritualized, and this spiritualization of thought must and will become manifest in our educational systems. The time is not far distant when the curriculum of our schools and

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institutions will be modified and changed to keep pace with the growing demand for a system which shall give to our boys and girls the necessary knowledge,—all that makes for human progress in civilization,—without encumbering their thought with the so-called laws and opinions of mortal mind; when each subject will be taught in harmony with the pupils' growth in the understanding of the truth and its practical application to human experience.

Thus the best in education for human betterment will go on, until humanity lays aside all materiality and recognizes man as the child of God, thus fulfilling the prophecy of Isaiah: "All thy children shall be taught of the Lord;" and of Jeremiah: "They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord."

Channels of Love

VIRGINIA ROSS

In one of our hymns the opening line reads, "Make channels for the streams of love" (Hymnal, p. 89); and the blessings following this counsel came to one weary of the conflict of life, her heart filled with bitterness and, alas! hatred and resentment. She was constantly thinking of her wrongs, which amounted to persecution, her blighted hopes and ambitions, which were never to be realized here, and she did not care if there was any other place. In fact she did not expect any happiness, for "hope deferred maketh the heart sick," and her heart was certainly sick.

Mentally alert, she was eager for work which required mental activity, but her strength was not equal to the demand, and no wonder that she was weary. She craved the health that was needed to bring to her the success which she felt could be hers, and hopelessly she painted beautiful word-pictures that were read and cherished by many, spending hours at her work regardless of the pain, not knowing that the seeds of hatred, jealousy, and malice had brought forth a crop of failure and misery from which she was suffering.

Time and again she had won recognition in her chosen work only to lose it because of weeks and months of bodily suffering and mental fatigue. During these seasons of idleness she sought comfort in music, not knowing that it was the harmony of right thinking which she really needed, for her discordant thoughts had brought such inharmony into her life that music alone could not heal. Unconsciously her longing for literature, music, and art was really for the beautiful, the good, and the true. She painted from nature and drew sketches, but the cruel hand of false belief held her in its iron grasp, and her crop of error grew until she gave up her work to search for health, not knowing that while she was saying, "Lo here!" and "Lo there!" the reign of harmony was at hand, that it was within her own consciousness.

One day, after she had brought out of memory's chamber her dead hopes and ambitions, her heart crying out for peace when there was no peace, a beloved friend told her of a wonderful book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, that contained the truth which heals and makes glad the hungering heart, and persuaded her to buy a copy of it. She began to read, and the first thing she discovered was that its God was Love. This she knew was the kind of God she had always felt was the right one, but she had never been taught how to find Him. Then she learned that it was wrong thoughts which had made her ill, and one day she gleaned from her reading that she must love those whom she called her enemies, a teaching that she was most reluctant to accept. How was she to send them thoughts of love when she did not feel love? But the voice of Truth bade her think love; it said to her rebellious heart: "If a thought of hatred tries to creep in, shut the door on it. If you cannot think love, direct your thoughts into the channel where you can find it."

"Ah, that sounds easy," she thought, "but I can never do it." The voice said: "For every wrong thought that you send out, you will receive a return of like character, and for every right thought you will receive a hundredfold in return. Close the avenue of wrong thinking, with its hatred, malice, envy, resentment, and the like, and open the door to right thinking; then send out to those whom you think you hate, good will, love, tenderness, mercy, brotherly kindness, and forgiveness."

"I can do all but forgive," she cried; and the voice softly reminded her of the petition, "Forgive us our debts, as we forgive our debtors." Startled at what this meant, she anxiously asked, "Does it mean that with what measure I mete it shall be meted unto me? Then teach me, O Father, how to forgive as I would be forgiven." Thus the healing begun in her own consciousness brought also the peace that passeth understanding. She sent out loving thoughts, made "channels for the streams of love," for the love that "suffereth long, and is kind," and one glad day she could honestly say, "I have no enemies, for, behold, they have become my friends." Gradually those who had opposed her changed their attitude, and soon began to love her, although not a word had been spoken on the subject between them; but the leaven of love had been working, and good must result from it. The words on page 17 of Science and Health, "And Love is reflected in love," were proven true.

She now tells those who think they have enemies and hate others, of her experience, and that they must "make channels for the streams of love," so that only love can flow in or out, for all wrong thoughts are turned back by the streams of love that are flowing outward. They can also rejoice in knowing that "a man's foes shall be they of his own household," namely, the wrong thoughts he allows to take possession of his consciousness.

Lack Overcome

LIDA HERVEY SPENCE

During a time of great sense of lack, a couple of years ago, opportunity was given a Christian Scientist to prove the truth of the statement that "man in God's image can lack no good thing." She was then working long hours as a stenographer in a busy commercial office, and her evenings were employed in writing fiction, which did not sell. Discouragement with all its train of wrong thinking crept in, and persuaded her that if only she had a better typewriter to use at home when she was too weary from her day's work to remain in the office, she could write better stories and thereby meet with sales. But there appeared to be no way to procure a new typewriter.

Presently a Christian Science friend called, and during the conversation the troubled one spoke of her problem and of her sense of discouragement. The friend asked why she did not buy a new machine, to which the reply was made that she simply could not afford it, that her salary barely met expenses. The friend looked earnestly at her for a second and then asked, "Why do you not work it out in Science?" To this the response was made that she did not know how, with the hope that the friend would offer help. Instead the friend said, "If you really want to work it out scientifically, you will be shown a way."

Later, in accompanying her friend to the train, she carried

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some of her companion's books and parcels, and after the train had gone, discovered that she had inadvertently retained one of the little books, which proved to be a pamphlet containing reprints from the Christian Science periodicals. As she walked home, idly turning over the leaves, these words seemed to stand out from the printed page: "Man in God's image can lack no good thing," and she said to herself with a smile that a typewriter was a good thing, and that she certainly needed one. She thought no more about the little book and its message, however, until later in the evening, when on going to her desk she again noticed it, and picking it up, turned over the leaves so as to get an impression of its general contents. Again the same words arrested her eye.

Immediately came the thought that this message must be for her. Always she had turned to some one else for the working out of her problems in Christian Science, but now she saw this was an opportunity to prove her own understanding of supply and recognized the occasion as a privilege to see herself as God's image. Systematically she set to work to clear her thought of all that was unlike good. All at once she remembered an article which a practitioner had at one time advised her to read, and the next day she went to the Christian Science reading-room, looked up the article, and carefully read it. It made clear the fact that the only work she had to do was to seek first "the kingdom of God, and his righteousness," and that in proportion as she did this her problem was already solved; that God's work is always done —it was her work which yet remained to be done.

From that time on, in everything she did she endeavored to put into practice this thought of seeking "first" the kingdom of God. If it were to take dictation in the office, she tried to realize that the only employer she had was God, and that it was her privilege to serve Him in reflecting accuracy, perfection, and love. If it were just to buy a loaf of bread, she saw the person from whom she bought it as God's image and likeness. If it were to put her little son to bed at night, she realized that right then they were both in the kingdom of God, which is "righteousness, and peace, and joy in the Holy Ghost"—joy in the unfolding of Life, Truth, and Love. In everything she gave thanks, and in this way so far as possible kept her thought lifted above material things as a source of good or happiness.

A week or perhaps ten days had passed in this way, when she went to a typewriter agency and made arrangements to trade her old typewriter for a new model, leaving a balance of forty-five dollars, on which she was given sixty days' time. She told the salesman she would pay the amount within that time, though to herself she acknowledged she did not know how it was to be done. She had no money and no more prospects for it than heretofore, but she had come into the understanding of supply as being spiritual. The typewriter was installed in her home, and she continued her endeavors to seek in every possible way the kingdom of God. She tried to realize that, as Mrs. Eddy tells us in "Miscellaneous Writings" (p. 107), "more love is the great need of mankind."

It was probably a week after this that she returned from her office one evening and found among her mail a letter from a New York agent who had been trying to put her stories on the market. Upon opening the envelope she found a note stating that a story had been sold, and the enclosed check was in payment therefor. The check was for forty-five dollars, the exact amount of the deferred payment!

She had sold her first story, and she owned a new typewriter! Surely here was the fulfilment of the promise—these were the things that had been "added." But it was not for these material proofs that her heart began to sing a song which has grown ever sweeter as the years pass. It was because she had been given absolute proof that supply is spiritual,—that "the kingdom of God is not meat and drink," and that "man in God's image can lack no good thing" when he seeks "first the kingdom of God, and his righteousness."

This was her first demonstration, and it has led to many more both for herself and others. The belief in lack, which had held her in bondage for years, has been entirely overcome, as will be the erroneous belief of any one who is willing to follow God's commands in the light of Christian Science.

Spiritual Thinking and Its Effect

CHARLES A. GRIFFITH

THE editor of a well-known American periodical recently favored his readers with a lengthy editorial on the subject, "Why I am not a Christian Scientist." Had he but known it, any student of Christian Science could have given in one sentence a better reason, in fact the only reason, why he or any other individual is not a Christian Scientist. It is for the same reason that one having no understanding of the science of numbers and unable to demonstrate the laws of mathematics is not a mathematician. Any one who is able to demonstrate the Principle of the Science of being as did Jesus the Christ nineteen centuries ago, and as he commanded his followers in all ages to do, is a Christian Scientist, and strictly speaking, no one else can be. The act of becoming a Christian Scientist is not merely the acceptance of a creed. Neither is it the negative position of discontinuing the use of material remedies and ignoring the claims of evil in the forms of sin, disease, or discord of whatever nature, charging them all to Providence and imagining that the dear Lord will in some superhuman manner cause good to result from evil.

In the editorial referred to the writer says, "I dread the enervating influence on the human race of a philosophy which denies the reality of evil, calls men off from courageous, patient, and intelligent campaign against it, and bids them regard evil, whether moral or physical, as only a mortal thought to be vanquished by a process of spiritual thinking." Here the fact is worthy of observation that what the writer is pleased to term an "enervating influence" has during the past half century raised thousands from sickness to health, from immorality to morality, from want and woe to comfort and happiness, all by a process of spiritual or right thinking and in obedience to the Master's commands: "Go ye into all the world, and preach the gospel;" "Heal the sick." This "enervating influence" is filling Christian Science churches with earnest students of the Bible, which through the light of Christian Science has become to them the Book of Life. Integrity in business has replaced sharp practice and questionable methods; happiness and contentment have found their way into homes where sin and despair once held sway, all as a direct result of the understanding of the nothingness of evil and the allness of God, good.

Christian Science is affirmative and positive in both nature and statement, and its effect is to negative the false claims of evil and expose their falsity. In "Science and Health with Key to the Scriptures" the obligation of the Christian Scientist is set forth in unmistakable language. On page 450 Mrs. Eddy writes as follows: "The Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness and the allness of God, or good. Sickness to him is no less a temptation than is sin, and he heals them both by understanding God's power over them. The Christian Scientist knows that they are errors of belief, which Truth can and will destroy."

There are some even today who firmly believe ghosts to be

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real and to have power to harm. Would such a person find his belief in the reality of ghosts an exhilarating influence in assisting him to overcome a ghost? Would he not, on the contrary, find it exceedingly enervating under such circumstances? Must he not, before he can possibly overcome the baneful influence of ghosts in his experience, rid his consciousness of a belief in them through a knowledge of the truth that there are no ghosts? Firmly convinced as he probably is that he has actually seen ghosts, and confident as he no doubt is that they have caused him more or less distress in both mind and body, has he not quite as much reason for believing in their reality as the sick man has for believing sickness to be real, or the sinner for considering sin more powerful than righteousness? Truth cannot destroy one iota of truth, but it does most effectually destroy what is not true.

Jesus' Sermon on the Mount begins with a series of admonitions to spiritual thinking by which, we are assured, certain results will follow. To such as are obedient to these commands the Master says, "Ye are the salt of the earth;" "Ye are the light of the world;" and he adds, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Is it not a self-evident fact that only he who through spiritual discernment perceives the absolute unreality of evil because of the allness of God, good, can be courageous to meet and able to destroy the false claims of evil? Such an understanding is indeed true faith, the faith that moves mountains—of error, the faith described in the hymn:—

A faith that shines more bright and clear
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt.

[Written for the *Sentinel*]

Lay of Truth

ADELA V. SCRIMGEOUR

"Come unto me," O tired and weary one.
The way is long down error's thorny road;
From dawn of day to dark of setting sun,
Heavy the load.

Cruel the yoke that galls the flesh of those
Who drag their useless burdens,—fear and grief;
Sharp is the whip, and heavy are the blows
Of false belief.

"Ye shall find rest," with Truth to gently lead;
The yoke is easy and the burden small.
Peace, troubled heart, ye need not strive or plead,
Love giveth all.

Truth is a covert from the tempest's roar,
As flowing river in a parched plain;
A hiding-place from woe, an open door
From sin and pain.

Truth is our Shepherd, and He leads His flock
In pleasant pastures with a gentle hand;
Truth gives the shadow of a mighty rock
In desert land.

How sweet the pleading call, "Come unto me"!
I hear the pitying voice, the kind behest.
Can I refuse the truth that maketh free,
That giveth rest?

Selected Articles

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

The recent attack of a local clergyman on Christian Science differed from his others chiefly by reason of the fact that it was delivered to an audience of fellow preachers. This fact, however, did not add anything to its weight. It is vain in any circumstances for a representative of one Christian faith to say that another "rejects all distinctive Christian teachings." The most that this can signify is that his concept of the Christian religion differs from the other. In this instance the reverend gentleman named four particulars: "The personality of God, the Trinity, the salvation from sin, and the sacraments." Christian Science accepts all that Christ Jesus taught on these subjects, and does so in a simple and evident manner. An unbiased person would be far more likely to find a plain correspondence between the four gospels and "Science and Health with Key to the Scriptures" by Mrs. Eddy, than he would between the gospels and the creed subscribed to by our censorious friend.

Take, for instance, the question of salvation from sin. Jesus said to an adulteress, "Go, and sin no more." Mrs. Eddy has consistently said, "The way to escape the misery of sin is to cease sinning" (Science and Health, p. 327). Or take the question whether the Deity is one person or three. Jesus never taught that God consisted of three persons, but expressly approved the statement, "He is one; and there is none other but he" (Mark xii. 28-32, American Revised Version). So Mrs. Eddy said, "God is *One*,—not one of a series, but one alone and without an equal" (Science and Health, p. 117). It is a clearly proved fact that the creedal doctrine of three persons as Deity dates from the fourth century.

If any one will read "A Century's Change in Religion," a recent book by George Harris, president emeritus of Amherst College and formerly professor in Andover Theological Seminary, he will see that most of the changes noted by this author are in the direction taken by Christian Science. For example, we read on pages 89 and 90 with reference to Jesus: "Theology starts now with the historical, human person, and finds divinity in that which transcends human nature, especially in his moral perfection, in his oneness with God, in his sonship, in his health-power, in his revelation of the character of God. . . . The doctrine of the Trinity is a symbol of the various aspects of God." Also on page 71: "When the conception of the universe as mechanism running in grooves by the agency of second causes, gives place to the conception of the universe as organism throbbing with force and life, nature in all its movements is regarded as having its power and law in God, and the supernatural, if the term is retained, signifies the higher revelations of God in Christ, rather than that which overrides or interrupts the processes of natural law. . . . Health-power, exercised in the restoration of the sick, in the resuscitation of a body apparently dead, is confirmed by manifestations of similar power in our own times, a power we do not understand but cannot deny."

As for the personality of the Deity, Mrs. Eddy has stated the issue fairly in these words: "Human philosophy has made God manlike. Christian Science makes man Godlike" (Science and Health, p. 269). The distinctive and essential fact of personality is self-consciousness, or existence as a self-conscious being. (See any dictionary, particularly the Century.) Christian Science ascribes to the Deity not only this which constitutes personality as commonly defined, but all else that belongs to personality that is divine, perfect, and infinite.

One other item in the speech in question remains to be

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noticed. It was that Christian Science has changed and is no longer the same as the teaching contained in Science and Health. This comment does not state the fact. In effect, it merely presents the question whether Mrs. Eddy's teaching is likely to be understood as well by a violent adversary as it is by those who are studying the Bible and her writings every day and putting their understanding thereof into daily practice. It is doubtless true that Christian Scientists do not find in Mrs. Eddy's writings what professional antagonists say they have found, but this fact does not qualify the latter to speak on this subject.

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[Harry I. Hunt in *Newark* (N. J.) *News*]

The sermon of the clergyman recently reported in the *News* on "Christian Science Wrongly So Called," displays such a fund of knowledge of things that are not so about Christian Science, that a correction is in order. Apparently our brother gleaned his information from critics of the movement, so it is not to be wondered at that he should fail to deal with actual Christian Science, or that he should aim his shafts of ridicule at a veritable man of straw.

To say that "Christian Science is not Christian because it denies the existence of a personal God," is in the first place an outright misrepresentation of Christian Science teaching. On page 116 of "Science and Health with Key to the Scriptures" Mrs. Eddy clearly states: "If the term personality, as applied to God, means infinite personality, then God *is* infinite *Person*,—in the sense of infinite personality, but not in the lower sense." And again on page 331 of the same work Mrs. Eddy writes: "Life, Truth, and Love constitute the triune Person called God." How Deity can be less than infinite is inconceivable.

In the second place, this remarkable statement of our critic is open to objection in that it declares for a personal or corporeal God, in direct contradiction of the teaching of Christ Jesus. Standing at the well of Jacob, Jesus declared, "God is a Spirit," to be worshiped "in spirit and in truth." If Christianity rests upon a personal God, as our critic holds, then Jesus would have declared to the woman of Samaria: God is a person, and they that worship him must worship him in person and in truth. "God is Spirit," Mrs. Eddy writes on page 117 of the Christian Science text-book; "therefore the language of Spirit must be, and is, spiritual," a statement in exact accord with that of the Master, and therefore Christian in phrase and essence.

In classifying Christian Science as unscientific, our critic treads ground already beaten down by countless critics who have said the same thing. Yet Christian Science is scientific, being based upon truth, the foundation of all science. On page 341 of Science and Health we read, "Sneers at the application of the word *Science* to Christianity cannot prevent that from being scientific which is based on divine Principle, demonstrated according to a divine given rule, and subjected to proof." Science is defined as "knowledge classified and made available in work, life, or the search of truth." Hence a Christian Scientist is one who is grounded in the knowledge of the teachings of Christ Jesus and who applies these teachings in his daily life. Christian Science is therefore scientific in the fullest sense, and it is Christian because it is a restatement of the teachings of the master Christian.

Our brother refers to Christian Science as "quite simple," a facetious fling for which he may be forgiven, in view of the statement of St. Paul to the Corinthians, referring to the spirituality of his teachings: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him." In calling Christian Science "impure as to its character," our brother betrays an utter ignorance of this Science. Jesus laid down a simple and efficient rule whereby to judge justly, when he said: "A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit." Christian Science asks to be judged by its fruits. The healing of sickness, regeneration of people's lives, sweetening of tempers, overcoming of evil habits, destruction of sin,—these are some of the fruits of Christian Science teaching applied practically to daily living. If this teaching is impure, whence comes this good fruit?

Abuse of Mrs. Eddy is of course no argument against Christian Science. Intelligent people are apt to regard it as evidence of an intolerance which is all the more regrettable when voiced by one who is supposed to be an exponent of the golden rule. Access to the facts about Mrs. Eddy's life and work is so easily obtained in almost every public library and in every Christian Science reading-room, that there is no excuse for any one to bear false witness against one who has done so much to lift the burden of fear and pain and to raise men and women from lives of suffering and sin.

Our critic asserts that Christian Science is "a system of practical negation of all the evidence of our senses—a mere negation of the natural world." Here it is plain our brother has utterly failed to grasp the teaching of Christian Science as regards Spirit and matter. Christian Science does not deny the existence of matter to the human sense, but it does deny its ultimate reality, and in criticizing this teaching our critic heaps ridicule also upon the most advanced natural scientists and thinkers of the day. Needless to say, the positive results obtained by the practice of Christian Science, on which there is a vast amount of reliable testimony, could not possibly spring from any so-called system of negation.

It is easy enough to say, for example, that Christian Science is, in our critic's opinion, "subjective idealism gone mad," "mad philosophy," and so on, but it proves nothing in the face of the growth of the Christian Science church, and the authenticated testimony of many thousands that Christian Science heals every form of disease, organic and functional, and is transforming the lives of countless thousands the world over. "By their fruits ye shall know them."

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[Carl E. Herring in *World-Herald*, Omaha, Neb.]

In a somewhat extended article signed "Hippocrates," the author states: "After a quarter of a century of earnest inquiry and following up rumors and reports, I have never been able to discover a solitary instance of a Christian Science cure that could not be traced to mental suggestion."

At the outset it would seem that the mistake made by "Hippocrates" was in following up "rumors," when the most tangible, direct evidence is offered him at every Wednesday evening meeting of all Christian Science churches. He can find scores of cases of men and women of the highest repute who publicly testify to having been healed of tuberculosis, cancer, stomach trouble, and in fact of almost all the ills that beset humanity. Nearly all of these cases came to Christian Science after exhausting all known medical treatment. The persons themselves are there testifying to their condition and giving Christian Science the credit of healing them. It is not rumor, but a living presentation of past illness and long continued and present health.

There is no "mysticism" about Christian Science, any more than there was mysticism when the blind man whom Jesus healed said, "Whereas I was blind, now I see," and this revelation which Jesus gave to the world is the discovery of Christian Science by Mrs. Eddy. No other claim is made for it except that it is the healing taught and demonstrated by

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Jesus of Nazareth. If our critic would lay aside prejudice and take up the serious study of Christian Science from original sources, not from flippant talks or tracts against it, he would find his mental horizon lifted and no longer think of Mrs. Eddy as indulging in vagaries or of her expression "mortal mind" as any different from the "carnal mind" of which St. Paul spoke.

The article suggests that "Scientists employ surgeons to set broken bones, and a tyro knows that diseases of the brain and blood are harder to heal than broken bones." To be sure, the surgeon brings the broken parts together and holds them with splints, but we did not know that Scientists or any one else went to the surgeon to heal the broken parts in the sense of being healed of a fever. Senator Works in a speech in the United States Senate in January of this year [1915] reported and submitted proof of fifty-seven cases covering thirty-six distinct diseases healed in Christian Science. Nearly all of these cases had been diagnosed by reputable physicians and pronounced incurable. Christian Science is regarded as mysterious because it requires study and spiritual discernment. Medieval theology is regarded as simple because its postulates embrace only heaven and another place —come up and be saved or sit down and not be saved.

Constantine standardized the religion of Christ Jesus according to his narrow, material concept of it, then stopped there and lost it. The people of the middle ages forgot to read what Jesus said and did, but the theologians read it for them, and awakened fear of a burning lake of eternal torment, instead of bringing the loving appeal of the Master, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." They made it man's principal business to keep out of this place of torment, instead of stimulating him to try to understand what the Bible means when it says that man is created in the image and likeness of God and given dominion over all the earth, and the things of the earth, and what Jesus meant when he said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

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[W. G. Watkins in *Antigo* (Wis.) *Journal*]

Our critic says that "Christian Science denies the reality of matter without offering any explanation as to the distinction which Mrs. Eddy makes between matter and Spirit." Mrs. Eddy uses "real" in just this sense: that it is the creation of God, Spirit, and is indestructible. She never said that pain and death are not, relatively speaking, facts to the human consciousness. She did deny that absolutely, that is spiritually, they are facts; and so does the Bible. This distinction is in exact accord with what Jesus taught and demonstrated. In all that the Master said and did is seen the inevitable fact that there is and can be but one reality,—that of Spirit,—for nothing else besides God, who is Spirit, has a single element of perpetuity.

The statement by our critic that Christian Science denies the existence of mortal mind in one instance and acknowledges it in another for the sake of the argument, is not in any sense true. From beginning to end Christian Science maintains that mortal mind, or the "carnal mind," which St. Paul said "is enmity against God," is just as it is defined on page 592 of "Science and Health with Key to the Scriptures," namely, "a belief that life, substance, and intelligence are in and of matter; the opposite of Spirit, and therefore the opposite of God, or good."

Our brother who thinks that Christian Science is not "profound," needs a better understanding of what its teachings have wrought in the lives of suffering humanity. It has been well said by an editorial writer in the Chicago *Tribune* that "not only is the number of her following notable, but likewise its character. Mrs. Eddy has not swept into her church myriads of the unthinking and uneducated. On the contrary, her teachings have appealed to the highest classes, and the level of the character and intelligence of the Christian Scientists is everywhere high."

The revision of Science and Health by Mrs. Eddy is much to the credit of the author, for her one and only object was to give to the world a clearer presentation of her discovery, without in any way losing sight of the basic truth. Exception is taken to the Christian Science text-book being used in connection with the Bible in Christian Science services. Our text-book offers a spiritual interpretation of the Bible, but it does not in any way claim to be a substitute for that good book. The correctness of Mrs. Eddy's interpretation is daily being attested in the experiences of its students, who have proved something of the blessings which this Science affords. Our critic exercises the right to interpret to his congregation his own concept of the Scriptures, and we see no reason why he should not accord a like privilege to others. No body of Christians believe more sincerely in the Scriptures than do Christian Scientists. The Bible is their constant companion, and they look to it to guide them into right conduct.

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[Robert S. Ross in *Cortland* (N. Y.) *Standard*]

The person who starts with the premise that divine Principle, Love, is the one and only cause, will if consistent inevitably arrive at the conclusion that there can be no effect from any other cause. Surely sin, disease, and death are not effects of Life, Truth, and Love, which constitute Deity, and if they are not, they are not effects of anything. Therefore they are nothing claiming the reality and actuality of something. In other words, they are illusions or beliefs. In the proportion that the sinning and suffering realize that sin and sickness are not made by God and are therefore powerless to influence or harm them, in that proportion also do they become their master. It was this simple yet profound process of reasoning to which Christ Jesus referred when he said, "Ye shall know the truth, and the truth shall make you free."

The declaration and demonstration of this spiritual fact did not, however, deter the Pharisees from ridiculing and persecuting Jesus. Indeed, it stirred so terrifically the belief in evil, alias the "carnal mind," that the spiritual advisers of those days cried out for the blood of the most spiritually and beneficently minded man the world has ever known. The calumny heaped on Jesus knew no bounds. "The reputation of Jesus," Mrs. Eddy writes on page 53 of Science and Health, "was the very opposite of his character. Why? Because the divine Principle and practice of Jesus were misunderstood." If the life and works of so great and good a man as the Nazarene could not escape pharisaical vilification and abuse, it is to be assumed that the attacks on Christian Science and Mrs. Eddy by a local evangelist can be endured without murmuring. Certain it is that there is nothing in the teachings of the Founder of Christianity to warrant the critic's views of what constitutes Christian discipleship.

Science and Health is based on the Bible, is coordinate with it, and is inseparable from it. In not the slightest detail does Christian Science depart from the pure idealism of Christ Jesus, the critic's statements to the contrary notwithstanding. And if your readers would like to know the facts about Mrs. Eddy, they will find them in "The Life of Mary Baker Eddy" by Sibyl Wilbur, which may be found in any public library. Suffice it to say that the world can never repay the debt it owes to Mrs. Eddy for reestablishing on earth the long lost art of primitive Christian healing.

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Editorial

Simplicity of the Gospel

PEOPLE who begin their acquaintance with Christian Science by attending the church services, are usually impressed first with their simplicity and dignity. From the opening hymn to the pronouncement of the benediction every detail is in accordance with the apostolic injunction "Let all things be done decently and in order." A sense of fitness pervades the entire order of service provided for The Mother Church and its wide-spread branches, as outlined on pages 120, 121 of the Manual. It is even specified that the instrumental music which precedes and follows the service shall be "of an appropriate character." Nothing is left to chance or the vagaries of mortal sense.

Nevertheless this very simplicity is a strong factor in reaching the consciousness of the individual. He sees there is no striving for effect, no obtrusion of personality or of personal opinion. The one aim and object is to present to the congregation the simple truths of the gospel which Jesus taught and exemplified,—to sow the good seed, knowing it is "God that giveth the increase." It is this broader view, this elimination of the individual, which is made prominent in the by-law respecting "Prayer in Church." Section 5 of Article VIII of the Manual reads: "The prayers in Christian Science churches shall be offered for the congregations collectively and exclusively."

Here we have the key-note. The Lesson-Sermon itself represents a consensus of conception. It is not prepared for some particular group of individuals or some special field, but for every one who is ready to hear the truth and make it his own, since "Love," Mrs. Eddy tells us, "is impartial and universal in its adaptation and bestowals" (Science and Health, p. 13). All over the civilized world the truth in its purity and simplicity is read in the Christian Science churches each Sunday, and if it is read in the spirit of that purity and simplicity it cannot fail to bring help and comfort to each member of the congregation in the measure of his apprehension.

There is the same difference between reading with understanding and with meaning, that there is between reading to a congregation and reading at it, either collectively or individually. The function of the reader is to present to the congregation the truth with such measure of understanding as he has gained by prayerful study and meditation; it is not his office to interpret it, either by look or undue accentuation, as of immediate interest to certain of his hearers. There is no occasion to usurp the office of divine Love, but rather to send forth the healing word and leave it to carry its own message to each hungry or aching heart, remembering the divine declaration, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." This is equally true in the choice and rendering of the Scriptural selection. Its appropriateness to the occasion, rather than its applicability as a rebuke to some brother or sister, should be the governing thought.

Close study of the Lesson-Sermons makes it plain that the strength of the teachings both of the Scriptures and of Science and Health lies in their simplicity and directness of statement. In his Sermon on the Mount and in all his discourses to the disciples and the multitudes who gathered about him, the greatest of all teachers brought home to his hearers the simple truths of the gospel in a way that made the Mosaic law something more than a mandate to be obeyed because feared. There were no "vain repetitions," no intricate arguments, but clear, terse presentations of the truth of being that penetrated the armor of indifference or of ecclesiastical hatred even as the pebble from the sling of David laid low the Philistine warrior. He made the law a vital and integral part of their daily living, and its willing observance desirable. So, too, Mrs. Eddy, as she explains in the Preface to Science and Health (p. x), "has made no effort to embellish" the infinite theme of Christian Science, but "bluntly and honestly given the text of Truth." She has left us in her writings the key to that storehouse of truth, the Bible, and diligently and earnestly seeking, we shall make these truths our own in proportion to our apprehension and application.

Let us remember these things, and whether we read, write, or bear witness to the efficacy of Christian Science, let us do it with that simplicity of speech and action which shall be an avenue for the manifestation of the all-embracing power of Truth and Love.

ARCHIBALD MCLELLAN.

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Unceasing Progress

ALL civilized peoples as well as individuals undoubtedly desire progress, but few are willing to pay the price it demands in the way of tireless effort and unshrinking self-sacrifice. This does not mean, however, that progress involves suffering; indeed without progress there must be suffering, for men and nations alike, for the reason that "progress is the law of God," as we are told on page 233 of Science and Health. The command given to the Hebrews at the Red Sea is no less applicable to us today than it was then: "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward." Oftentimes there is a sense of waiting for God to work out our problems for us, when the requirement of Love and wisdom is that we remove from our own consciousness the hindrances to progress and go forward, even if to human sense this may call for a tremendous effort.

In Paul's letter to the Philippians, written during his first imprisonment in Rome, he says, "I press toward the mark," and in the same epistle he goes on, "I can do all things through Christ which strengtheneth me." Not a few things, be it observed, but "all things," and this should be remembered if we are ever tempted to excuse ourselves for slow progress on the ground that circumstances are against us. Paul planted the standard of Truth in Philippi when he was in a dungeon, his body lacerated by cruel stripes, but never once do we find a pitiful complaint from him because of many experiences of this sort. On the contrary, he tells us that if he must glory it will be because he was able to pass through such experiences unscathed, his ardor for the cause of Truth undimmed, and his purpose to serve God and humanity whetted rather than dulled by the efforts required.

In no other respect perhaps is watchfulness more needed than in the effort to progress steadily. Intermittent activity will do very little toward enabling us to reach the goal. While it may be true that we take only one step at a time, there should be no delay in taking the next, especially if the delay is due to a backward look at the things which should be left behind. Concerning this we have an impressive warning from our Leader on page 339 of "Miscellaneous Writings," where she says, "One backward step, one relinquishment of right in an evil hour, one faithless tarrying, has torn the laurel from many a brow and repose from many a heart."

Delay is often caused by satisfaction with incomplete achievements, indeed vanity is apt to assert itself when some forward steps have been taken. Whenever thought turns to self, consequently away from God, progress ceases until

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this error is corrected. It also happens that the praise of others may be a greater deterrent to progress than censure. Did not the Master say, "Woe unto you, when all men shall speak well of you!" On the other hand he bade his followers "Rejoice, and be exceeding glad," when they were defamed and persecuted. It is easy to see that then they would be compelled to seek refuge in Truth and Love, and this would of course mean real progress.

In the closing chapters of Revelation we have pictured an awful conflict, universal strife so far as human sense could reach, and we might easily suppose that under such conditions all progress would be stayed; but above the "mighty thunderings," as the sound of many waters comes the unchallenged declaration, "The Lord God omnipotent reigneth." We also read of the purity typified by white robes, which tell of "the righteousness of saints." Then there comes into view the new heaven and earth, wherein is neither sin, sorrow, pain, nor death. Where but an hour before all seemed blank destruction, there appeared a city resplendent beyond human conception, and more than all else "the tree of life," whose leaves are "for the healing of the nations." This clearly shows that the law of progress had been at work in human consciousness all the while, overcoming all that is unlike God, and bringing in "everlasting righteousness," for which we may well work, watch, and pray unceasingly.

ANNIE M. KNOTT.

A Saner Sense

To grow more spiritually wise is to grow more discriminating, more scientific in our thought, and one of the most fundamentally corrective and broadly illuminating contributions made by Christian Science to the truth seeker is its new and provably true definition of nature, of God's universe, and of life.

A very large body of Christian believers include in their thought of the natural world that which is regarded as of God, and yet which is condemned by their moral sense, and which as they aver is to be escaped from through faith in Christ, plus the experience of death. They even identify themselves with that which is unspiritual, unlike God, so that their thought of the first step in the ascent of the Christian life, viz., conviction of sin, is to be thoroughly ashamed of one's self. Surely the admixture of good and evil so generally consented to as legitimate if not necessary, never assumed a more grotesque figure. Even the Greek philosophers were the more consistent, in that they frankly declared the unideality of their gods, whose envyings, immoralities, and strifes not only supply the background and explanation of what has been named "the romance of mythology," but explain by way of sufficient reason all the contradictions, contentions, and tragedies of the world life which was subject to them and in which they were wont to take a very active part. This renders the splendid ethics of an Aurelius and an Epictetus the more remarkable, and their loyalty thereto the more heroic and wonderful.

Today the fruit of "the tree of the knowledge of good and evil" which comes to its ripening in the asserted Christian theology that stands for the divinity of the material order, lacks some of the pagan virtues, since it dishonors the ideal to which its representatives professedly adhere. Nothing can be more discreditable or self-stultifying than to believe that God, the infinite good, maintains and, by consent if not by purpose, is responsible for a world order which is instantly pronounced upon by the moral sense of the believer, and which, as asserted, must be gotten away from through the further divine provision of death in order to reach the ideal life.

The teaching of Christian Science is ever in unison with the thought that both in nature and in manifestation God is absolutely and eternally consistent. It declares that His world, the only natural world, is now present and may be brought into immediate demonstration, so that St. John's declaration, "Now are we the sons of God," no longer remains a transcendental vision, but becomes an irresistibly victorious actuality of present-day experience, the realization of that sovereign rule of man which is declared and rejoiced over in the eighth psalm. Nature thus takes on an entirely new meaning in the light of St. Paul's scientific statement that "the invisible things of him [God] from the creation of the world are clearly seen, being understood by the things that are made," or as Mrs. Eddy has phrased the perception, "His manifold wisdom shines through the visible world in glimpses of the eternal verities. Even through the mists of mortality is seen the brightness of His coming" (Miscellaneous Writings, p. 363).

This is the new world into which they have entered who through apprehension of Christian Science have learned to discriminate between the realities of Truth and the seemings of false sense. The basis of a true democracy and of a redemptive humanitarianism has thus been gained. Every unideal human state or condition now prompts only to compassionate, freedom-bringing ministry. To think right about God and man is the one remedial thing which all believers are privileged to do all the time.

This Christ-idea enthroned in human consciousness and radiated through all the channels of human experience is the panacea for all ills. It is the Word of God, and able to save "to the uttermost." This is the new vision, the new life, and the new joy to which we are called, and its goal and consummation were named when the "great voices in heaven" were heard saying, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ."

JOHN B. WILLIS.

Lecture in The Mother Church

The First Church of Christ, Scientist, Boston, Massachusetts, announces a free public lecture on Christian Science by William R. Rathvon, C.S.B., a member of the Christian Science board of lectureship, in the church edifice, Falmouth, Norway, and St. Paul Streets, Back Bay, Monday evening, Jan. 31, 1916, at eight o'clock. The public is cordially invited.

Among the Churches

Current Notes

NEW HAMPSHIRE.—The press of the state has maintained a general attitude of respect toward Christian Science. Only two papers have published articles that were unfriendly, and these were plate matter. On the other hand, much of a friendly nature has been printed; and in many instances editorials from *The Christian Science Monitor* have been reprinted with favorable comment. Several papers have printed Christian Science lectures in full. During the first ten months of 1915 the following literature was distributed: 8,821 *Sentinels*, 1,727 *Journals*, 28,557 *Monitors*, 483 pamphlets, and 10,115 miscellaneous publications.

Committee on Publication.

BOULDER, COL.—First Church of Christ, Scientist, has opened a public reading-room over the Moys hardware store. A suite of three rooms has been remodeled and converted into one large, comfortable, well-lighted room, especially suited for the purpose.—*Boulder News.*

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PARIS, ILL.—Papers have been passed for the transfer of the Bowen property on East Court Street to the Christian Science Society. While no definite arrangements have been made, it is understood that the society contemplates the erection of a new brick church in the near future. For several years the society has been meeting in the old Commercial Club rooms over the Citizens National Bank on the southeast corner of the square. Although the hall furnishes ample room for the present membership, the society desires to get away from the noise of the street-cars and to have a church of its own.—*Daily Beacon.*

GRAND ISLAND, NEB.—The edifice of First Church of Christ, Scientist, was dedicated yesterday morning [Nov. 7]. The organization now has a home worth, with the real estate, about five thousand dollars. As long ago as 1886 physical healing by means of Christian Science was demonstrated in this city. In the year 1889 a practitioner located here, at whose home Christian Science services were held. On Sept. 22, 1896, a church was organized with a membership of thirteen. A room in the Independent Building was rented, and there the members of the newly organized church held their services, remaining at this place until 1901, when a house and lot located at the corner of Kimball and Second Streets was purchased, to be used as a church home. The house was remodeled somewhat, and opening services were held on June 2, 1901. On June 19, 1904, the church was dedicated. In October, 1907, it became evident that the little building was inadequate in various ways, and after consideration it was decided to move into the Odd Fellows Hall, which offered a much more desirable place for holding meetings. The lot on Kimball and Second Streets was sold, and in February, 1910, another property was purchased, on which the present edifice stands.—*The Grand Island Independent.*

CANTON, OHIO.—The new Christian Science church in Cleveland Avenue N.W., is expected to be ready for occupancy about Thanksgiving, according to members of the building committee.—*Canton Repository.*

CORTLAND, N. Y.—The Christian Science Society has made arrangements for the use of the Universalist Church in which to hold its services.—*Binghamton Press.*

The Lectures

Sydney, New South Wales, Australia

The introductory remarks of Arthur Smyth, J.P., at the lecture on Christian Science delivered by Virgil O. Strickler in the Protestant Hall, were as follows:—

It is close on two thousand years since Jesus the master Metaphysician walked the streets and byways of Judæa and Jerusalem, casting out devils and healing all manner of diseases. You will remember how the Jews hated him, and how they tried on every possible occasion to entangle him in his speech, and how wise and unanswerable were his replies to their hostile questions. They complained, among other things, that the great healing works which were done were performed through the agency of the devil, and the Master's reply rings clear today, after twenty centuries, fresh and irresistibly logical: "Every kingdom divided against itself is brought to desolation." We have proved that often, have we not? Evil cannot cast out evil; sick thoughts cannot cast out sickness. The devil is not likely to cast himself out. It was one of those splendidly clever replies that has become axiomatic for all time: A "house divided against itself shall not stand." And consider the natural corollary driven home by the Master: "If I with the finger of God," that is, the power of Truth, "cast out devils, no doubt the kingdom of God is come upon you;" and of course it had, but they did not know it.

Are we any nearer the truth than they were? The same Christ is with us, and mighty works of healing are being done throughout the world through the power of Truth as taught in Christian Science. Here in our midst, every day, marvelous healings are taking place, and there are still to be found some who say they are of the devil. So history repeats itself, for if Christian Scientists by the power of Truth are casting out the devils of sin and sickness, "no doubt the kingdom of God is come upon you." Do not miss any opportunity of investigating Christian Science; it is worth the trouble. It will bring a joy into your life that no man can take from you; it is the "pearl of great price," which when a man has found, he will go and sell all he has to obtain it.

Correspondence.



Aberdeen, Wash.

William R. Rathvon, who lectured on Christian Science at the Grand Theater, was introduced by E. E. Boner, state senator, who said in part:—

Nearly two thousand years ago there appeared on earth a man who announced that his mission was to show mankind "the way." Yet when we contemplate struggling, suffering humanity, we must reach the conclusion that the world has never understood the Master's philosophy of life or applied his science of living. While it is true that man has ever sought to know the science of being, I think it may be said that men are today seeking deeper after spiritual truth than ever before. We are now, I believe, undergoing a sort of spiritual renaissance, from which mankind will emerge with a clearer understanding of God and their relation to Him. And now to the world that is eager to know the truth, Christian Science brings its message, based upon the teachings of Jesus of Nazareth. It is well that we pause, consider, and seek to understand all that is desirable of attainment in life.

Aberdeen World.

Utica, N. Y.

Jacob S. Shield lectured on Christian Science at the edifice of First Church of Christ, Scientist. Clarence A. Nelson introduced the speaker with the following remarks:—

The rapid growth of Christian Science is not a result of what it promises its followers at some distant place called heaven, or at some future time beyond the grave, but is rather the result of what it is doing here and now to relieve suffering humanity of sickness, and sin, and all the other discords that enter into human experience. Christian Science has rescued multitudes from the depths of despondency and despair, and has given to them "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Not alone does this religion heal sickness and sorrow, but through its holy influence it causes the wicked to "forsake his way, and the unrighteous man his thoughts."

Utica Press.



St. Louis, Mo.

A lecture on Christian Science, under the auspices of Fifth Church of Christ, Scientist, was delivered in the Victoria Theater by Charles I. Ohrenstein. He was introduced by Paul Shortridge, first reader, who said in part:—

Through the centuries there have been a goodly number of noble men and women, actuated by motives which for lack

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of a better word the world has been pleased to term altruistic, who have labored most earnestly and unselfishly to establish the true brotherhood of man. Much good and some progress have been achieved in each century, but withal there has been an excess of groping in the dark, a seeking for some positive rule to follow, all unmindful of the fact that nearly two thousand years ago Jesus of Nazareth gave a truly positive rule, the correct, in fact the absolute, solution to this problem, when in answer to the tempting question of the lawyer he said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

The failure to find in this absolute statement of ideal altruism the real solution, has arisen not so much from lack of desire to heed the admonition of Jesus as from a lack of knowledge of how to do it. For some years, however, this excuse has not been valid, for over forty years ago a gentle Christian woman, Mrs. Eddy, the Discoverer and Founder of Christian Science, when so-called material sense yielded to spiritual sense, gave to the world so profound yet so simple an interpretation of this "that he may run that readeth it." In increasing numbers those who have felt the call to higher things, as well as those burdened with the ills of this world, have been coming to Christian Science and finding therein a complete fulfilment of hopes and desires.—*Correspondence.*

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Clear Lake, Iowa

In introducing Clarence W. Chadwick, who lectured on Christian Science in the Congregational Church, the pastor, the Rev. W. A. Marzolf, said in part:—

The Christian church in every age has endeavored to interpret the truth to men. As men grow in knowledge and obedience to the truth, old and worn-out institutions founded upon part truths must give way to new institutions founded upon more advanced understanding of the truth. The true Christian spirit is one of broadest tolerance, the mind, heart, and will ever waiting and ready to accept and obey the next revelation of the truth of God for men. As children of the universal Father and brothers of all men, we must love and welcome any brother man who comes to us sincere in his convictions that the Father has in some way revealed to him more of His truth, and that when obeyed by His children it will hasten the day when His kingdom will be established, and His will be done "in earth, as it is in heaven."

Correspondence.

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Janesville, Wis.

George S. Parker, in introducing George Shaw Cook, who lectured on Christian Science, said:—

I am not a member of the Christian Science church, yet I have learned enough of this religion to believe that it more nearly fulfils my ideals of the every-day requirements of this life, and of the life to come, than any other religion of which I know. A religion that removes sickness, sorrow, and sin, and replaces them with joy, love, happiness, and prosperity, surely challenges our admiration. If we are to judge Christian Science by its influence and results, then surely the verdict must be favorable. The wonderful growth accorded this religion is one of the marvelous things of the age. Does it not prove conclusively that this teaching supplies the spiritual nourishment for which all are seeking?

Well do I remember the first Christian Science service I attended years ago in a distant city. The look of eagerness apparent among the vast audience in the unfolding of the lesson taught, was to me a new experience. I said to myself, "Surely a great audience like this, made up of intelligent, thoughtful, serious yet happy people, must have found something that many others have missed." The service, the genuine desire put into practice of making the stranger in a strange land feel that his lot was cast among friends whose intent was to make life more joyous and the burdens easier to bear, was to me a revelation.—*Correspondence.*

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Lectures to be Delivered

CALIFORNIA—Long Beach: Bicknell Young, The Auditorium on the Pier, 8 p.m., Feb. 3.

CONNECTICUT—Hartford (Second Church): Prof. Hermann S. Hering, Palace Theater, 3:30 p.m., Jan. 30.

New London: George Shaw Cook, Plant Hall, 8 p.m., Jan. 24.

ENGLAND—Oxford: Col. William E. Fell, Taphouse Music Rooms, 3 p.m., Feb. 3.

GEORGIA—Savannah: Jacob S. Shield, Lawton Memorial, Bull Street, 8:30 p.m., Feb. 4.

ILLINOIS—Chicago (Third Church): Clarence C. Eaton, Church Edifice, Washington Boulevard and Leavitt Street, 8 p.m., Feb. 3 and 4.

Chicago (Fifteenth Church): Charles I. Ohrenstein, Masonic Temple of Austin, Central Avenue and Fulton Street, 2:30 and 4:30 p.m., Jan. 30.

Shelbyville: Bliss Knapp, Yale Theater, 3 p.m., Jan. 30.

Wilmette: Charles I. Ohrenstein, Church Edifice, 8 p.m., Feb. 1.

KANSAS—Junction City: William R. Rathvon, Junction City Opera House, 8:15 p.m., Feb. 3.

MAINE—Gardiner: Hon. Clarence A. Buskirk, Church Edifice, Lincoln Avenue, 8 p.m., Jan. 25.

MASSACHUSETTS—Boston, The Mother Church, William R. Rathvon, Church Edifice, Falmouth, Norway, and St. Paul Streets, 8 p.m., Jan. 31.

Boston Suburbs, auspices The Mother Church, Virgil O. Strickler:

Everett: Whittier Hall, Everett Square, 8 p.m., Jan. 25.

East Boston: Saratoga Street Methodist Church, off Central Square, 8 p.m., Jan. 27.

Waltham: Asbury Temple, Main and Moody Streets, 8 p.m., Jan. 28.

Winthrop: Winthrop Theater, Winthrop Center, near station, 3:30 p.m., Jan. 30.

Worcester: Virgil O. Strickler, Mechanics Hall, 8 p.m., Jan. 31.

MICHIGAN—Mount Pleasant: Bliss Knapp, Mount Pleasant Opera House, 8 p.m., Jan. 25.

MISSOURI—Kansas City (Second Church): Bliss Knapp, Church Edifice, Thirty-first Street and Troost Avenue, 8 p.m., Jan. 31 and Feb. 1.

NEW JERSEY—Orange: Virgil O. Strickler, Central School Auditorium, 8 p.m., Feb. 4.

NEW YORK—Middletown: Virgil O. Strickler, Masonic Temple, North Street, 8 p.m., Feb. 1.

PENNSYLVANIA—Philadelphia (First Church): Jacob S. Shield, Church Edifice, Walnut Street, west of Fortieth, 3:30 and 8 p.m., Feb. 1.

Philadelphia (Second Church): George Shaw Cook, Orpheum Theater, Chelten Avenue, west of Germantown Avenue, Germantown, 3:30 p.m., Jan. 30.

RHODE ISLAND—Providence: Jacob S. Shield, Providence Opera House, 4 p.m., Jan. 30.

WISCONSIN—Milwaukee (Fourth Church): Charles I. Ohrenstein, Milwaukee Auditorium, 8:15 p.m., Jan. 31.

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Testimonies of Healing

I have experienced the healing power of Christ, Truth, as taught by Mrs. Eddy in her book "Science and Health with Key to the Scriptures," and for this healing I am very grateful. I did not take up the study of Christian Science for physical healing, although that was very much needed, but I sought the aid of a practitioner and began to attend meetings for peace of mind, and for an understanding of God which might possibly enable me to cope with conditions in which I was compelled to earn my livelihood. I had always been a Sunday school student and had tried to do as nearly right as I knew how, but this did not seem to bring me the happy results which ought to have attended faithful work.

When Christian Science was presented to me, after slight deliberation I began to study it. Then after some lengthy study, accompanied with many doubts as to whether Christian Science really was the truth about God for which I hungered, I found myself, through the aid of a practitioner, better satisfied and healthier. In order to feel fully settled in my own mind, however, I went through a class in March, 1900. Since then I have not taken a drop of medicine. There have been serious attacks of illness, but I have always been helped and sometimes quickly healed by the aid of a practitioner. No ailment that has once been overcome has ever returned, though a difficulty with my eyes has not yet entirely yielded. Christian Science has also helped me to see the way clearly through business difficulties. In my work with children in the schoolroom it has been of very great value.

During the past fourteen years I have given Christian Science a thorough trial in every kind of need, physical, mental, moral, financial, and spiritual, and it has never been found wanting. It has been a present help in all emergencies, and there have been many. There is now no doubt in my mind as to its being the truth about God and man, of which Jesus said, "Ye shall know the truth, and the truth shall make you free." I am very grateful for the knowledge of Christian Science as a practical, every-day religion.

EMILY S. WARREN, Chicago, Ill.

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I was led to investigate Christian Science in order to discover if possible what had been the transforming touch which had made the daily living of some Christian Science friends so beautiful, so unselfish and loving. Religion, which had long seemed to me mere theory, became of vital interest as I read the text-book, "Science and Health with Key to the Scriptures," and all prejudice against its author, Mrs. Eddy, melted away after reading one chapter, for I felt the uplifting influence of her purity and spirituality and knew that her message was the truth.

At first no thought was given to the healing power of Christian Science, though I had never been well, and at the time I began to study the text-book had resigned my position as teacher in our city schools because physically unable to continue the work. For years the almost constant care of faithful physicians (on two occasions surgical aid also was sought) had resulted only in continued suffering and invalidism, but as a result of the study of the Bible together with Science and Health, also occasional treatment from a practitioner and most loving counsel and encouragement, I was able to take up my work again. Since that time, eleven years ago, I have worked harder than ever before, yet have been at my post daily, with no loss of time on account of illness. There have been days when I could not have been there had it not been for the healing power of Truth, which brought dominion instead of subjection.

Loneliness, anxiety, and sorrow have been replaced by joy, peace, and confidence in the Father's protecting care. Discordant physical conditions, such as weakness, emaciation, stomach disorder, and frequent severe colds, have disappeared, some of them so gradually yet completely that they are forgotten, until in recalling my past discomfort I begin to realize my present freedom.

I am very grateful for the protecting, healing, and uplifting power of this truth, which has been my only remedy since I began the study of Christian Science. I long for more understanding, that I may be better able to live according to divine Principle, which Mrs. Eddy was faithful, pure, and loving enough to be able to discover and reveal to the world. I rejoice every day in an increasing measure of freedom, physical and mental. It is proved to me absolutely that when applied according to the teaching of our text-book, Christian Science is an unfailing remedy for every form of error, whether manifested as sickness or sin. I am more grateful today than ever before for the understanding I have of it.

MAY E. BERRY, West Somerville, Mass.

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Through much sorrow and mental anguish, as well as physical weakness, I sought for truth, for some sure guidance, for a knowledge of the living God. My father was a minister, and he had taught me to get great help from the Sermon on the Mount. So much comfort was gained from the Bible that I took a special Bible course at Oberlin College and Theological Seminary with a view to being a Bible teacher. I tried to keep my thought free from prejudice and open to truth.

A year after leaving Oberlin I became very weak and ill, and for a year and a half suffered from what the doctors called incipient tuberculosis, neurasthenia, nervous exhaustion, stomach and heart trouble. For six months I was under the care of a trained nurse, and for many months after that followed the treatment used in such cases. During the early part of my illness some Christian Science literature was sent to me, but supposing that Christian Science was not Christian, I told the nurse to put the literature in the fire. Months later, when I was becoming very much discouraged, for the weakness and other symptoms still persisted, a friend offered me some copies of the *Sentinel*. I did not care to take them, but was ready to see if there might possibly be any help. On opening one with the hope that there might be some good even in Christian Science, I came at once to a statement which I accepted as true. Right then I knew that the message of Jesus was for all time and all peoples, and the statement was made that any person could prove this for himself. I did not want to read any more, but reached out at once in prayer for a proof, and received it.

I began to hope that Christian Science was true. I got a copy of Science and Health and began to put its teachings to the test, taking Bible promises and trusting them. Immediately I received relief from stomach disorder which had troubled me for ten years, but I still went slowly, testing every step. I had much prejudice against Mrs. Eddy, but I kept reading and trying to apply what I read. A practitioner was asked to help me, and it was not long before all signs of tuberculosis were gone and I knew that Christian Science was the Christ-message which I must give to others. It is beyond all comparison better than anything I ever knew before.

I have met many Christian Scientists, have studied the Bible as never before, and it is wondrously illuminated and made practical by Mrs. Eddy's explanations. I have had class instruction, have joined the church, and have been blessed beyond all I asked or expected. One has only to study

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Mrs. Eddy's books in order to overcome his prejudices and to receive great blessings. This faithful, courageous, noble woman discovered the Principle which underlies the teaching of Christ Jesus, the apostles and prophets.

GERTRUDE GARBUTT, Olean, N. Y.

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In September, 1913, I was taken suddenly ill with pains in the right side, and I suffered intensely for two weeks, although a doctor was in regular attendance. He, as well as two other skilled physicians who were consulted, said an operation was the only thing to bring relief. I was convinced I could not survive an operation, and was frightened and unhappy. The thought then came to me to try Christian Science. A practitioner was sent for, and she brought so much comfort to me in her visit that I was afterward able to go to see her. In a very short time I was healed, and am now as well as can be. I have also been healed of bowel trouble and weak eyes, and have learned to overcome fear, for I know that God will guide us continuously, if we trust Him. I have a better understanding of the Bible than heretofore, and our Lesson-Sermons are a help at all times. I still have much to overcome, but I know that all inharmonious conditions will be met if we pray intelligently and without ceasing.

ETHLYNN WILLIAMS JAY, New Orleans, La.

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In October, 1904, I was healed of an internal growth, the result of falling on a frozen creek-bed when a child of twelve years. This growth grew worse and caused a great deal of suffering, so that finally surgeons of Los Angeles advised an operation. At this point I turned to Christian Science, and after being treated three weeks by a practitioner was completely healed. There has been no return of the trouble.

During the years since then other ailments have been overcome, among them a severe case of blood-poisoning, which yielded in one treatment so that I was able to get about, and on the third day I was entirely well. I have never suffered severe pain for more than three hours at a time since becoming a student of Christian Science. Now I consider myself "every whit whole," whereas formerly I never thought myself free from sickness.

Words cannot express my gratitude to Mrs. Eddy for showing us the way to see what Christ Jesus taught the multitudes years ago, namely, how to get away from the captivity of sense, of sin and sickness, and find our freedom in Spirit, God.—BESSIE ESTHER PARKER, Monrovia, Cal.

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For a long time I have felt it a duty as well as a privilege to express my gratitude for the many blessings Christian Science has brought into my life.

I knew of Christian Science for a number of years before accepting its teaching. I had purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, which I read a little, then laid aside, thinking I could not understand it. Not until I was in a strange city, a complete wreck physically, and my money all gone, with the prospect of having to go back to the hospital (I had been there for nearly four months a few years before), did I turn fully to Truth. One day when alone something said to me, Why don't you give Christian Science a fair trial; they say it is God that does the healing, and if it is, He is no respecter of persons and will heal you. I hunted up the text-book, and when my husband came home he found me reading and asked what I had. When I told him, he had little faith I would be benefited, as he was a druggist; but I was desperate. By faithful study I was healed of chronic bowel disorder, female weakness, and nervousness that seemed worse than any pain; but the root of all the trouble was fear. I was afraid of everything; there seemed to be danger everywhere. I had been taught to believe in a literal hell, a personal God up in the sky, and a devil after me constantly. It is impossible to describe the peace and joy of knowing God as divine Principle, Love.

My healing came slowly. Only as my concept of God and man was changed did the body respond. I have caught my husband looking at me in amazement, and he has gradually accepted Christian Science as the truth. Today each member of the family is working out his salvation in the light of Christian Science. We have had some beautiful demonstrations of God's power to heal physical discord, and we have also been helped financially. As I gain in the understanding of Christian Science, my appreciation of our dearly loved Leader increases.—LIZZIE S. DE WATERS, Iola, Kan.

✧

Christian Science came to me in an hour of great darkness. For several years I had been suffering from severe stomach disorder and had tried many medical remedies, none of which gave me any permanent relief. My health was gradually getting worse. I could neither eat nor sleep without some kind of drug, and finally the doctor told me that I would have to give up my business, go off to a resort, and take a complete rest; but this I positively refused to do, as I had too many depending on me for a living. He then asked which I would rather do, go off and be cured, or stay at home and lose my mind worrying over business. I still refused to give up, and he said that it was of no use for him to treat the case unless I would obey his orders.

At this point my wife advised me to see my sister, who had been healed in Christian Science. I did not believe in Science and said so, but was prevailed on to go and have a talk with my sister. This was about twelve o'clock at night. I had not slept in three nights and saw that there was no sleep for me that night, so I told my sister what the doctor had said. She only smiled and said that it was not necessary for me to give up my work, since it was honorable, and that I could continue with it if I would let Science show me the way. This I agreed to do; so she said she would treat me at once, and that I could go home and go to bed without taking any medicine. I agreed to this, after telling her that if I could not go to sleep in an hour or two I would have to take the medicine, for I was afraid I would lose my mind if I did not get some sleep. The result was that I immediately went to bed, and slept all night like a child, and have had no trouble about sleeping well since then, which was about six years ago. Instead of giving up part of my business as the doctor told me I would have to do, I have increased it at least fourfold, yet have no trouble in managing it. Business men often ask me how it is that I can manage such an amount of business with so little trouble and worry.

I write this testimony trusting that it may fall into the hands of some one whose life may be darkened as mine was with sickness and financial difficulties, and to assure such a one that if he chooses the way I took he will find relief. I can never be thankful enough to God for Christian Science, and to Mrs. Eddy for the Christian Science text-book, "Science and Health with Key to the Scriptures."

G. T. ANTHONY, Washington, Ga.

I gladly bear witness to my husband's testimony as being every word true, for I was with him in his healing, and I rejoice with him in giving our testimonies, in the hope that they may cheer some one on the right road to recovery. I did not seek Christian Science for physical healing, although the daily reading and study of the Lesson-Sermon has healed me

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of many discords, one being headache, to which I had been subject since a girl of about sixteen. I have had only one attack since accepting Christian Science, and that was overcome in half an hour through the power of Truth.

About six years ago my husband was very ill with severe stomach trouble, and as all medical aid had failed him he resorted to Christian Science treatment and was healed in one week. In order to help him in his efforts the practitioner, who was his sister, asked me to read Science and Health with him, and I was only too glad to do so, for to have him well again meant more than anything else to me. I at once saw that this was the truth which Jesus said would set us free, and just what I had always wanted but did not know how to find. My husband's healing was so complete and so wonderful that we were both convinced of Truth's healing power and accepted Christian Science as our guide and help, and it has never failed us. We have not used medicine or had a doctor since, and our home has been blessed not only with health, but with happiness, harmony, and prosperity. Divine Love has more than met our every need and has proven to be our source of supply.

I am most grateful for all these blessings, and for Mrs. Eddy's life and teachings that have shown me the true way and the true life. Darkness, doubt, and fear are gone, for I have found that the truth is "a lamp unto my feet, and a light unto my path," and that God, good, is All-in-all.

JANET PADDISON ANTHONY.

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[Translated from the German]

I would like to state the following case of healing: Four years ago I was taken down with gout in the hip, and the physician who had to be called in accordance with the regulations of our sick-fund, declared that I must stay in bed six weeks and take medicine prescribed by him. My condition was such that the neighbors could hear my cries of pain. We then applied to a Christian Science practitioner, through whose treatment the disease yielded within four days. This caused the physician great surprise. "Why," he said, "this is wonderful! I have never had such a result before." I was able to move my limbs freely and to leave my bed. I would here mention the fact that the medicine was not used, my healing being accomplished through the truth as understood in Christian Science.

For this wonderful healing I am most deeply thankful to God, and grateful to the Discoverer of Christian Science, Mrs. Eddy. This experience has shown me that every error which may present itself causes us to draw nearer to God, and in a sense helps us in our progress, for the way leading "from glory to glory" is not attained by walking on paths of flowers, and in my experience the darkest hours have been preparatory to the finding of priceless gems of truth. Our consciousness must be filled with the desire after righteousness, and Christian Science alone leads us to the wonderful recognition of Truth.

WILHELM BUSCH, Hannover, Germany.

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My attention was first drawn to Christian Science in 1902, when a member of my family was instantaneously and permanently healed of stomach and bowel trouble, also of rheumatism and gout of about thirty years' standing. I had been a great sufferer from severe headaches, which occurred frequently and lasted for days at a time. These grew constantly worse, until I felt forced to take a drug which the physician told me affected the heart. This trouble, as well as chronic bowel disorder, was healed through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I have witnessed within my immediate family the healing of many other ailments, among them nasal catarrh, a throat affection, eye trouble, blood poisoning, bronchitis, skin eruption, sciatica, influenza, and sprains.

Christian Science has given me a religion that is rational, logical, and demonstrable. This new-old understanding of God has not only relieved me of physical discord, but it is teaching me how to overcome a sensitive disposition, also such habits as fear, worry, criticism, and resentment. I am especially thankful for being healed of a sense of loneliness. I rejoice in having found God to be Life, Truth, and Love, the one infinite Mind, divine Principle. My heart is filled with thankfulness to God, and gratitude to Mrs. Eddy, for all the blessings that have come to me and to my family through the study and application of Christian Science.

SOPHIE NEWMARK, Los Angeles, Cal.

✧

Christian Science has brought so much love and peace into my life that I feel it my duty to add my testimony to the many which have already appeared in the periodicals. For thirteen years I suffered intense pain, said to be due to stomach and kidney trouble. I was treated by eight different doctors with only temporary relief. Some advised an operation, to which I would not submit, and some dieted me with only enough to sustain life. When living in Oklahoma I had a very severe attack and was treated by two doctors, but realized only a little relief after being confined almost three months to my room. Then my doctor advised change of climate and I came to Bisbee, but before I had been here two months I had a more severe attack than ever before. I was treated by one of the best doctors of this place but did not derive any benefit, and he practically told me there was no help for me.

Having exhausted all material means without receiving any help, I became despondent, but in the mean time a dear friend told me what Christian Science had done for him and gave me some literature to read, including "Science and Health with Key to the Scriptures." I read but I could not understand. When, however, I saw there was to mortal sense no help for me, I turned to Christian Science as my last hope. When I went to a practitioner I could hardly walk because of the pain; but during the treatment I forgot my suffering, and went home feeling much better and happier. Then as I read Science and Health in earnest and began to gain an understanding of Truth, the improvement continued, until now I am well. I am truly thankful that I have found the fountain of life.—THOMAS H. CARR, Bisbee, Ariz.

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I feel it a duty as well as a privilege to send my testimony to the *Sentinel* for publication, thinking it may be of help to others. Living as I do in the Cascade Mountains, I am somewhat isolated from all church influences; still there is no loneliness or feeling of lack of God's care and love. On the contrary, I am contented and happy, knowing that God is my continual guide, ever near in all my daily needs. I have had many good demonstrations of God's love and power. My granddaughter, five years of age, came to me saying she had the toothache. I took her in my arms and maintained the declaration that we are in God's kingdom, which is spiritual, and that there is no pain where God is. In a few moments she was asleep. She slept an hour, and when she awoke the toothache was gone, and it has never returned. For this and many other blessings I am indeed thankful, and also grateful for Mrs. Eddy's knowledge of religion. What a sweet assurance of eternal bliss comes through living the life of a

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Christian Scientist! I am thankful each day that I am a follower of this teaching.

My husband was healed of an attack of rheumatism in fifteen minutes after treatment was begun. On Nov. 14, 1914, I fell on the sidewalk and struck my hip on the iron scraper. To mortal sense I was badly hurt, but my first thought was, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494), then that as God's child I am in His kingdom here and now, therefore I cannot be hurt; and I was instantly healed.

Last September I was badly wounded by my cat, and as a result fear crept in. I then applied to a Christian Science practitioner for help. Partial relief came in thirty-six hours, but the first twenty-four hours the pain was so great that I had no sleep. After a week I undertook the working out of my own problem, feeling that God was my help. A permanent healing was realized in ten days, and I can never thank God enough for what Christian Science has done for me.

FRANCES C. PRINDLE, Prindle, Wash.

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I am very grateful for the knowledge and understanding of God's love for man which I have gained through the study of Christian Science. It has given me an unvarying rule to apply to every problem. Eight years ago I was led into Christian Science through the healing of my mother of asthma, which had been pronounced incurable, but I have never applied this teaching to myself until lately, when by so doing I have been healed of almost incessant headaches. I have also been healed of influenza and a throat affection. My health has thus greatly improved, and this I am sure is entirely due to the preventive power of right thinking, which I am trying to make habitual by studying the various authorized Christian Science publications.

I am thankful to God that there has been a woman so great, good, and unselfish as Mrs. Eddy to discover this wonderful truth for all mankind. I also wish to express my gratitude to the contributors to our periodicals, as the articles mean so much to me.—ELEANOR M. HECKMANN, New York, N. Y.

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[Translated from the German]

About six years ago I was suddenly seized with spasmodic pain so intense that I wished it were all over with me. I had familiarized myself somewhat with the teachings of Christian Science, and therefore did not want my husband to call in a physician. When the pain grew less severe I tried to realize that life is spiritual, "neither in nor of matter" (Science and Health, p. 14), and presently there was a calm, and I slept several hours. From that day on I sought to go deeper into the study of the teachings of Christian Science, and whenever there was a recurrence of the above described condition I would quickly succeed in meeting it.

While visiting friends in Berlin in 1912, I woke up with dreadful pain on the night preceding my departure for home. This time I seemed unable to rise above the attack, and as I did not wish to disturb anybody, I waited till morning, and then asked my friends, who thought they should send for a physician, to wire to a Christian Science practitioner in Hannover for treatment. Two days after this, when I returned home, there was still an inner upheaval, but on the third day I was completely free. A stony substance had been expelled from the system, and since then I have had no return of the distressing condition. Many have been the instances in which I have experienced the workings of Truth. It is as the Bible says, "Ye shall know the truth, and the truth shall make you free."

FRAU AUGUSTE KINDERMANN, Hannover, Germany.

From Our Exchanges

[*The Universalist Leader*]

One may have all that he wants and yet be far from possessing all that he needs. Deep in the heart of every human being abides the need of something that shall lift his life above the petty limitations of personal desires and aims, and endow it with a loftiness of purpose and a breadth of thought and feeling unknown to those whose only care is for themselves. We need the ambition not only to promote the welfare of those whose happiness is our special care, but in this and all permitted ways to render service to the world at large. We also need the conscious endeavor, through the integrity and kindness of our own life, to deserve the approval of our Father in heaven. Only those whose lives are ennobled and enriched with the joys which the fulfilment of such desires as these afford, are truly happy.

Those whose energies of heart and brain are devoted to interests larger than their own, have little time or inclination to think about themselves. You will not hear them complain that they are not appreciated and that the world has treated them meanly. Theirs is the blessedness of devotion to unselfish ideals; and how much or little of what is called personal enjoyment may go with it, is a trifling matter.

[*The Christian Register*]

It was a Chinese augur in the seventh century before Christ who, according to Professor Giles, said: "Natural phenomena do not bring with them either good fortune or bad fortune. These are brought about by men themselves." The saying sounds very modern, but what is more remarkable, the need of it is just as modern. After all the knowledge of the world and the course of events, all the dissemination of scientific principles, there are still as many people as ever, apparently, who assume that what happens to men is the disposition of a higher power. If the truth could be told when people indict Providence with their sorrows, it would go farther than all the labored explanations to clear the matter. If doctors could tell all they know of the reason for early death, for pain, for disease; if the minister could say candidly, "This man was taken away not by God's will, but by his neglect of the elementary laws of God's care, by his dissipation or self-indulgence" . . . religion would be spared a good many questions which its answers do not meet. Then the field of religion would be cleared for an unassailable faith.

[Rev. Britton D. Weigle in *The Living Church*]

The church of today will have to be constantly on her guard lest both pulpit and pew be exposed to the danger of unconsciously inhaling an atmosphere impregnated with elements which distort the vision and blur the perception of social transgressions. The interests in the church which are peculiarly exposed to this danger of subtle and adroit exploitation are a zeal for orthodoxy and a regard for propriety.

Too often, alas! when the modern preacher of the true prophetic order raises his voice in protest against entrenched wrongs and outrages against the God of justice and righteousness, he is unctuously advised to "preach the simple gospel," by those who seem oblivious to the call of the prophet of old and of our Lord and Master to "preach the gospel to the poor; . . . to heal the broken-hearted, to preach deliverance to the captives, . . . to set at liberty them that are bruised." Or else he is solemnly enjoined to point his periods and trim his words with punctilious precision and exacting

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nicety, lest they offend the sense of propriety cherished by some of his hearers. It has been well observed that in being too correct we may miss the truth. When a warden, while consulting Bishop Lawrence, expressed a fear of calling a rector with too pronounced social views, the bishop replied, "We may possibly get a rector of such correct and careful habits that he will reach no one. We must take some chances, break away from some conventionalities, and so move in among the people as to gain their interest."

[*The Congregationalist and Christian World*]

Doubtings and debates are quite natural in the circumstances of the war. They are natural also in the conditions of our ordinary lives, and have compelled a wholesome unwillingness to dogmatize, in America as well as in Great Britain. We are far less ready to limit the mercy of God in order to fit a formula of theological systems and the opinions of our forefathers. We are agreed, however, in believing that the experiences in this or any other world are one in the necessity of a communicated life from above, for any true and happy share in the divine experience which Christ came to reveal and impart. We shall do well if we concentrate attention upon the need and necessity of this life from above, without dogmatizing upon invariable methods of God's working or limiting God to activity at fixed times in the experience of the soul.

[John Hunter, D.D., in *The Homiletic Review*]

What we see around us is not a world really redeemed, but only a world that is being redeemed. The actual redemption of humanity is coincident with its moral and spiritual progress, and can be accomplished only by the slow and constant operation of the spirit and power of God. But the divine power is no abstraction, and the divine spirit no wandering ghost. The unity of power is not God, nor man, in isolation. God in the world, reconciling it to Himself, means God and man working together; the divine power and spirit in human hearts and lives, permeating and quickening them as the infusion of a higher life. The atonement is still in process of completion. Into the Son's work, which is also the Father's, we are called to enter; called to hasten, by our life and labor, the time of the great reconciliation, when man's moral being shall be received into the unity of creation, and things in heaven and on earth shall be one, and God, that is good, be All-in-all.

[John C. Seegers in *American Lutheran Survey*]

The Reformation was a spiritual victory. It was a triumph within the soul. It was an inner experience before it was an historical fact. But spiritual triumphs affect the entire man; they are never confined to the soul; they are never isolated. And therefore the church was not the only beneficiary of this great conquest; every phase of human life felt the power of its divine impact. It emancipated the human mind. The fetters of a worn-out philosophy were shattered and an unrestrained, free inquiry and research became possible. It made illiteracy unnecessary, and if followed consistently, a godless literacy impossible. It pervaded the sphere of civil life.

[*Zion's Herald*]

The man who abides in Christ is perpetually at home; into the soul that has made its peace with God the Father, the Master mystically enters to sup—and stay. Amid the changes that are constantly occurring in this shifting and unsatisfying world, men need more and more to lay stress on the things that do abide.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

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

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1,103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health.

Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

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

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

From the Editor

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

From the Publishing Society

A new pamphlet entitled "Man's Unity with God" has been printed in the German language. This pamphlet contains seven articles from the Christian Science periodicals, which have been translated into German. The pamphlet is now on sale at the prices of our regular pamphlets, as shown on the opposite page.

"Christian Science: The Religion of Divine Law," a lecture by Jacob S. Shield, C.S.B., has been published in pamphlet form, and is now on sale at prices for our regular pamphlets, as shown on the opposite page.

A new pamphlet, "What went ye out for to see?" is now on sale. This pamphlet contains the four following articles from the Christian Science periodicals: "Principle Not Person"; "Jesus of Nazareth"; "Jesus the Christ"; and "Jesus and the Christ."

From the Clerk of The Mother Church

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

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

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

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

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The Christian Science Journal

Published Monthly

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

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

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

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

The Christian Science Quarterly

Published January, April, July, and October

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

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

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

The Christian Science Monitor

Published Every Day, Except Sunday

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, one year $5; six months $2.50. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local newsdealer, 12 cents a week, payable to the newsdealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, one year $1; six months 50 cents; three months 25 cents. In all other countries, one year $1.25; six months 63 cents; three months 32 cents.

SALE PRICE, DOMESTIC TERRITORY AND CANADA, POSTPAID: Single copy 10 cents; four or more copies to one address, each 8 cents. Foreign rate, single copy 12 cents; four or more copies to one address, each 10 cents.

Pamphlets

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

CHRISTIAN SCIENCE: "THE RESURRECTION AND THE LIFE." By CLARENCE W. CHADWICK.

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

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

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

"THE SONS OF GOD." By COL. WILLIAM E. FELL, C.S.B.

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

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

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

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

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

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CHRISTIAN SCIENCE: ITS DISCOVERY AND DEVELOPMENT. By WILLIAM D. MCCRACKAN, M.A. Also printed in German.

CHRISTIAN SCIENCE: GOD'S LOVINGKINDNESS PROVED TO MEN. By REV. WILLIAM P. MCKENZIE. Also printed in German.

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

CHRISTIAN SCIENCE: THE RELIGION OF DIVINE LAW. By JACOB S. SHIELD.

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

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

CHRISTIAN SCIENCE: THE NEW BIRTH. By BICKNELL YOUNG. Also printed in German and Norwegian.

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVIII No. 22

Boston, January 29, 1916

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Christian Science Sentinel

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Items of Interest

Conditions mainly due to the great war in Europe continue to keep all the American shipyards operating at full capacity, while many plants are enlarging and otherwise adding to their facilities for constructing and repairing vessels. The Newport News Shipbuilding & Drydock Company, Newport News, Va., has obtained a large share of the contracts, according to *Manufacturers' Record*. The Newport News plant's contracts aggregate about twenty-seven million dollars, and include nineteen contracts for new ships and one contract to rebuild a vessel, six ships being now under construction. A year ago the company was employing about 4100 men, and today the employees on its pay-roll number 6700. The vessels for which contracts are on file include a battleship of 34,100 tonnage, another of 27,500 tons for the United States Navy, five oil carriers 10,900 tons each for the Standard Oil Company, two freight carriers of 4500 tons each, and an oil carrier of 5125 tons for the Southern Pacific Company, and an oil carrier of 8400 tons for the Atlantic Refining Company.

More than $1,765,200 has been expended in six months on the Dixie Highway alone, in the fifty counties in various states which it crosses. These counties are preparing to spend $6,931,000 within the next twelve months. In seven out of eighteen counties in Kentucky there has been expended $135,000. In Ohio, eight counties out of twelve, not including Hamilton County, of which Cincinnati is the county seat, expended $388,000. Five counties out of twenty-two in Florida spent $301,000 on the highway in the last six months. Six counties out of eighteen in Tennessee spent $173,000. Four counties out of five in Illinois, and not including Cook County, of which Chicago is the metropolis, spent $252,000, while ten counties out of twenty-four in Georgia spent $95,000. From the reports received from the fifty counties, over 367 miles in these districts are either paved now or contracted for, using either concrete, brick, or asphalt.

Official figures returned to the public works department of Providence, R. I., and compared with figures of the port of Boston, appear to show the former port to be the largest oil distributing point in New England. The development of this port as an oil port has been sudden. The great oil companies of the country are spending large sums. The Standard Oil Company has a plant on Seekonk River, and three other companies have located there within a comparatively short time. The new companies include the Texas, Gulf Refining, and Mexican Petroleum companies. A fourth company, the Huasteca, has taken over a large frontage at Kettle Point, and is shortly to begin the construction of wharfage and tanks at an expense of $300,000 or more.

A good deal remains to be done in the way of legislation and regulations against hydro-electrical abuses, if Niagara Falls is to be preserved in its scenic grandeur. The subject received serious attention from the American Civic Association at its recent convention at Washington. The association went on record in favor of making Niagara Falls and certain lands on the Canadian and United States sides an international park, in case that course was found to be practicable. It was the opinion of the convention that the surroundings of the falls might be best developed for scenic and tourist purposes by placing them under the control of an international commission.

The fourth annual meeting of the New York State Forestry Association was held at Syracuse last week. This association was formed three years ago for the purpose of welding together all forces working along forestry lines in the state. In addition to discussing forests as producers of timber, other subjects were considered, among them the necessity of forests in controlling the run-off water, and the forests as a recreation place and as a home for fish and game. The State Federation of Women's Clubs gives its support, and its president spoke on "How Women's Clubs Can Best Promote Forestry in New York."

Silk manufacture in Pennsylvania has advanced so rapidly the past few years that it now ranks as one of the state's important industries. Within twenty-five years it has developed from virtually nothing to a manufacturing interest employing about thirty-eight thousand hands and representing an investment of perhaps one hundred millions of dollars in capital. Though New Jersey is still the silk state, Pennsylvania is rapidly overhauling it, and seems destined to take the leadership before many years.

The transformation of many thousands of acres of land in Ohio, which at present is not productive from an agricultural standpoint, into a great forest reserve, is urged by Prof. William R. Lazenby of Ohio State University. In a paper read at the session of the American Association for the Advancement of Science, Professor Lazenby declared that the dearth of forests in Ohio has reached a stage where it should have serious consideration. He stated that when the first settlement was founded at Marietta, the state was almost completely covered with forests. These wooded areas decreased, until in 1870 there were only 10,000,000 acres, and in 1880 only 5,000,000 acres. Now, Professor Lazenby said, there are less than 2,500,000 acres of anything that can by any stretch of the imagination be called forests.

Practically all the details for the formation of a great hundred and fifty million dollar oil merger, headed by the Mexican Petroleum Company as the center of all the other concerns, have been completed, with the exception of the formal signing of the contracts. The merger is one of the largest oil amalgamations which has been put through since the original Standard Oil Company with all its underlying subsidiary concerns was formed. The new company will be known as the Pan-American Petroleum & Transit Company, and will have outstanding $150,000,000 in stocks and bonds.

Deepening of the Delaware River, recently projected, will make possible the bringing of big barges from tide-water at Philadelphia up the river at least as far as Easton and Phillipsburg, according to B. F. Cresson, Jr., chief engineer of the New Jersey board of commerce and navigation. It is believed that the larger amount of heavy freight, such as cement and slate, originating in the Lehigh Valley, could be carried more economically in barges than on the railroads under the existing rates.

Reporting on the progress of the Welland ship canal, F. W. Field, imperial trade correspondent, states that although this waterway is in Ontario, it plays an important part in the development of Western Canada, of Montreal, and other Canadian ports, as well as of Ontario. Its proposed enlargement will effect the cheapening of western grain rates and counteract the competition of the United States in the shipment of western grain from the head of Lake Superior.

Approximately three hundred delegates, representing leaders in religious and other fields from the United States and the countries of Central and South America, as well as the islands off the eastern coasts of the two continents, will gather in Panama for the sessions of the Congress on Christian Work in Latin America, from Feb. 10 to 20, inclusive.

Four hundred and twenty-one thousand furs, the greatest number ever sold at St. Louis, Mo., in one day, brought $300,000 at a recent auction sale of more than a million dollars' worth of animal skins. Three hundred thousand muskrat skins sold for approximately $100,000; 51,000 skunk skins brought $150,000; and 70,000 opossum skins sold for $50,000.

Announcement is made by the Massachusetts forest commission that it has bought for $17,000 the "bird and game farm" in Carver and Plymouth, and will turn it over to the state for a state forest reserve. This is the commission's second acquisition under recent legislation. The first was in Winchendon. This Carver farm comprises 6000 acres.

Cincinnati, a center in the use of bituminous coal, is making satisfactory progress in its problem of eliminating the smoke nuisance and can no longer be called a smoky city. The owners of buildings, firemen, and engineers are actively cooperating with the smoke inspection department in bringing about the improved conditions.

The American Society of Landscape Architects, at its recent meeting in New York, agreed to raise a fund of $100,000 within the next three years for the purpose of establishing in the American Academy at Rome, Italy, a new fellowship in landscape architecture annually.

A preliminary statement of the general results of the census of manufacturers for the sugar-refining industry shows that the value of the product of eighteen establishments in the United States during 1914 was $289,398,715.

The United States Steel Corporation announces the construction of a seven million dollar steel mill at Youngstown, Ohio, to be completed within a year.

It is reported that Feb. 9 has been decided upon for the coronation of Yuan Shi-kai as Emperor of China.

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Christian Science Sentinel

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

Vol. XVIII | January 29, 1916 | No. 22

Right Proportion

WILLIAM R. RATHVON

A NECESSARY part of the constructive work of the demonstrating Scientist is the uncovering of error, for an adversary unseen is often an adversary unsuspected and therefore unopposed. That Mrs. Eddy regarded this uncovering of evil as essential to its overcoming, is shown unmistakably in her writings. Indeed she specifically designates it as accomplishing the greater part of error's destruction, as may be seen on page 355 of "Miscellaneous Writings," where we read, "Error found out is two thirds destroyed."

As in carnal warfare, so in spiritual, an enemy must be located before he can be dislodged. It is obvious, therefore, that in Christian Science the uncovering of error must precede its destruction. To fire our mental artillery in the direction we think an enemy must be, without first finding him out, may keep us busy, but it does not interfere with his activities. To prevail, we must employ the truth, first in error's uncovering and afterward in its undoing. To this end we have but to understand enough about error to know that it has no enduring presence or power, activity or actuality. This does not imply, however, that as Scientists we are to spend time and thought and energy in exhaustive study of error's methods or nature. We do not have to master physiology in order to heal the ailments of the body through Christian Science; we do not need to become proficient in knowledge of material medicines to administer the healing remedies of Spirit; we do not need to become intimate with sin in order to aid sinners to reform; we do not need to embrace vice in order to establish virtue. These are not the methods of our warfare. The ways and means of scientific uncovering are not based upon the conjectural knowledge of evil, but upon its opposite, the applied knowledge of good. The more of Truth and Love we know and apply in our daily thinking and doing, the more readily may we prove error's inability to hide itself or its handiwork. The false is best detected by those who know the most of the true.

The writer was at one time an expert detector of counterfeit money. His early business training at the teller's window of a bank made him so familiar with genuine money that the counterfeit was instantly detected without conscious effort on his part. He knew so much about good money that the bad declared itself. He had but to do the one thing that is indispensable in uncovering every form of error,—watch. Jesus saw the need of watchfulness on the part of his followers, and Mrs. Eddy was quick to discern our need of it today. Let us be grateful that she has provided a simple device for reminding us of it whenever we glance at the blue cover of our *Sentinel*, for there speak back to us those stirring words of Jesus, the faithful sentinel for all humanity: "What I say unto you, I say unto all, Watch."

But however eager and earnest we may be, mere alertness will not uncover evil in hiding. A practical knowledge of the nature and power of good must always accompany scientific watchfulness. An arrow, even in the hands of the most skilful archer, is of little use without the bow. So long as good is seen by us to be more actual, more enduring, more influential than evil, there is little to apprehend from error's efforts to upset our mental poise and confuse our right sense of values. It is axiomatic that as non-essentials assume importance in our thought and absorb our attention, the essentials of higher living lose their weight and importance with us. Hence the need of watching those influences that would make us lose our true sense of proportion respecting the vital things of life, making little things seem big to us and big things seem little.

An unsuspected effort of evil among Scientists today which needs uncovering is that which makes good seem less attractive, less necessary, less vital to us than it used to be. When the healing power of God is first revealed to us, our thought is often luminous with gratitude. We feel that God is very near and very dear to us, and necessary to our being. By comparison, evil then seems very little and very far away. These days of our exaltation are golden days, but when gray days come we need to know that God is just as near and just as dear to us when we do not feel His presence as when we do. The endeavor of evil today is to lead our thought away from the good. Sometimes it coaxes, sometimes it threatens, but more commonly it interests us in some affair which in itself may be of little consequence, yet to which we attach so much importance that it grows upon us and absorbs attention until it seems to be the momentous question of the day.

The vital elements of a religion are always obscured and sometimes lost when its adherents give their time and thought and energies to its externals and non-essentials. History records religious conflicts, bloody and awful, that have originated in petty differences of opinion between coworkers over some non-essential matter, after evil had succeeded in destroying their right sense of proportion. The name of God had become more to them than His nature. They would fight for their religion, starve for it, die for it if need be—do anything but live it.

Time spent by Scientists in prolonged discussion of non-essentials, disputes about things that do not directly bear upon our spiritual well-being, is worse than wasted, for it is time taken from our worthier activities, from our study, from our daily work of self-protection, and from those things that make for our spiritual growth. Let us remember that an evil influence is at work when non-essential things clamor for our time and attention. Let us carefully analyze every such situation, particularly when it is connected with our church affairs. Let us ask ourselves, Is this thing which we are so very sure is the right thing, but about which some of our fellow Scientists have an opposite opinion, worth the time and thought we are giving to it? May not the amount of merit it now seems to possess be overbalanced by the amount of harm that may come out of it later, by our making too much of it? Is it likely so to mesmerize us as to cause us to neglect more important things? Is it filling our thought with things that are foreign to God? This kind of self-examination will aid us in preserving our right sense of proportion between good and evil, between the essential and the non-essential. As in individuals, so in nations, communities,

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churches, and families. Whenever evil succeeds in upsetting the true sense of proportion, there follows trouble among the brethren, even when the motives of all are worthy.

A homely story is told of two brothers who were building a house to be occupied jointly by their families. It was a good house, convenient, substantial, and architecturally fine. As it was nearly completed, both families were looking forward to the time when they would move into it. The brothers were in entire accord about every detail of its construction until it came to painting the roof. One brother preferred green paint, the other red, and each was positive that his choice of color was all right and the other's all wrong. Their difference of opinion widened into a difference of conviction; their families took sides on the color question, and soon there were turmoil and divisions, accusations and recriminations, but the more they talked the farther apart they drifted and the more their unfinished house was neglected. Then the rain came. Finally a few of the saner members of each family begged the others to cease their bickerings over such a nonessential thing as color. Meanwhile it rained again, and the unpainted roof leaked worse than before, until the whole structure was in danger of being ruined, and the brothers, drifting farther and farther apart, saw no good in each other; so that instead of a house beautiful it became a "house divided against itself."

Now let us carry this analogy to our own churches and note how evil would bring about division over equally trivial questions. Red or green paint may not be the instrument that error employs, but frequently it is something of no more consequence. Such familiar questions as the individual interpretation of a by-law, the mannerisms of a church official, the "unscientific" statements or actions attributed to another, are common instances. The stubborn opinions and unyielding preferences which crop out whenever a church considers a new location or a new building, are others. All these things merit due attention at the hands of the right individuals at the right time, but they become the entanglements of error when we make too much of them, when we allow them to seem so big to us that they shut out of our sight the things of enduring importance. It is possible to hold a bit of wayside gravel so close to the eye that it hides the great mountain beyond.

It is necessary, then, to the uncovering of error, that we preserve our right sense of proportion and never allow nonessentials to seem big enough or attractive enough to shut out of our sight and push out of our thought those essentials which make for spiritual growth. Let us particularly remember that in our church affairs there may be more than one way of bringing about a right result, and that the opinions of our coworkers, though they differ from ours, are not necessarily all wrong because we believe ours are all right. Both may be right in motive and purpose, though differing widely in method. When each becomes a law unto himself by recognizing God as the only Lawgiver, it will be possible to respect our brother's position even though it may differ greatly from our own. Then too we shall not drift very far apart or remain apart very long. We shall find a new joy in going not only half-way to meet our brother, but farther.

It is to be remembered that a thing which shows some qualities of good and which we are supporting, may yet have opposite qualities that another may see while we do not. Hence it is scientific to discriminate between things which resemble one another yet differ widely in value. Essence, and not quality or appearance, is a standard of truth. A pumpkin and a nugget of gold are both yellow, but there the similarity ends. Is it not deplorable to see brethren squabbling over pumpkins when nuggets of gold are lying neglected at their feet, covered up by the dust of dissension?

The Christian Scientist may well rejoice that the simplicity of his church services has relieved him of what is a common cause of dissension among those who are bound by ritual and ecclesiasticism; but let him not forget that error needs neither creed nor ritual to set brothers at variance, if their right sense of proportion has been obscured. Trivialities will suffice. It matters little whether a reader's eyes are turned up or down, if his thoughts habitually trend upward. Yet churches have been brought to the verge of division over matters of no greater importance. The pumpkins have seemed of greater value than the gold. The sense of proportion has been lost. To preserve it, and at the same time to block error's further efforts to control us, we can find no better aid than ever to keep deeply enchiseled in the tablets of our thought the enduring words of our Leader on page 210 of "The First Church of Christ, Scientist, and Miscellany," which are addressed to those Christian Scientists whom she calls "Beloved," beginning with the words, "Keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them."

"As the mountains"

HENRIETTA A. FIELD

THE sun had set beyond the western slope, and the long twilight was fast deepening into the shades of night. Up the cañon where the rugged cliffs first flung their heavy shadows, the winding road was already lost in the gathering gloom, but away on the distant mesa the great fantastic piles of rock yet stood out bold and weird against the eastern sky, the gorgeous coloring of their robes still showing crimson even in the fading light. In the valley below, the little town with its twinkling lights lay nestled among the mountains, like a child in its mother's arms at close of day. Gently the shadows crept apace, while one by one the stars came out overhead; and as the darkness deepened, the jagged outline of the mountain tops rose clearer and sharper against the cloudless sky, like giant guardsmen rousing themselves for their nightly vigils. Then the watchful sentinels seemed to come closer and closer, to remind one that "as the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever."

Sitting there in the hush of that twilight hour, one could understand in some degree the visions that came to the shepherd lad as he watched his flocks on the hills of Judæa. To him the mountains were the symbol of the great over-heart of Love, so invincible in strength, so far-reaching in height and breadth, so untiringly vigilant in tender care. Ages might come and go, empires rise and fall, but that divine goodness would stand like the eternal hills, unchanged from day to day,—a girdle of protection, an ever encircling presence, a crown of joy and beauty. To that mountain-loving poet, God's righteousness was "like the great mountains" whose heights invite the tireless climber to seek that nobler outlook which strengthens and inspires. To those who have struggled upward have ever come the wondrous, far-reaching visions of Truth,—the law of Sinai, the Sermon on the Mount, the transfiguration, the ascension, and that great discovery, the mountain that is "heaven-crowned Christianity" (Miscellaneous Writings, p. 328).

True, the ascending path may seem rough and dangerous, but "on Faith's inspiring height" are living streams, abundant pastures, and safe abiding-places, for "he that walketh righteously . . . shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure." As we wait and heed the word that comes from above, we shall take on the likeness of that which

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our ears have heard and our eyes have looked upon, until the whole life is transformed into a daily representation of the divine strength and endurance, the heavenward reaching of faith and love, the sublime heights of spotless purity.

Mrs. Eddy has said, "That glory only is imperishable which is fixed in one's own moral make-up" (The First Church of Christ, Scientist, and Miscellany, p. 122). Hence the true glory of the individual, like that of the mountains, waits not upon the praise of men, on artist's skill or poet's song; it is embedded deep in the grand and noble ideas of which one has become the living expression, for "they that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever."

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A Great Discovery

ROBERT O. CAMPBELL

THE vast number of material remedies proposed as cures for the ills of mankind, and the many material antidotes in use which are relied on to destroy disease, enable any one to realize that at the time Christian Science was discovered, healing by spiritual means was practically lost to the world. The restoration of sufficient faith to practise healing successfully by the method of primitive Christianity, became possible only through a sufficiently clear apprehension of the Christ-teaching to prove the Scripture statements true. Without this demonstrated faith the authority with which the Master taught would have been lacking. Unless the science of his teaching and practice had been discovered, the ability to state the healing system would not have been present. The discovery was accomplished because the essential spiritual illumination was gained, and disbelief in the human consciousness was thus powerless to prevent Mrs. Eddy from giving her message to the world.

The concept of man as perfect and immortal, the image and likeness of a perfect God, must have been prominent as a fact in the understanding of the primitive Christians. It was in harmony with Jesus' command, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Again, Jesus declared one day at Cæsarea Philippi that Simon Bar-jona was blessed because not flesh and blood but the "Father which is in heaven" had revealed to him that the Christ was "the Son of the living God," and the church of Christ was founded on the spiritual foundation of man's sonship with God. To establish a church which would restore the healing element, it was necessary to have the same foundation. The Master's understanding of man as spiritual and perfect, inseparable from the Father, must again be demonstrated to restore a system of healing by spiritual means alone.

The lack of dependence on spiritual understanding in the healing practice of modern times, compared with the faith in God demonstrated in the events recorded during the years of Jesus' ministry, gives impressive evidence of how far astray those who were involved in the effort to commemorate the word and works of the Master had wandered from a provable basis. The words uttered, as recorded in the fifth, sixth, and seventh chapters of Matthew, and the palpable proof of their practicality chronicled in the eight succeeding chapters, mark the way. They combine in unimpeachable testimony of a spiritual way. They leave no doubt of the word and works to be commemorated in Christianity.

The organization of the Christian Science church was a step in spiritual progress. In all the wilderness of human theory there was not sufficient wisdom to establish a church for such a purpose. The healing work of the Christ required the recognition of God as divine Principle, else the healing were not done spiritually. The thousands of instances of healing recorded in the history of Christian Science indicate the divinity of its method. Mental and physical ills overcome are a potent force in forming convictions. Material modes of cure are on trial, and they must prove their worthiness to endure the light of advancing civilization. No special legislation by state or government will ever be necessary to promote the stability of this movement.

The members of this church, which is "designed to commemorate the word and works of our Master" and to "reinstate primitive Christianity and its lost element of healing" (Manual, p. 17), are awakening to a worthier love for God and man. Apprehending the purpose of the Christ-healing, they are learning to appraise its matchless worth. The activity of spiritual law in individual consciousness is arousing them to the possibility of growth into the stature of manhood in Christ Jesus. In the operation of this spiritual activity they recognize the power of spiritual understanding, which has been repeatedly proved in the healing of physical ills and in surcease of suffering and sorrow. Today the words of the Master to John's messengers are again brought home to thought: "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

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Lessons from Rosebuds

ELEANOR M. BLAIR

WHY were such tight little rosebuds sent for decoration, I wondered, as I looked at the slender points of red which dotted a bunch of white flowers at the Sunday morning service. It seemed to me that a mistake had been made, until a reference in the Lesson-Sermon was made clear to me through the little buds. This reference was from page 506 of Science and Health, and reads as follows: "Spirit, God, gathers unformed thoughts into their proper channels, and unfolds these thoughts, even as He opens the petals of a holy purpose in order that the purpose may appear."

As I looked at the closely folded buds, I did not doubt their sure unfoldment, and I knew that the purpose of that unfoldment would appear. Why, then, should I doubt the unfoldment of perfection in my life? Surely if I am ever aspiring, Truth will gather my unformed thoughts into their proper channels and unfold them harmoniously in order that the holy purpose of God in creating man in His own likeness may appear. Thus the rosebuds taught me assurance. Then I thought how gradual their unfoldment would be; how each little bud would open, one petal at a time, and how each petal would add new beauty to the whole, and I cried out: "'Why art thou cast down, O my soul?' What if thy progress does seem slow! 'Rest in the Lord, and wait patiently for him.' Rejoice in the new beauty of each tiny realization of Truth. It is beautiful in itself, and it helps to form the perfect concept in consciousness." So the rosebuds taught me patience.

I considered also how futile would be the efforts of mortal fingers to render assistance to the opening blossoms. However kindly their motive, they could work only ruin. So Christian Science had taught me that material remedies for sin, sickness, and discord of every name only hinder the manifestation of that real and permanent harmony which Spirit unfolds. On page 95 of Science and Health Mrs. Eddy says, "Material sense does not unfold the facts of existence; but spiritual sense lifts human consciousness into eternal Truth." I knew that mortal eyes would see no movement of the petals as they opened, yet the result would prove that they had opened. So, I thought, though my daily progress in Chris-

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tian Science is not evident to the material senses, yet the result, in frequent demonstrations, proves that Truth has unfolded in my consciousness. Thus the rosebuds taught me reliance upon Spirit.

A day or two later I saw the same bunch of flowers at the reading-room, and my heart rejoiced anew. There were the full-blown roses in all their velvety beauty, and their perfume filled the room. I bowed my head and gratefully gave thanks for their messages of assurance, patience, reliance upon Spirit, and gratitude.

True Progress

SADIE KIEKINTVELD

In order to progress in any line of work one must first have a firm conviction of the desirability of that for which he is striving, a conviction strong enough to keep him working persistently, to lead him to meet obstacles bravely and overcome discouragement cheerfully. Moreover, he should have the expectation of final success.

When the desire for progress engenders so many admirable qualities, it seems a pity that the end in view should so often be found worthless and disappointing. The average mortal may be surprised, and probably disappointed, when he is told that the only true progress is spiritual. He may have had a half acknowledged belief that to serve God means to lead a life which is limited, hard, and cold, while to the worldly-minded come freedom and success; for, as in the case of Christ Jesus, error still flaunts the delusive promise of the gift of all the kingdoms of this world to those who will fall down and worship it, and it still uses the present faulty attempts of God's children as arguments against the faultless work of divine Love. Mistaken opinions like this account for much of the wavering and faint-hearted adherence to religion, while secular matters claim the best of their energies and the utmost devotion. Many are not sure that religion is really worth while.

Should not the very injustice of this argument quickly show that it is one of error's devices? Goodness and power are synonymous. One's power increases as he grows in righteousness. There is no limit to the power and goodness of God, and the closer one lives to God the more he grasps of dominion over the earth. Every vision of beauty, harmony, freedom, abundance, peace, and purity that comes to one in his best moments, is an intimation of the full realization of the good which is even now unfolding with ever increasing power in human experience. When we realize that God is good, that God is Love, that He is the "rewarder of them that diligently seek him," this affirmation of truth lessens and must finally overthrow the seeming power of error.

Is not this a goal desirable enough to spur one on to his best efforts, to bring out his best work and most untiring devotion? And there is no doubt of the outcome. The reward is sure. Furthermore, success in this respect is all-inclusive. It means freedom from weary effort, from friction, from poverty and ignorance, from injustice and suffering, and even from the fear of death. These blessings may not all be seen at once, for, as Mrs. Eddy tells us, experience is a necessary factor in progress. (See Science and Health, p. 296.) But experience should not be regarded as synonymous with suffering. It should mean education in right doing, and need be no more painful than the study of music or arithmetic. This does not mean that the Christian life will not demand sacrifice until one reaches perfection and a Sabbath day of rest from the assaults of evil, but each denial of selfishness and lethargy brings large returns of peace and joy, while the acceptance of error, though it may illusively suggest ease and pleasure, brings suffering and disappointment.

To those who have made some progress in Christian living the grosser evils of human experience offer no temptation. We may therefore take courage from this fact to look forward to the time when no petty claims of pride and selfishness will be able to deceive us into thinking they can bring any real satisfaction, but will be seen as clearly in their real character as the more obvious evils. Then they will no longer appear as temptations. What to the sinner is a temptation, to the good man would be an affliction. It is possible and necessary for every one so to grow in the understanding of divine Love that every response to malice or hatred is wiped out of his consciousness.

In Science and Health (p. 326) Mrs. Eddy says: "The purpose and motive to live aright can be gained now. This point won, you have started as you should . . . and nothing but wrong intention can hinder your advancement." Opposition, envy, and criticism cannot stop our progress. We can and must continue to grow in the understanding of God, the understanding which destroys any attraction of evil, casts out fear and anxiety, heals disease, banishes poverty, and makes all things new.

Spiritual Strength

ZORA MAY DUNNING

One Sunday morning I had occasion for great thanksgiving. Christian Science has helped me to solve many hard problems, but there came one which seemed especially difficult. Having worked for a long time over it, always seemingly faced by a stone wall, I was becoming somewhat discouraged. On this particular Sunday, being unable to attend the church service, I took up one of the Christian Science pamphlets, and in turning over the leaves I found this statement from page 128 of Science and Health, where Mrs. Eddy says: "Business men and cultured scholars have found that Christian Science enhances their endurance and mental powers, enlarges their perception of character, gives them acuteness and comprehensiveness and an ability to exceed their ordinary capacity."

Instantly it dawned upon my consciousness just what the stone wall had been. Unconsciously I had been feeling that I did not possess the ability to do what was right for me to do; consequently I was doubting God's ability. In other words, while declaring God's universe perfect, I had entertained a feeling that I lacked something when called upon to perform an allotted task outside the line along which I had been educated. I had been thinking not of my true self but of the weak human sense of self. To know that God's idea, man, has the ability and endurance to exceed ordinary capacity, and that I as God's reflection had the alertness and ability to perceive and execute the Father's business in the most intelligent and efficient manner, certainly meant very much toward the solving of my problem. Instead of the stone wall, vista after vista opened up, showing plainly how man is unlimited in his divinely bestowed capacities, and that, as Mrs. Eddy reminds us, "Soul has infinite resources with which to bless mankind" (Science and Health, p. 60).

I had often declared that God was my strength and an ever present help, but it had never dawned on me before just how much this statement might include. Certainly strength is unlimited; but that it might include the qualities of perception, comprehensiveness, and acuteness had not before been considered, strength having seemed to be mainly of a physical instead of a spiritual nature. In every-day thinking we are

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very apt to associate strength wholly with bone and muscle; but in thinking of it as spiritual, it necessarily would include every quality which tends toward fortifying one against the belief of inability to perform one's right and proper work, and to see it in this light surely removes every seeming obstacle.

In Science and Health (p. 488) we are taught that "Mind alone possesses all faculties, perception, and comprehension." Therefore ability to perform work, of whatever nature, is in reality spiritual strength, and as we gain a better understanding of Christian Science we will find that there is no limit to what we may accomplish.

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[Written for the *Sentinel*]

An Ideal

MARY I. MESECHRE

If I could live to God one single day,—
One single day, from early dawn of light
Till the soft twilight deepens into night,—
Could curb to gentle speech my hasty tongue
And check the words impatiently outflung;
Could think no thoughts but those of loving kind
And hold my peace unmarred by hostile mind;
Could do each daily deed in gracious wise,
Secure against intrusion or surprise;—
Methinks could one whole day by me be spent
In speech and thought and act as God hath meant,
Henceforth I then could live to God alway.

If I could live to God one single hour,—
For that brief span, submitting to His will,
Could know the comfort of Christ's "Peace, be still,"
Quelling my turbulence to tranquil calm,
Healing my restless spirit with sweet balm,
Hushing my warring senses into rest
As grieving babe is soothed on mother's breast;
One single hour wherein no hasty word
Should from my love-enguarded lips be heard,
When every act of mine should be so mild
As to be worthy of my Father's child,—
Then would I live to magnify Love's power.

If I could live to God one moment brief,—
Could lift my face to Him in perfect trust,
Knowing His love unfailing, ever just,
Is ready to my aid when baseless fear
O'erwhelms my sense of Him as ever near;
Could turn to Him at once unfalteringly
When evil threatens those I love, or me,
Secure that He who knoweth good alone
Will in that knowledge safely guard His own!—
And then I hear His voice: Yea, I do keep
The field of thy desire, whence thou shalt reap
Sweet moments full of trust, blest hours of peace,
And perfect days; nor shall my keeping cease
Until thine every want doth find relief.

Henceforth, my God, to Thee I live my days,
My hours, my moments; since my heart's desire
Is for perfection, still do I aspire
Through moments, hours, and days so far below
My fair ideal that shame-bowed I go,
Until I think: For these I need not weep,
Only the perfect Thou for me dost keep;
And these are waiting when I turn to Thee
And take them from Thy hand all trustingly,
Knowing that Thou dost keep my days and me
In perfect peace, throughout eternity.
Since I am kept, what can I do but praise!

Selected Articles

[From an editorial in *Los Angeles* (Cal.) *Graphic*]

What a joy to the discerning in these days of rampant, self-advertising journalism is that well edited, sanely conducted daily newspaper, *The Christian Science Monitor*, which requires no biased eyes to see its intrinsic worth. We have no church affiliation with this comfortable and comforting exchange to induce this tribute. It is paid ungrudgingly and in all sincerity after a year of daily reference to its columns. Perhaps the editorial page might be a trifle more sparkling; an occasional bit of airy persiflage would not detract from the otherwise solid information imparted and sound opinions conveyed, but that is a mere matter of personal taste. Invariably the page is catholic in its treatment of affairs of moment, and so well written that to the average reader it cannot fail to prove educational in its tendency. Restrained head-lines over its news columns; foreign correspondence rarely found elsewhere and of a most trustworthy nature; feature articles devoid of sensation, but written in a sprightly vein and exceedingly readable; schools, homes, politics, civics, finance, commerce, sports,—all carefully covered and displayed with a nice appreciation of the relative value of each subject considered. Our compliments to our Boston contemporary; may its influence so widen that eventually, instead of being conspicuous by reason of its distinctive qualities, it shall have set such a pace and won so large a constituency, not alone of Scientists, that hundreds of saffron inclined dailies shall have repented of their yellow course and patterned after our amiable and esteemed contemporary.

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[Judge Clifford P. Smith in *Westchester News*, White Plains, N. Y.]

Whether confidence in prayer is more or less of a superstition than faith in medicine, and whether the practice of Christian Science requires less or more arduous preparation than the practice of medicine, are questions which a recent editorial in *Puck* entitled, "Enter Prayer, Exit Pill," was more likely to agitate than answer; and I am willing to leave these questions where *Puck* left them. With your kind permission, however, I would offer your readers some authentic information regarding Mrs. Eddy, of whom *Puck* spoke as "illiterate" and "an extremely commonplace New England woman."

So far as systematic instruction is concerned, Mrs. Eddy received as much or more of it than was usual with the children of prosperous parents in New England in the first half of the nineteenth century. As a young girl she wrote poetry of such merit that it was sought for publication by newspapers and magazines. Two of her poems were republished at Manchester, N. H., in 1850, and again at Boston in 1856, in a collection of poems and essays by New Hampshire authors. As a young woman she was regularly paid by several periodicals for writing articles on topics of public interest. Before her discovery of Christian Science she was offered and declined a salary of three thousand dollars a year to become associated with the Rev. Albert Case as editor of the *Oddfellows' Magazine*.

Among Mrs. Eddy's tutors was the Rev. Enoch Corser of Tilton, N. H., a well known Congregational clergyman and educator, who spoke of her as "an intellectual and spiritual genius." This he said while she was still a girl or young woman. Another clergyman who knew Mrs. Eddy well was the Rev. Richard S. Rust, for many years principal of the Methodist Seminary at Northfield, N. H., in which institution he offered Mrs. Eddy a position as a teacher. He was afterward state superintendent of public instruction in New

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Hampshire, later president of Wesleyan College at Cincinnati, Ohio, and subsequently president of the Union Central Life Insurance Company. Having kept up his acquaintance with Mrs. Eddy for more than half a century, Mr. Rust spoke of her as one of the brightest women he ever knew.

The late Clara Barton, founder of the American Red Cross, was also personally acquainted with Mrs. Eddy. Miss Barton and Mrs. Eddy were born in the same year in adjoining states of New England, and their public careers were contemporaneous. In 1908 Miss Barton spoke of her acquaintance with Mrs. Eddy and said, "Mrs. Eddy should have the respect, admiration, and love of the whole nation, for she is its greatest woman;" also, that she looked on Mrs. Eddy as "the one person, regardless of sex, living today, who has done the greatest good for her fellow creatures."

Another gentleman who was personally acquainted with Mrs. Eddy, is the Hon. Edwin G. Eastman, a prominent New Hampshire lawyer and formerly attorney-general of that state. Speaking of Mrs. Eddy last year, Mr. Eastman said, "I consider her the most remarkable woman, perhaps, that this country or any other country has produced." Former Governor Samuel D. Felker of New Hampshire has also said: "As Daniel Webster was the first man of New Hampshire, so Mrs. Mary Baker Eddy, the Discoverer and Founder of Christian Science, was first among the women of the Granite State. She has left the impress of her work not only on New England but on the entire world, and we are proud of her."

It is not necessary to accept any one's opinion as to whether Mrs. Eddy was qualified to be the founder and leader of a great religious movement. Her fitness for a great spiritual service to mankind is now proved by what has been accomplished. Christian Science has already become a world-wide religion; and its wonderful redemptive value—its healing and saving efficacy—is a fact of authentic history, a fact that cannot be reversed or turned back. Who and what Mrs. Eddy was, is most surely to be ascertained from her works on Christian Science, and from the results thereof which have ensued in the lives of the vast multitude of persons who have accepted her teachings.

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[Thorwald Siegfried in *Granger* (Wash.) *Enterprise*]

Curiously enough, the failure of men to permit religion to be the practical dynamic thing in their lives that it is in truth, may be traced in a very large degree to the very practice which our critical friend commends and from which students of Christian Science are freeing themselves; that is, the habit of taking any one's "opinion" about religion as truth. Even Jesus does not offer us his opinions; he tells us what he knows. His words in Scripture do not speak in terms of "I believe," but of "I know" and "Ye shall know." The belief that any one is or can be saved from sin, sickness, or death by holiness which he does not take into his daily thought and action, is a bit of medieval theology which our critic would himself repudiate on careful reflection; yet that is the logical basis of his desire to have searchers after truth permit themselves to be guided by any one's "opinions," in preference to their own practical proofs of God's presence and omnipotence.

The Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is not a collection of opinions; neither is the Bible. In both books the basic spiritual law is unfolded to human consciousness, stated in language and illustrated by incidents comprehensible to the human mind. A knowledge of mathematics, for example, can be acquired by the study of a text-book which does for that subject what the Bible and Science and Health do for all life, namely, state the rule, illustrate its application, and enable the student to reduce it to practical usefulness by conforming his action to it.

Of the Christians Gamaliel said, "Let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Christian Scientists are entirely willing to accept this test and to be known by their fruits. These quite generally consist of added trustworthiness, cleaner living, better health, more joy and peace. They are quite certain that these are the fruit of the Spirit and come from God, the giver of every good gift. On that basis they invite every one to share them, without undue persuasion or subtle forms of coercion.

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[H. L. Eddison in *Chat*, Portsmouth, England]

In a recent issue of *Chat*, under the heading, "What the Doctor Says," the writer advocates sunshine, fresh air, simple, healthy food, rest, and faith as aids to health, and adds: "What of rest and faith? Must we turn lazy and become Christian Scientists? By no means." May I point out that to "turn lazy" and at the same time become a Christian Scientist is a moral impossibility. On the first page of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, "prayer, watching, and working" are emphasized as essential to health, and St. Paul's advice to the Philippians to work out their own salvation is the alphabet of Christian Science. A lazy Christian Scientist is a contradiction in terms. If any one doubts this, let him come and try! Striving to obey the divine command to heal the sick, men and women inevitably find themselves workers together with God.

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[Samuel Greenwood in *The Hedley* (British Columbia) *Gazette*]

Your correspondent is anxious to know who would be "foolish and weak-minded enough" to try to heal a sick body by spiritual means. If he will read the Old and the New Testament carefully, he will find the names of a large number who were willing to be just that foolish. He will find out more if he will read Gibbon's account of the healing practised by the early Christian church. The prophets and apostles, and the Master himself, are naturally included in this sweeping condemnation, so that Christian Scientists need not be ashamed to be found in such illustrious company.

How foolish and weak-minded it must have been on the part of Daniel in the lions' den, and the three Hebrews cast into the furnace, to have used spiritual means to effect the escape of their bodies! I suppose our critic would have had them contentedly submit to the apparently inevitable, and be meekly eaten and burned, rather than have had them ignore the material laws in the case and to rely upon spiritual means. And think of Paul, how weak-minded it was for him to use spiritual means to restore the young man who had fallen out of the window and was taken up as one dead. And how foolish of the apostle James to counsel the sick to send for the elders of the church, that they might pray over him; and to think of his saying that "the prayer of faith shall save the sick." I wonder that our friend has patience to read these things, since he scouts the idea of there being any virtue in spiritual means.

What relation does God bear to men, if they cannot go to Him in physical trouble with any prospect of obtaining help? Are we to infer that one is wise and strong-minded in the ratio that he trusts material things in preference to spiritual? The large majority of those who have been healed in Christian Science had been given up by their physicians. Was it then foolish for them to allow themselves to be healed by spiritual means? Should they have been content with

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the verdict of their physicians, and either continue to suffer or to die, according to the program laid out for them? Many of these people were suffering from what is called organic disease, and some of these cases I have known personally. Let me say that in my own experience, after ten years of failure on the part of physicians to bring even temporary relief, I was healed by the use of spiritual means as applied in Christian Science. Very foolish and weak-minded, of course, but it has proved immensely comforting these many years. If it is foolish to rely upon God for physical help, what course would our critic advise the people to take who are unable to find relief in material means?

The beneficiaries of Christian Science are to be found in all walks of life,—on the judicial bench, in the editorial chair, among the faculty of universities, at the head of banking and commercial institutions, and on the floor of Congress,—all happily ignorant of their "weak-mindedness" in using spiritual means for their sick bodies. Just why our critic despises spiritual means is not apparent. Paul said, "To be carnally minded is death; but to be spiritually minded is life and peace." As this apostle was guilty of using spiritual means for sick people, this quotation may not be acceptable.

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[James D. Sherwood in *Temple* (Texas) *Telegram*]

I note that an evangelist has been holding a protracted meeting in Temple, and on several occasions made reference to some other religious denominations whose teachings differ from his views. Among them he spoke of Christian Science. Now Christian Science is not mere human opinion. It is not Mrs. Eddy's private opinion, but it is her discovery of a demonstrable Science of being, a Science that elucidates the teachings of Christ Jesus, and that makes practical his teaching by reforming the sinner, healing the sick, and raising the dead (those "dead in trespasses and sins") by spiritual means alone. On page 126 of the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy says: "I have set forth Christian Science and its application to the treatment of disease just as I have discovered them. I have demonstrated through Mind the effects of Truth on the health, longevity, and morals of men; and I have found nothing in ancient or in modern systems on which to found my own, except the teachings and demonstrations of our great Master and the lives of prophets and apostles. The Bible has been my only authority. I have had no other guide in 'the straight and narrow way' of Truth."

We read in the Bible that "faith without works is dead." Christian Science is the gospel of good works, and its worth to humanity should be estimated by its beneficial effects upon the health and morals of mankind. Its healing activities illumine thought, gladden hope, and bring the kingdom of heaven to the apprehension of the children of men. Its teachings concerning God, man, and the spiritual universe make men wiser and better, because with Biblical authority Christian Science declares the allness of God, and teaches how to demonstrate the infinity of good and to utilize good in the affairs of daily experience. The world is getting weary of direful utterances that lead to discouragement, and it welcomes with gladness the demonstrable understanding of that grace and truth that came by Christ Jesus, that lead gently into a realization of illumined thought, better ideals, improved morals, that ultimate in health, harmony, and happiness here and now.

Our critic objects to the Christian Scientist's use of the term divine Principle as applied to God. In her Message to The Mother Church for 1901, Mrs. Eddy thus defines divine Principle: "By this we mean Mind, a permanent, fundamental, intelligent, divine Being, called in Scripture, Spirit, Love" (p. 3). The lexicographer defines principle as source or cause, a permanent or fundamental cause. God is the only creator; He is the one "great First Cause;" and it should seem reasonable to expect our critics to recognize this generally admitted fact and gladly join with us in keeping the first commandment.

The second coming of Christ is today seen in the reappearing to the human mind of that same Christ, Truth, that appeared of old, and it comes in the manner foretold by Christ Jesus as recorded in the fifteenth chapter of John: "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning." The Christ, Truth, "who taketh away the sins of the world," and who lifteth the thoughts of men above the lusts of the flesh into purer desires and nobler purposes, is even now in the world, and is seen healing the sick and reforming the sinner in the way that Christ Jesus taught and practised when he was on earth.

The Christ, Truth, has always been present and available to bless every one who has perceived the truth sufficiently to make it practical. Abraham, Jacob, Moses, and the prophets had perceptions of the Christ, Truth, and this gave them power from on high and enabled them to do the wonderful works that they accomplished in their ministry.

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[Fred. R. Rhodes in *Bradford* (England) *Telegraph*]

A contributor makes the statement: "One need not be a Christian Scientist to know that a man with a strong effort of will can stave off a cold or influenza." If the writer had stated that one could not be a Christian Scientist and know that a man with a strong effort of will can stave off a cold or influenza, he would have been stating the truth, but not as he puts it, because this intimates that Christian Science is human will-power, or mental suggestion, which is quite untrue. If in reality a man were only able to "stave off" these unwelcome guests by a strong effort of will, he would be in a helpless plight, because, as most of us know, under such conditions there is little if any effort of will left for us to exercise. On page 469 of the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy writes, "The exterminator of error is the great truth that God, good, is the *only* Mind," and it is through a higher understanding of what really constitutes this Mind that we are able to know the truth which our Master promised should make us free; and I am sure your readers will agree that one does need to be Christianly scientific or a Christian Scientist to demonstrate that Mind "which was also in Christ Jesus."

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[From an editorial in *Portland* (Ore.) *Spectator*]

Christian Science is doing good,—indeed, so much good that it is a marvel that newspapers admit to their columns attacks on it when so many evil influences call for excoriation. The testimony of its followers sets forth some of the good it has done. It has put into the lives of many the sunlight of a peace and happiness that were not there before; it has brought comfort to the hopeless, and healing to many who were thought to be incurable. Probably Christian Science has not done all that is claimed for it, but if it has done but an infinitesimal part of the things to which testimony is daily made, surely it is worthy of consideration and should be immune from the paid attacks of needy writers and necessitous newspapers.

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Editorial

Following After Personality

THROUGH the spiritual perception with which Mrs. Eddy was so richly endowed, and which she used for the blessing of all mankind, she clearly perceived that one of the grave dangers threatening Christian Scientists and the great cause to which she was so fully consecrated, was the condition of mortal mind which she so aptly named "mere personal attachment" (Manual, p. 40). Not only in the by-laws of the church, but also in her letters of advice and admonition, and even in Science and Health itself, "he that runs may read" that this enemy, which she elsewhere speaks of as "personal contagion" (The First Church of Christ, Scientist, and Miscellany, p. 116), offers a serious menace to the spiritual advancement of Christian Scientists.

Throughout our Leader's writings is to be found the constant admonition to turn away from the domination of personal and material sense to the perception of divine Principle; in other words, the denial of material testimony and the recognition of infinite Mind as our common Father, the only lawgiver. "Faith in aught else," she writes on page 153 of "Miscellany," "misguides the understanding, ignores the power of God, . . . seeks personality for support, unmindful of the divine law of Love." In this way she has led Christian Scientists apart from the guidance of erroneous and fickle mortal opinion to the unchanging wisdom and verities of divine Mind, even as Jesus rebuked the sense of personality when he said: "I receive not honor from men. . . . How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" On another occasion he disclaimed any credit to himself other than that which results from loving obedience to the divine will, openly declaring, "The Father that dwelleth in me, he doeth the works."

In the early days of Christian Science churches it was very generally the case that there was but one teacher of Christian Science in a church, and quite naturally the members of such a church were largely the students of this teacher. This condition, though it did tend even then to induce a personal control of students which was to be deplored, was perhaps excusable as a product of circumstances. In the tremendous development which has attended the movement, however, these conditions gradually have been outgrown in almost every branch church, although there still remain some few instances where this advance step has not been taken.

That there was nevertheless a grave danger attendant upon this practice must have been foreseen by Mrs. Eddy, just as she foresaw the danger which threatened in the practice of readers remaining in office for an indefinite period, and which caused her to recommend to the branch churches the adoption of a three year term for readers. The great good which has accrued from obedience to this recommendation is now apparent to all Christian Scientists, and that similar good would eventuate to our cause through compliance with the spirit as well as the letter of Section 9 of Article XXIII of the Church Manual, should be equally apparent. This section is as follows: "The Mother Church and the branch churches shall not confine their membership to the pupils of one teacher."

Of the dangers which have confronted the Christian Science movement through all the years, none has been more insidious or more serious than those which have been brought about through that following after human opinions and human personalities against which our Leader has so plainly warned us. Fortunately there has always been the counteracting perception which has understood divine Mind, and the courage which has followed this Mind, even though it entailed untold suffering and self-abnegation.

In those churches wherein the question of "mine or thine" is not made important in the thoughts of the members, there is much greater opportunity for individual growth and demonstration than there is in those churches the members of which, unfortunately, set too great store upon personal opinion and personal leadership, unmindful of our Leader's counsel (Miscellaneous Writings, p. 283) that "each student should, must, work out his own problem of being; conscious, meanwhile, that God worketh with him, and that he needs no personal aid." That such following after personality is unwise and inevitably brings undesirable consequences, goes without saying.

ARCHIBALD MCLELLAN.

The Individual and the Race

INDIVIDUAL man has been said to be a microcosm, an epitome of the universe. As in the image of God there must dwell in some great sense His fulness, so the man of human sense is also an epitome of the universe of human sense, and the more one meditates upon this thought of himself, the more interesting it becomes. We at once see that the personal problem embodies all the factors of the universal problem, hence in solving it each may render the race a redemptive service.

This realization makes possible that intelligent and saving compassion to which the writer to the Hebrews refers when he says of the Master, "In that he himself hath suffered being tempted, he is able to succor them that are tempted." More than this, as one comes to understand in Christian Science that his own problem is identical with the world-problem, and that the annihilation of the alleged power of evil in his own instance speaks for what Mrs. Eddy has termed the "final destruction of all sin" (Science and Health, p. 339), a greater dignity and determinative value is given to the personal equation, and one can but be impelled to consecrate himself to his task of working out his own salvation with a greater abandon and enthusiasm, with a more knowing earnestness and devotion. He finds himself in a situation in which heroism is instinctive and in which it mightily prevails.

The depth of the significance of Christ Jesus' words, "Be of good cheer; I have overcome the world," now becomes apparent as never before, and something of the nature of the Christ-consciousness, its concept of world ministry, its consequent inspiration and triumphant joy, is apprehended. Jesus did not say "my world," but "the world," and this for him was the consummation of all achievement, the end of all struggle; even as he said, "It is finished." The fulness and comprehensiveness of the work which was wrought for mankind by the Master is not and can not be rightly estimated apart from the recognition of his self-identification with humanity, his embrace and mastery of the world's every temptation and trial.

In the presence of his puzzled pupil the adequate teacher has no problem save to make the youngster see that he too has none. He can understand the student's perplexity, but he feels nothing whatever of his despair, because he knows the end from the beginning. He finds the conclusion in the premises without experiment or protracted process. So too the Christian Scientist knows the nothingness of the claims of error; that it is but a counterfeit of truth, and that the heart of all sin and suffering is potentially pierced when he smites the false belief that tries to assert itself in his own consciousness. This gives that largeness to his loyalty to

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Christ, his resistance to temptation, which characterizes all truly Messianic ministry, and he does his deed with "the strength of ten," because he knows he is doing it not for self alone but for every needy brother in all the wide world.

In individual consciousness not only is the touch with the contradiction of material belief intimate, but here the possibility of its removal appears. The world's redemption dawns, and is first recorded in the triumph of truth over error in thought. We are aware of the strife of sense, the war that is in our members, as St. Paul has said, and Christian Science has shown us how "this corruptible" may "put on incorruption," how all evil is destroyed. "It is to know no other reality—to have no other consciousness of life—than good, God and His reflection" (Science and Health, p. 242), and this is as mandatory with respect to the great world tragedies as it is with respect to a case of measles. We are to approach the larger problem as we approach the lesser, and know that in being true to Truth we are true to all mankind, and helping all toward the goal of spiritual freedom and joy in Christ.

JOHN B. WILLIS.

Obedience and Exactness

IN Paul's epistle to the Romans we read, "By the obedience of one shall many be made righteous." This refers primarily to the obedience to divine law manifested in all the earthly experience of Christ Jesus. Obedience is defined as "submission to rightful restraint or control," which is good so far as it goes, but a higher sense of obedience sees beyond the present hour, and gladly does that which makes for the universal good. It must have been in this sense that the psalmist said, "I delight to do thy will, O my God." It goes without saying that blind obedience to a self-constituted authority can only lead to revolt in the end, hence the necessity for a clear recognition of the law of right-doing, which to the Christian Scientist expresses the divine Principle of man and the universe.

In the article called "Obedience," which begins on page 116 of "Miscellaneous Writings," Mrs. Eddy says, "Obedience is the offspring of Love; and Love is the Principle of unity, the basis of all right thinking and acting; it fulfils the law." The entire article should often be studied by Christian Scientists, especially in view of this statement: "If in one instance obedience be lacking, you lose the scientific rule and its reward: namely, to be made 'ruler over many things.'" As it was our Master who declared that the faithful and obedient worker should be made "ruler over many things," we cannot afford to disregard his teachings on this essential point. Here it may be remarked that the one who readily obeys every right requirement develops both symmetry and strength of character, and that one must learn to rule himself before he can become a ruler of conditions on a wider sphere of action. The feats of the athlete illustrate in a remarkable way the results of obedience to certain rules. Although these are mainly limited to the physical plane, they point to what might be accomplished by at least equal devotion to a high ideal.

All mortals are spoken of in the Bible as "the children of disobedience," which is a fitting characterization of those who in response to material sense let self-will control them instead of letting God's will be done. Christian Scientists cannot complain that they have been encumbered by many rules and regulations in respect to their church services or their work in demonstrating the Principle of their religion. Christian Science, however, demands exactness in all things, and this brings its own reward in ever increasing harmony in the church, in the home, and in individual experience. Our work may be described as the offering up of "spiritual sacrifices, acceptable to God," and all things should be after the pattern shown in the mount, although we do not use cup, censer, or candlestick, as did the priests in the Jewish service.

Both children and adults are taught to obey the ten commandments, not only in their outward significance but also in thought and desire. Furthermore, both are expected to obey our Master's teachings, so far as they are understood, and the Lesson-Sermons are undoubtedly of great importance in showing us how to keep the commandments. All students of Christian Science should be thoroughly acquainted with the "Note for Students of the Lessons" which follows the last Lesson in each *Quarterly*. If this is carefully read there can be no excuse for mistakes in the reading of the Lesson either in public or in private. The utmost care is taken by the Bible Lesson committee in the preparation of these Lessons, and while all students have free access to the Bible and Science and Health for their individual study, our Sunday services should be uniform the world over. It would be a serious mistake for a reader in church or a pupil in Sunday school either to add to or take from the references indicated in the *Quarterly*, and heedlessness would be a poor excuse, being indeed a phase of disobedience.

No one would willingly rob himself or others of the reward which always comes with obedience; and we may well recall the prophet's words, "Behold, to obey is better than sacrifice."

ANNIE M. KNOTT.

Among the Churches

Current Notes

OSSINING, N. Y.—The first testimony meeting at Sing Sing Prison was held on Thursday evening, Nov. 18, in one of the prison class-rooms. More men desired to attend the meeting than could be accommodated in the room, and future meetings will be held in the chapel. The regular order prescribed in the Manual for Wednesday evening meetings was followed, and a number of splendid testimonies were given by prison inmates, in advance of testimonies by the visitors. Copies of *The Christian Science Monitor* of even date were given to all who attended the service.—*Correspondence.*

NEW YORK.—During the past ten months the newspapers of the state have published 167 corrections submitted in reply to articles about Christian Science and Mrs. Eddy. The number of favorable articles published, exclusive of answers and lectures, was 163. The number of reports of lectures published was 146, making a total of 476 favorable articles of all kinds published during the ten months.

The total number of books, periodicals, pamphlets, and miscellaneous publications distributed by this office was 16,489.

Committee on Publication.

MANSFIELD, OHIO.—Lot 1102 has been transferred to the trustees of First Church of Christ, Scientist, the consideration being forty-seven hundred dollars. This lot is located at Marion Avenue and Wood Street. The intention is to build a church there some time, but no plans have been formulated. The congregation is now occupying rooms on West Third Street, but it will have to move later.

Correspondence.

MARION, IND.—At seven o'clock on Thursday morning, Nov. 4, the corner-stone of the edifice of First Church of Christ, Scientist, was laid. The structure will be ready for occupancy early in the spring of 1916 and will have a seating capacity of about four hundred persons.—*Correspondence.*

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MISSOURI.—Through correspondence and the aid of assistants in the field, forty-three libraries have been supplied partly or wholly with the works of Mrs. Eddy, "The Life of Mary Baker Eddy" by Sibyl Wilbur, and the Christian Science periodicals. These donations have been made through the generosity of the Trustees under the Will of Mary Baker Eddy. The books and periodicals supplied to libraries up to Nov. 1 totaled 668. Authorized literature has been sent out to individuals as follows: 3,556 *Sentinels*, 510 *Journals*, 1,857 *Heralds* and pamphlets, 21,640 *Monitors*, and 6,669 miscellaneous publications, making a total of 34,232 pieces. The total number of pieces sent out to correspondents was 12,946.—*Committee on Publication.*

ASBURY PARK, N. J.—First Church of Christ, Scientist, has just taken title to the property at Third Avenue and Emory Street. The land will be cleared of buildings and will be held as a site for a church. The congregation plans to complete the edifice before the opening of the 1916 summer season.—*Newark News.*

ARKANSAS CITY, KAN.—On Nov. 2 the corner-stone of the new home of First Church of Christ, Scientist, was laid. The building will seat approximately two hundred people.

Correspondence.

PEORIA, ILL.—The corner-stone of the edifice of Second Church of Christ, Scientist, on Barker Avenue, was laid last Wednesday morning [Oct. 27].—*Peoria Transcript.*

The Lectures

Keene, N. H.

The Rev. J. L. Seward, Unitarian clergyman, in introducing Prof. Hermann S. Hering, who lectured on Christian Science, said in part:—

Within the present generation there has arisen in the religious world a most interesting and enthusiastic movement, which has achieved a reputation that is world wide; and of that movement, and especially of one or two phases of it, we are to hear tonight from one who is amply qualified to discuss the subject. I am here, like all the rest of you, to learn what this good man has to tell us in regard to this movement. I said it had developed within the present generation, but I have no doubt our friend will tell us that while the organic features of it are new, the truths which lie at its foundation are eternal, for they existed eternally in the mind of God; that all of the laws of nature are eternal in their true essence and are not new, since their only newness is our application or discovery of them, our first perception of them.

Correspondence.

Detroit, Mich.

The remarks of W. D. Kilpatrick in introducing Dr. Francis J. Fluno, who lectured on Christian Science under the auspices of three Christian Science churches, were in part as follows:—

It was but a few short years ago that the truths of existence, the facts relating to God and His creation, including man, were discovered by a modest, God-fearing New England gentlewoman, Mrs. Eddy, and were given by her to the world in the name of Christian Science. While Christian Science pins no faith to numbers and recognizes no power or potency but that from on high, yet within the short span of one generation this great movement for good has encircled the globe with its beneficence and has found a welcome lodging-place in the uttermost parts of the earth. It has experienced a growth probably never paralleled in religious history, and is today expanding and growing in a manner aptly described as "the marvel of the ages."

This gratifying growth, this universal spiritual awakening, is due to no other fact than that Christian Science practises what it preaches, and that it preaches in their primitive simplicity and purity of meaning the great truths of Scripture, the truths which Jesus of Nazareth proclaimed and demonstrated for the good and for the guidance of all mankind, and which he said would, when understood, make us free from all the besetting ills of mortal existence; those truths which he declared that all who believed on him should be able to demonstrate and prove for themselves.

Correspondence.

New York, N. Y.

Willis F. Gross, who lectured on Christian Science for First Church of Christ, Scientist, was introduced by Campbell MacCulloch, who said:—

Christian Science is so called because it is a scientific, practical method of applying the truths taught by Jesus the Christ to the every-day problems of humanity. By many persons the possibility of a divine influence on human affairs has been doubted, chiefly because there has been no visible connection between God, the ruler of heaven, and man upon the earth. It is just this connection that Christian Science has come to establish. It is just this vital truth, that God is an ever present help in time of need and that His help can be had unerringly at the exact moment that it is needed, that has given Christian Science the wonderful impetus it is now displaying.

In fifty years this healing truth has girdled the globe, and it has done so on the single basis of establishing a truth and then proving its efficacy. This growth has been made possible largely because of the foresight and wisdom of Mrs. Eddy, the Discoverer and Founder of this new-old religion, in providing channels through which the healing streams might flow.—*Correspondence.*

Brisbane, Queensland, Australia

John McKay, second reader of the local Christian Science church, in introducing Virgil O. Strickler, who lectured on Christian Science, said:—

In her book "No and Yes" (p. 28) Mrs. Eddy asks the question, "Has Truth, as demonstrated by Jesus, reappeared?" and answers, "Study Christian Science and practise it, and you will know that Truth has reappeared." Now Christian Scientists do rejoice because they know of the reappearing of Truth, and would have you know,—for are not the sick being healed, the sorrowing comforted, and the sinning reformed by the same Christ-method today as was the case nineteen centuries ago, and in direct confirmation of the Master's words when he said, "He that believeth on me, the works that I do shall he do also"?—*Correspondence.*

Cedar Rapids, Iowa

An audience that filled the new edifice of First Church of Christ, Scientist, listened to a lecture on Christian Science by William D. McCrackan. Earl G. Killeen, musical director of the Coe College Conservatory, introduced the speaker, and said:—

The art of living has been the subject of discussion for many centuries, while the science of living has only recently gained merited attention. With art we have associated the

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beautiful, with science the exact; and some have felt that what is exact cannot at the same time be beautiful. We have recognized the beauty of a good deed, we have praised the quality of loveliness in a life devoted to good, but we have missed until recent years the fact that law underlies good, that the greatest science yet discovered is that which gives a working basis for our daily lives,—a Science of Christianity, based upon the teachings of Jesus the Christ, that unites the exact and the beautiful. The speaker is here to enlighten us upon this Science.—*The Cedar Rapids Republican.*

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Bartlesville, Okla.

An audience of about four hundred people listened attentively to a lecture on Christian Science by the Hon. Clarence A. Buskirk at the Grand Theater. He was introduced by Alexander Calvert, first reader, who said:—

Christian Science comes to this age as naturally as day follows night. For centuries the world has clung to the Bible, vaguely conscious that its hope of salvation lay within the sacred truths there presented. It has believed that there was an omnipotent God; and in the fulness of time there came one spiritual enough to perceive that omnipotence is a fact, available for today. It was through a woman, Mary Baker Eddy, that this truth was revealed to this age.

Correspondence.

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Belfast, Ireland

An interesting lecture on Christian Science was delivered in the Ulster Hall by John W. Doorly. The chair was occupied by the Rev. R. W. Seaver, M.A., B.D., who said that his knowledge of Christian Science was, as they would understand, entirely the knowledge of an outsider. He held that in these strenuous and changing days it was the bounden duty of every man, and especially of one who professed to be a Christian teacher, to attempt to acquaint himself with what other men of different churches and different beliefs were thinking in the age in which he lived. From that standpoint he approached the study of Christian Science. With what he understood were two of its fundamental articles of belief he was in entire and thorough agreement. One of these was the universalness, the all-pervasiveness of Spirit, that is, of God; that we live in a universe which from the basal point of view is not material but spiritual. The other fundamental belief, as he understood Christian Science, was this: the absolute supremacy of Mind.

The chairman further said that as a Christian teacher he was bound to take Christian Science on its face value and accept it for what it professed to be. It professed to be Christian, and also to be scientific. It claimed to be putting into practice the principles of Jesus Christ our Lord. He took it that he was speaking to some who, like himself, were not members of the Christian Science body. They had not come out there driven by that morbid curiosity which was an outstanding feature in the life of modern Athens. Life at this moment was too serious, and the issues were too important for trifling. He took it that many of them felt what he profoundly felt,—a dissatisfaction with much current religious teaching. This century, as happened three centuries ago, had allowed religion very largely to develop into scholasticism. They wanted something real. They wanted reality, if anywhere, in their religion, and any system that came and professed to enable them to live strong, pure, strenuous lives, developing body, soul, and spirit, demanded the attention of every thoughtful man or woman. This, he understood, was the claim which Christian Science made.

The Northern Whig.

Lectures to be Delivered

CALIFORNIA—Los Angeles (Third Church): Bicknell Young, Church Edifice, 734 South Hope Street, 7 and 8:30 p.m., Feb. 8.
Watts: Bicknell Young, I. O. O. F. Hall, 8 p.m., Feb. 7.

CONNECTICUT—New Britain: Charles I. Ohrenstein, Russwin Lyceum Theater, 3 p.m., Feb. 6.

FLORIDA—Bradentown: Jacob S. Shield, Opera House, 8 p.m., Feb. 10.
Daytona: Jacob S. Shield, Daytona Theater, 8 p.m., Feb. 7.
Jacksonville: Jacob S. Shield, 8 p.m., Feb. 6.
Orlando: Jacob S. Shield, Lucerne Theater, Court Street, 8 p.m., Feb. 8.

GEORGIA—Augusta: Jacob S. Shield, Tubman High School Auditorium, 8 p.m., Feb. 3.

ILLINOIS—East St. Louis: Clarence C. Eaton, Church Edifice, Summit Avenue and Washington Place, 8 p.m., Feb. 1.
Highland Park: Virgil O. Strickler, Church Edifice, 125 Hazel Avenue, 8 p.m., Feb. 8.
Tuscola (auspices Mattoon): Clarence C. Eaton, Globe Theater, 2:30 p.m., Feb. 6.

INDIANA—Huntington: Bliss Knapp, Huntington Theater, 3 p.m., Feb. 6.

MASSACHUSETTS—Lynn: Jacob S. Shield, Church Edifice, Chestnut Street, near Broad Street, 8 p.m., Jan. 28.
Revere (auspices Chelsea): Charles I. Ohrenstein, Revere City Hall, 8 p.m., Feb. 7.

MICHIGAN—Battle Creek: Charles I. Ohrenstein, Congregational Church, Maple Street, 8 p.m., Feb. 3.
Detroit (First Church): George Shaw Cook, Arcadia Hall, Woodward Avenue, 4 p.m., Feb. 6.

MISSOURI—Joplin (Second Church): Bliss Knapp, New Joplin Theater, 8 p.m., Feb. 3.
St. Louis (First Church): Willis F. Gross, Church Edifice, Kingshighway and Westminster Place, 8 p.m., Feb. 7.
Sedalia: Willis F. Gross, Sedalia Theater, 3 p.m., Feb. 6.

NEW JERSEY—Atlantic City: Jacob S. Shield, Keith's Theater, Garden Pier, 8:15 p.m., Jan. 31.

NEW YORK—Brooklyn (First Church): Prof. Hermann S. Hering, Church Edifice, New York Avenue and Dean Street, 8 p.m., Feb. 7 and 8.
New York (Columbia University): Prof. Hermann S. Hering, Milbank Chapel, Teachers College, 8 p.m., Feb. 10. (Faculty and University students only.)
New York (First Church): Virgil O. Strickler, Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., Feb. 3.
New York (Second Church): Virgil O. Strickler, Church Edifice, Central Park West and Sixty-eighth Street, 3:30 p.m., Feb. 6.
New York (Third Church): Prof. Hermann S. Hering, Church Edifice, 125th Street, near Madison Avenue, 8 p.m., Feb. 4.

OHIO—Marion: Clarence C. Eaton, Elks Hall, 8 p.m., Feb. 11.

OREGON—Portland (First Church): William R. Rathvon, Church Edifice, Everett Street, between Eighteenth and Nineteenth Streets, 8 p.m., Feb. 11 and 12, and 3 p.m., Feb. 13.

PENNSYLVANIA—Chester: Prof. Hermann S. Hering, New Odd Fellows Temple, 3:30 p.m., Feb. 6.

WISCONSIN—Grand Rapids: George Shaw Cook, Church Edifice, First Street, N., 8 p.m., Feb. 7.

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Testimonies of Healing

During the past five years I have learned through an absolute reliance on Christian Science that it is indeed the "Comforter" promised by Jesus. I first became interested in it through observing what it had done for several of my relatives. I had never had any serious sickness, so I took up the study of Christian Science merely to investigate its teaching. During the first five months of attendance at the Sunday and Wednesday evening services, I often became discouraged, because, while reading the Lesson-Sermons daily, I seemingly could not understand all I read; but I kept on with the study, feeling sure Christian Science was the truth.

Then I met with an accident, my right wrist being seriously injured while cranking an automobile. At first everything seemed to turn black, and I was just about to faint, when it dawned on me that "accidents are unknown to God" (Science and Health, p. 424). Immediately everything became clear, and with the assistance of a friend the wrist was set back in place. Just a realization of what those words meant had healed me instantly, for there was no swelling or pain, and in five days I was again using the arm in my daily work.

This experience proved to me that as the result of having read each day faithfully from Science and Health, in spite of the argument that I could not understand it, I had understood it, and this understanding had been available and applicable, and it was the truth. Since that moment Christian Science has been my constant guide in all things in my home, my business, and all my experience. I have since been healed of the liquor and tobacco habits, and have had numberless proofs of the wonderful healing power of Christian Science.

I am deeply grateful for these many blessings, but most of all for that dear woman who was so unselfish as to devote her life to the statement of this wonderful truth, that it might bless all mankind; and my earnest desire is to live according to its teachings. I also wish to express my gratitude for our periodicals, as they are an avenue for the expression of the substance of being. This thought gives me great encouragement in my efforts to increase the distribution of them, and I am grateful for the many opportunities that come to me in this line.—Reuben A. Joy, Chicago, Ill.

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For over seven years I have been trying to be a Christian Scientist. The first two and a half years of that time the way seemed very easy, I was so happy with this revelation to me of God and His love and power. I fairly sped ahead, encountering little difficulty, with joy and gratitude for the progress which I was making daily. Every available moment I hungrily studied the Lesson-Sermons, the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and other Christian Science literature. There were many wonderful healings in our little family, and almost always my husband or I did the Science work. Then there came a period of unrest, and with the birth of our third child I began to have trouble, for a veil seemed to be spread over my mental vision.

During those first years in Science I lived most of the time in a little Mississippi town where there was only a small society, and therefore a great deal of responsibility fell upon me in keeping up the services. I then moved where there was a church organization, and for a time my active work seemed to cease. I had known very few older Scientists during my short life in Christian Science, so had not been shown how to meet the false thoughts of arrested progress and even retrogression, and soon a sense of discouragement set in. Always when I did my part in studying and trying to correct my thought, I got along beautifully, and kind new-made friends helped me a great deal. At last, without realizing it, however, I seemed to let go completely, and found myself in a deplorable condition, which lasted for three years. Then I gave birth to a fourth child, and this seemed to add to the burden already too heavy. One trouble after another came upon me, until I felt that I would lose my mind.

I am sure it was my hidden knowledge of Christian Science as Mrs. Eddy has given it to us that saved me, for whenever I thought of the above mentioned possibility some words of our Leader would come to me, although I was in such a condition that I would disdainfully shut them out and heed them not. Nevertheless they were there, and through it all I knew that Christian Science was the truth, and kept longing for an understanding of it and for a renewal of the days when it was so clear to me and when it met my needs; but I had lost all desire to read. I was told time and again that I might give up Christian Science, but that God would not give me up. God held on to me, no matter how much I let go of Him. That was the one thought that seemed to do me any good.

There came a day when I felt that I had reached the limit and could endure no more. Then a dear friend came to see me at my request and talked with me for about an hour, at the end of which time I was a changed woman. She had just been through so much trouble herself, and had come out of it so beautifully through reliance upon God as taught her in Christian Science, that she could speak from the heart and with assurance, and I can truthfully say she delivered my family of six from the misery I had brought upon them through my condition. She did not do the work for me, but told me that I must do my part, showing me my mistakes and pointing the way to overcome them. After so much wrong thinking, however, I was not to be so easily freed and sent on the way rejoicing. For three months I had one illness after another, as did also the children; but I had begun to read again and try to help myself, so it was easier for me to understand what was told me.

It was then that a kind practitioner pointed out that I had not been truly appreciative of Christian Science, and I finally realized that this was so, that I had been grateful merely for its power to heal and save me from suffering. Now came the fuller meaning,—that it revealed a Principle by which to work out life's problem, and that with its guidance I was to live for others and overcome every thought unlike the Christ. Thus all ills and sins would be overcome, and I would continually "grow in grace" and in the knowledge of God. The stone has truly been rolled away, and the door is free to be opened as quickly and as wide as I will have it,—according to my faithfulness to God and His Christ.

The healing has been permanent, and I have continued to improve in my understanding of the truth as taught in Christian Science. I am indeed grateful for the blessings I have received through the application of this truth.

Frances Van Rensselaer Briscoe, Riverside, Cal.

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The testimonies in the Christian Science publications have been very helpful to me many times. The first change I noticed after learning of Christian Science, in the fall of 1913, was an improvement over a very irritable disposition, this having taken place during my conversation with one who made the truth known to me. I had suffered five years from the belief of nervousness and all the diseases which usually accompany neurasthenia. At the time this teaching was

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brought to my attention I seemed to be suffering most from sciatic nerve trouble, but I was so thankful for the peace of mind Christian Science brought, that I forgot about the physical ailments. Several days later I felt that my ill condition must be overcome, and thereupon I asked for guidance as to a practitioner, knowing that all help comes from God, and the thought immediately came to me, "Why, you are healed," and I was healed at that moment.

A few years ago I had gone to a hospital to have an enlarged joint on each foot operated on, having been troubled with bunions since childhood; but it was proven to me that the trouble was not in the joints but in my understanding, for as soon as I was able to walk, infection appeared in another part of the feet. For this I was treated nearly a year by chiropodists and a physician; but after being told of Christian Science I had a few treatments and found that as I studied this Science and imbibed its spirit my feet became more normal, and I am thankful to say that the following spring I gained perfect freedom in walking. Not only has my healing been complete and permanent, but my attitude toward things generally has changed, and my whole life has become better. Constant watchfulness for good everywhere, enables me to help others and to manifest my gratitude for this saving truth.

Abbie Mitchell, Detroit, Mich.

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I desire to express my appreciation of what Christian Science has done for me during the past five years. Jesus' words, "Ye shall know the truth, and the truth shall make you free," mean more to me than ever before, and for the realization of this freedom that has come through the study of Christian Science I am very grateful.

It was owing to the need of physical healing that I became interested in Christian Science, and although the demonstration has been slow I am grateful, for it has brought me nearer to God and has given me a better understanding of man's true being. For many years I had suffered from stomach disorder and hardly knew a day without pain. When I took up Christian Science I had been for several years under the care of doctors, first one and then another, and at that time was taking medicine every hour of the day, and at night too if I awoke. Since 1910 I have not tasted medicine or stimulants of any kind, and I can truly say that my healing is complete.

I am grateful not only for the physical healing, but for the mental uplift which has come through the spiritual consciousness of life. Christian Science has taught me to think right; it has taught me patience and a willingness to wait for guidance, has brought into my life love for my brother man, and has given me a working Principle that I can apply in my daily life. When I am mindful of God's love and realize the blessings we receive from the many promises He has given, I am more thoughtful, and my work in business is made much happier. By keeping ever before me the knowledge that as God's child I can reflect only divine intelligence, the daily problems become clear, and I am assured that "I can do all things through Christ which strengtheneth me."

For the peace and freedom that have come to me, and for the knowledge I now have of the allness of God, I am deeply grateful.—Adeliza F. Kraetzer, Lexington, Mass.

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[Translated from the German]

I am very willing to express my gratitude for Christian Science. Before becoming acquainted with this wonderful religion I was often in a state of despondency. I would get up tired in the morning and go to bed tired at night. My feet felt so heavy that it seemed difficult to move them. Besides, I was afflicted with varicose veins and often had to use bandages. I had also lost the sense of smell, and physicians told me that there was no way of restoring it. In addition to these troubles I suffered with severe attacks of headache, which kept me in bed for days at a time.

While in this condition I came to Berlin, and there became acquainted with a Christian Science practitioner. After the third treatment given me I took part in an excursion on which I was able to walk for hours without experiencing fatigue, and I have been healed of all my ailments through Christian Science. As years went on other benefits were added. Thus, when a year after coming to Christian Science I was taken ill, my throat being in such a condition that for five days I went about unable to take nourishment, I put myself under the care of a practitioner, with the result that it became possible for me to attend to my business duties without experiencing much fatigue. A week later other symptoms manifested themselves, such as rheumatism and seemingly severe inflammation of the lungs. One treatment, however, was sufficient to restore me to health.

For all these benefits I am thankful to God, and grateful to our beloved Leader, Mrs. Eddy, for through her the Christ-way, the truth, was revealed anew unto us. I am very grateful also for the spiritual uplift which I have experienced through Christian Science. I know that no matter how difficult circumstances may appear to be, God, good, is always present, and that divine Love guides our steps and supplies our need, if we but trust in Him. My greatest desire is to assimilate more of this redemptive religion, and through daily living to conform more fully to its requirements.

Frau Emilie Schweim, Berlin-Wilmersdorf, Germany.

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In July, 1913, my eldest son, then eight years old, was caught in a railroad turntable, terrible injuries resulting. Both legs were broken above the knee, while the left leg was crushed and torn and the right one badly wounded. There was also a deep gash in the back, penetrating the kidney. I had some knowledge of Christian Science, and with its application was able to support and encourage the boy during the two hours that it took to set the limbs and sew the wounds. He was then taken to a hospital in Jacksonville, where I at once put the case into the hands of an experienced Christian Science practitioner. My husband is not a Christian Scientist, and I had been led to believe that I could not get help for the boy without his father's consent. I will never forget my relief when the practitioner consented so lovingly and pityingly to help us, saying that she would indeed have been lost if Christian Scientists had refused to help her before her husband became interested.

No one expected the child to live. The most dreaded form of infection appeared in all the wounds, and to mortal sense the pulse and temperature indicated the approach of death. The physicians did all they could, and relieved the child very much by keeping him on a frame to prevent his touching the bed. They also faithfully dressed the wounds every day, but with little or no hope of his recovery. After four months in the hospital and one month in a hotel, my son came home. He was able to walk and all healed save a slight wound on the left leg, which still discharged at that time. Both doctors on the case declared that the leg would never knit without an operation. Upon cutting into it, however, they found the bone had already knit, but removed a loose piece of bone three inches long. The healing was called marvelous by every one; even the physicians said the child had a wonderful constitution, when in fact he had always been delicate. There was no shortage in the limbs, as was expected.

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After the boy had been walking nearly four months he had a fall, breaking the left leg again. I telegraphed the Christian Science practitioner at once and all the results were most harmonious. The old wound healed and the leg came out of the cast straight and strong, again without shortage. He is now walking and is in perfect health. One of the remarkable things about this accident was the cheerfulness and courage with which he met the agonizing pain experienced when the wounds were dressed, and how soon he forgot it. Now he runs about, rides a bicycle, swims, and indulges in the usual pastimes of a healthy boy. Occasionally he has complained of a pain in the leg that was so badly injured, but my understanding of the truth has always dispelled the fear.

I am praying for more love for God and man, and for more of the Mind that was in Christ Jesus, so that I may be able to help to bear another's burden, even as I have been helped. I thank God for Mrs. Eddy's perception of His allness and goodness.—Mrs. C. A. Simpson, Monticello, Fla.

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When Scientists are walking with God they are constantly coming upon proofs of His power. One morning I felt severe pains, and by evening they seemed worse. Then a small growth was discovered. A physician who diagnosed the condition said it was quite serious, being caused by a strain. He said the growth should be opened without delay, and added that he had seen many such cases and advised me not to neglect it. I refused to have any medical aid, however, and Christian Science treatment was begun. Shortly after this I dressed and went out in the park with my books, free from pain and experiencing no inconvenience in walking. That night the formation opened without any pain. There was no uncleanliness connected with it, and within twenty-four hours it was practically all gone.

A friend came to see me the following morning and I told her how thankful I was for the experience. "Why," she said, "before I knew of Christian Science I had the same thing, and I was flat on my back for two months with a trained nurse attending me, and the affair ended up with blood-poisoning." To say that I am thankful for my knowledge of God as Love and man as His perfect child, very inadequately expresses my feeling. I am grateful to Mrs. Eddy and all the dear Science friends and helpers. To be a Scientist is indeed to be a helper!

Irma Kate Shivers, New York, N. Y.

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[Translated from the German]

I am glad to be able to testify to a wonderful instance of help received a few years ago through Christian Science. On washing day I evidently sustained an injury to the thumb of my right hand, for the following day it was very much swollen, with symptoms of blood-poisoning extending to the elbow. I went to a Christian Science practitioner, who took up treatment for me in the most loving way. In the mean time the upper arm as far as the shoulder had also become very much swollen, and the hand was badly discolored. On the third day I suddenly awoke out of a sense of stupor, and as an effect of Christian Science treatment a wonderful sense of peace came over me. I had been lying almost unconscious, when the thumb opened and discharged. Afterward the old skin came off, and everything was overcome in such a wonderful way that I experienced a sense of shame to think of how ungrateful mortals are in the presence of such manifestations of infinite Love, and how little we praise God and give Him the glory.

We had another experience which brought the vivid realization of divine Love's watchful care over its own. About twelve o'clock one night in December, 1914, I was awakened all of a sudden as if by a divinely aroused impulse. I arose and tottered to the kitchen in a state of dizziness. In the kitchen, to which a door led from the bedroom, the gas-pipe had become loosened, and gas had been leaking out since half past ten, as I had forgotten to turn off the main tap. My mother was not affected, but I had to shake my niece out of a stupor. In these moments of anguish I realized the import of divine Science, for I can but believe it was God, good, that kept me from lighting a match, and gave me strength and led me to do the right thing under the circumstances. After a few hours spent unitedly in fervent prayer, in realizing the truth and giving thanks to the Father, everybody went back to sleep.

We have had innumerable blessings in our family circle. God's omnipotence has been made manifest in cases where we seemed in great stress. Help in a financial way is also experienced by those who trust Him implicitly as their source of supply. Words are inadequate to express my thankfulness to God, and my gratitude for the fact that there are present with us so many faithful people who are ready to lift us up when we have stumbled. This thought ought to make us feel very happy and grateful indeed. I am most deeply grateful for the truth which through Mrs. Eddy has again been given to the world, and I praise God for the strength and spiritual uplift which I have experienced through Christian Science.

Marie Bertram, Hannover, Germany.

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I was considered a delicate child, since I had stomach trouble and was very susceptible to disease. My parents despaired of ever raising me to manhood, and the doctor was a frequent visitor at our house. When I was sixteen years old Christian Science was introduced into our home, and it sounded reasonable to me, so I accepted its teachings as the truth. It was while confined to my bed with scarlet fever that I gave up my faith in material remedies forever. The medicine was thrown away, and I speedily recovered while my mother read in Science and Health and applied her slight understanding of Christian Science to my case. That was eight years ago. I have not taken or had cause to take medicine since, and am now in perfect health. Several years ago my business required me to take a physical examination, and the physician in his report said that I was as nearly normal as any man he had ever examined.

Later I was cured of the tobacco habit, both chewing and smoking, of the growing habit of drinking intoxicating liquors, of profanity, as well as of other vices which go with such habits. Four years ago I took up the study of Christian Science in earnest, and since then I have witnessed many healings and have been enabled to relieve others who have applied to me for help. I am learning that only love, purity, truth, and good can profit me, and that envy, self-seeking, resentment, self-righteousness, and all manifestations of hate and error, are but dreams of the counterfeit senses, and these disappear as the true spiritual consciousness is established within us. This teaching has lifted me physically, morally, and mentally so far above what I was when it first came to my notice, that I would be ungrateful did I not place an account of my experience where some one hungering for health and greater peace can see it.

My gratitude to Mrs. Eddy, and to the earnest workers in Christian Science who are unselfishly devoted to the cause of humanity, must be shown in my daily efforts to do likewise.

Joseph C. De Witt, Louisville, Ky.

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My first healing in Christian Science came to me a few months after taking up the study of this religion. Previous to this time I had suffered from two attacks of acute lung trouble, and both times it seemed as if I would pass on. This had caused me to have a great fear of the disease. When the last attack came I felt my testing time had come, but I was confident that my chances were better than ever before. A Christian Science practitioner was called to the house and gave me a treatment. Absent treatments were then given for two days, when all symptoms of the disease were gone except the extreme physical weakness which had always followed these attacks. The practitioner was informed of these conditions, and that afternoon I was able to get up and remained up the rest of the day. The next morning I was about the house.

With this healing the fear of the disease was overcome. Three years have passed and I have had no return of the trouble. I cannot express in words the joy and peace that has come to me with the little understanding I have of Christian Science.

MARGARET JOHNSON, Grand Rapids, Mich.

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It has never before occurred to me to give a testimony of my healing, because I have succeeded in forgetting the incident, save when some physician tells me it was a wrong diagnosis in my case, or some good friend tells me that I quit taking medicine at the right time. The doctors called my trouble curvature of the spine, but Christian Science proved it unreal. It would be impossible to tell of all the good that has come as a direct result of my healing. A sister has been cured of tuberculosis of the bowels, and an aunt of a malignant growth of the breast, while the mental uplift which in countless ways has come to us far outmeasures the physical blessings.

That the seed of Truth has brought forth such a bountiful harvest of good proves conclusively the efficacy of the revelation of divine Science through Mrs. Eddy. Not only has my healing been a lasting one, but it gives me great joy to state that it is a growing one.—A. E. CARVER, Gary, Ind.

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[Written for the *Sentinel*]

Night Voices

PEARL M. HADLEY

DOWN purpled mountains evening sweeps,
And through my window softly creeps
The light of stars which write on high,
Across the zenith of the sky,
God is Love.

The ocean's call, the wind's low sigh,
Are sleeping nature's lullaby.
They murmur o'er and o'er again
In accents low the sweet refrain,
God is Love.

The wavering mist above the stream,
The floating cloud, the moon's soft beam,
Unite in tenderest tones to tell
The ear attuned to nature's spell,
God is Love.

And with night's voices solemn, sweet,
I raise mine own my Lord to greet.
Whate'er life's mysteries may be,
Dear Lord of life, I trust in Thee,
For Thou art Love.

From Our Exchanges

[Philip S. Moxom as quoted in *The Christian Register*]

The words ascribed to Jesus, "I am not alone, because the Father is with me," are true for every sincere soul, and the companionship of God makes every hard experience tolerable. In the divine order there is compensation at last. Slowly even his church apprehends the real spirit of Jesus and feebly prosecutes his real mission. Sometimes it seems as if the centuries were but one prolonged passion week, and Jesus still prays in Gethsemane or toils up new Calvaries "with the cross that turns not back," and those who in name are nearest to him sleep while he sorrows, or flee in dismay at sight of the cross.

To be a Christian is heroic but not easy. It is to be steadily in sympathy with Jesus, not only in his sufferings but also in his aims and enterprise. It is to face with courageous and frank acceptance the discipline through which he passed and through which we must pass in order to understand him and become like him, and not shrink back from it in petulance or resentment. It is to walk with him by day and night, in silent hours of meditation and strenuous hours of labor. It is to confess his name by manifesting his spirit. It is sincerely and without ostentation trying to shape our lives in accordance with his teaching. To be a Christian is to be in sympathy with Jesus, and to the best of our knowledge in this confusing world and time to be in sympathy with him is to be in sympathy with God.

[*The Universalist Leader*]

Even if our goodness were always certain of outward reward, our desire for that alone would not enable us to achieve its fullest practice. In the hope of obtaining fame or fortune we might undertake the writing of a great book, the painting of a noble picture, or the production of splendid music; but when we had done the best we could the book would lack greatness, the picture would be commonplace, the music devoid of charm, unless we also loved for their own sake the truths we aspired to write, the beauty we sought to portray, or the melody we strove to express. In like manner, in spite of our utmost effort to make it so, the goodness which our expectation of reward, here or hereafter, enables us to practise, is neither so great nor so constant as that to which we attain when the heart is in love with the excellence at which the conduct aims.

[*American Lutheran Survey*]

The Christ-child, wrapped "in swaddling clothes" and lying in the manger in Bethlehem, is to the believing Christian the incontrovertible "sign" and assurance of God's love, who wills not the death of men, but that they live through faith in His love, as proven by the incarnation of His "only begotten Son." Herein is joy. Herein is assurance. Herein the Christian finds the rock foundation upon which he builds the temple of his faith and confidence. The love of God shed abroad in his heart through faith in the "sign"—the manger and that other "sign," the cross—bears witness with his spirit that he is a child of God.

[*The Living Church*]

The true preparedness for peace, domestic and international, must be found in the expansion of our religion so that it takes in, it fully comprehends, it understands and sympathizes with, the other man, the other nation, the other race. No religious body today quite fulfils this ideal. Among the heresies which have eaten out the life of the church in

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other ages this heresy of the nineteenth and early twentieth centuries must be added,—the heresy of absorbing spiritual grace into one's self for himself rather than for the benefit of the whole social mass.

God works through individuals for great social ends. He guides particular men, as He guided Moses and Joshua and David, King Alfred, Savonarola, the American patriots who founded this nation, and many another, to apply the principles of their religion in the realm of society. True, there have been those who, like Hildebrand, catching this splendid idea, were content to press it into a political rule rather than into a social principle. The reaction of Hildebrandism has thrown us into the opposite heresy of a religion of individualism. That heresy, in turn, has produced the grave social evils of our day at home and the clash of the nations abroad. The two extremes produced very similar fruits. Our preparedness for peace—which is quite apart from the necessity for preparedness to repel invasion from without—must take the form of expanding, socializing our religion, and then extending it generally throughout the world.

[*The Congregationalist and Christian World*]

There is no true Christmas that is not a Christmas of the heart. For Christmas is a sign and symbol of the drawing near of God to man. The scene is no longer in the stable at Bethlehem. It is everywhere,—in your heart and mine, in your village and home, when the life of God's self-giving is born in the heart of a man.

We are living in a time of desperate need, of strained sympathies and overmastering sorrows. Is it still possible for us to win the joy of Christmas, the simplicity of giving and receiving, of greetings and of songs of cheer? In the midst of the outward shows and ceremonies by which men around us are seeking to make celebration, we shall feel the tug and strain of a haunting and foreboding grief unless our joy has deeper roots than habit or circumstance; unless we have learned the secret of the life that is "hid with Christ in God."

[*Western Christian Advocate*]

The one thing needed to bring back into this warring world the Christmas joy and the universal good will among men, is for all who call themselves Christian to live in sincerity and truth the Christianity which they have professed to believe. The gospel is still "the power of God unto salvation" to all who actually receive it. We have called Christ's program of godlike righteousness and brotherly love too ideal for the practical problems of such a world as this. In doing this we have not even suspected that we were repudiating Christianity altogether. Jesus made it very plain that we could not be divided in our allegiance and half-hearted in our espousal of his cause.

[*Zion's Herald*]

Human nature is an odd compound of ideas and motives, and must be studied with a due mixture of sympathy, criticism, amusement, and allowance. We cannot expect everybody to agree with us, because nobody wholly agrees with himself. But in spite of the conflict of opinion, and out from the cross-seas of many competing social interests, God will deliver the Pauls who trust in Him, making them more masterful than the Romans and wise enough to teach even Athens itself.

[*The Christian Register*]

Spiritual energy is always ready to manifest itself in human life. Any human soul putting itself into right relations with it becomes a spiritual dynamo, through which the power of the Highest flows and reveals itself as the light of wisdom and the heat of moral enthusiasm.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

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

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1,103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health.

Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

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

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

From the Editor

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

From the Publishing Society

A new pamphlet entitled "Man's Unity with God" has been printed in the German language. This pamphlet contains seven articles from the Christian Science periodicals, which have been translated into German. The pamphlet is now on sale at the prices of our regular pamphlets, as shown on the opposite page.

"Christian Science: The Religion of Divine Law," a lecture by Jacob S. Shield, C.S.B., has been published in pamphlet form, and is now on sale at prices for our regular pamphlets, as shown on the opposite page.

A new pamphlet, "What went ye out for to see?" is now on sale. This pamphlet contains the four following articles from the Christian Science periodicals: "Principle Not Person"; "Jesus of Nazareth"; "Jesus the Christ"; and "Jesus and the Christ."

From the Clerk of The Mother Church

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

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

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

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

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The Christian Science Journal

Published Monthly

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

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

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVIII No. 23

Boston, February 5, 1916

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

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

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(THE CHRISTIAN SCIENCE WEEKLY)

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Items of Interest

Two thirds of the steam and electric power used in the United States is controlled by less than one hundred corporations, the Stone & Webster interests of Boston standing at the top of the list of interlocking companies, according to a statement in the report of the secretary of agriculture, made in response to a resolution of the Senate and laid before that body. Eighteen corporations control over half the water-power, exclusive of steam-power, in the United States, and six corporations control more than one fourth of the water-power. Furthermore, the secretary declares, there is evident "a marked tendency toward association or community of interests, particularly between the principal holding companies, that cannot be viewed without concern."

The report will make, when printed, a massive volume in which graphic charts will tell the story of the interlocking directorates of power companies with banks and with other big corporations. The secretary points out that the concentration which his experts have discovered has taken place most rapidly in the states where power sites are largely on public lands. Revised figures of the potential water-power resources of the country place them at the minimum of 27,943,000 horse-power, and the maximum of 53,905,000. The national forests are stated to contain 30.4 per cent of this minimum and 31.4 per cent of the maximum, while over 72 per cent of the country's total is found in the mountain and Pacific states.

In a decision of wide effect to water-power development throughout the United States, the Supreme Court holds that states possess the power to enact laws authorizing condemnation of power sites and water rights by right of eminent domain. The decision was announced by Justice Holmes in upholding the constitutionality of the Alabama water-power condemnation statutes in a case touching the improvement of Tallapoosa River. "The principal argument," he said, "is that the purpose of the condemnation is not a public one. In the organic relations of modern society it may sometimes be hard to draw the line that is supposed to limit the authority of the legislature to exercise or delegate the power of eminent domain. But to gather the streams from waste and to draw from them energy and labor without brains, and so to save mankind from toil that it can be spared, is to supply what, next to intellect, is the very foundation of all our achievements and all our welfare. If that purpose is not public we should be at a loss to say what is."

The constitutionality of the legislation in Massachusetts upon which minimum wages for women in industry is based, will be contested before the supreme court of the state in an answer filed by the attorney for four laundry proprietors. Upon the outcome of this case will depend whether or not further advances can be made in establishing minimum wages for women in the state, and in fact whether or not rates already being paid under decrees of the minimum wage commission can be enforced. Claims of unconstitutionality of the minimum wage law, and decrees under it, will be made in answer to a petition of the minimum wage commission for a mandamus to force the four laundry employers to produce their books so that the commission may get facts as to the condition of the laundry industry, the ability of these employers to pay the eight dollars a week which the decree imposes for experienced women workers, but which these four employers, along with many other laundry employers in the state, have refused to pay.

The ownership and operation of munition plants by the United States Government is being advocated in the Senate by Senator A. B. Cummins of Iowa, to minimize the probability of war by eliminating war profits to private factories. "It ought to be made impossible," he said, "so far as the power of the Government can be exerted, for any man or corporation to make money out of war. Our people will in the future, even more than in the past, be in constant contact with all the powers of the earth. There will be controversies to be settled, either by conference, mediation, arbitration, or war. In the management of these difficulties our Government will need not only the highest statesmanship, but behind it and impelling it a public opinion untainted and uncorrupted by the selfish influences, seen or unseen, of the business profit which will come from war."

The plans for an art museum for Kansas City, Mo., adequate to the needs of the city, are near realization. In the settlement of an estate, the residue of which was bequeathed the city for the building, the executors have reached a point where they can assure that about $350,000 will be available for the purpose. The park board has offered a site on a commanding rise of ground facing the new Union Station on the south, and the landscape architect of the board has prepared plans. The will provided that if the building was placed on public ground it should be part of a plan for a civic center. The board's action in setting aside the site is believed to forecast a plan for such a center, where ultimately other public buildings will be grouped. The city already has the nucleus of an art gallery in paintings now hung in the Public Library Building.

The Supreme Court of the United States upholds the constitutionality of the income tax law. Chief Justice White gave the court's decision, sweeping aside all the many objections to its constitutionality in whole or in part. The decision was announced in connection with the case of a stockholder of the Union Pacific Railroad, who sought to enjoin the company from paying the tax on the ground that it was unconstitutional. Most of the opinion was directed toward overruling the contention that the income tax amendment provided a hitherto unknown power of taxation, whereas as a matter of fact it was a power recognized to exist from the beginning of the government, and thus decisions defining the taxing power previously rendered were applicable to it.

One of the final steps toward linking the United States and its foreign possessions by a great chain of wireless stations was taken the other day when the secretary of the navy approved a contract for the equipment of the big radio stations now under construction at San Diego, Cal., Cavite, Philippine Islands, and Pearl Harbor, Hawaii. Completion of these stations within the next year will pave the way for radio communication from Washington, not only to the insular possessions, but to almost any point in the world where there may be a receiving plant. The new stations at Pearl Harbor and Cavite will be the most powerful in the world. They will be equipped with apparatus for exchanging messages over an area of approximately forty-seven hundred miles.

One of the first quail and song-bird preserves in Ohio will be established in Hamilton County. The land is located near the experimental farm, Mount Healthy, and the owners have given permission for the tract to be used as a preserve for birds. The work is being conducted under the auspices of the fish and game department of the state board of agriculture. Ohio has adopted a rather novel method of obtaining control of large areas of territory at practically no expense to the taxpayers. By this method farmers agree to lease their lands for the propagation of quail and song-birds for at least five years.

The growth of the automobile industry in Rhode Island is indicated in the annual report of the state board of public roads, presented recently to the General Assembly. The report states that there is one automobile for every thirty-five persons living in the state. Three years ago the proportion was one vehicle for every fifty-eight inhabitants. There are 17,000 machines and 23,000 licensed operators.

The Latin department of the University of Wisconsin is cooperating with the Wisconsin Latin Teachers' Association in presenting to the public the purpose and practical value of the study of this language. A publicity committee has been appointed and an active campaign has begun.

Representative James A. Frear of Wisconsin has introduced in the House of Representatives at Washington a bill providing for a national waterway commission. It puts all waterway projects under control of a national commission with wide powers and jurisdiction.

The grain crops of Canada in 1915 showed the most abundant yield in the history of the Dominion. The value of field crops amounted to $800,000,000, of which grain brought $586,161,900; potatoes and sugar beets, $36,739,500; and fodder crops, $192,768,100.

The thirty-fifth annual meeting of the American Forestry Association was held in Boston recently. There was an attendance of several hundred delegates, coming from all sections of the country.

Copper mining companies of northern Michigan set a new record for the district with a total output for the year 1915 estimated at 261,000,000 pounds.

The coronation of Yuan Shi-kai as emperor of China has been postponed indefinitely. The reason given officially is the uprising in southern China.

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Christian Science Sentinel

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

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Righteous Rejoicing

REV. JAMES J. ROME

No one can know, without having had the experience, what a joyful relief comes to those who through Christian Science treatment have been set free from physical ailments after they have searched in vain for healing through material methods. Very closely akin to this sense of joy is that expressed by the young student of Christian Science who has successfully applied his knowledge of the truth and has been enabled to bring relief to those in physical distress. It was no doubt joy of this nature that filled the hearts of the seventy disciples when they returned to Jesus from their healing mission and exclaimed, "Even the devils are subject unto us through thy name." One can well imagine their receiving with some surprise the gentle rebuke administered by the Master when he said, "In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."

In his rebuke Jesus was pointing out a danger, and the warnings given by him then are valuable to us now. What was the lesson intended? It was not the rejoicing which he rebuked, but the cause of rejoicing. Neither can we suppose that Jesus meant to minimize the importance of healing disease and casting out evils, since he had already pointed to these very effects as a proof of his divine authority. Why then was their rejoicing at fault? Jesus taught very clearly that while physical harmony and material supply resulted from the better sense of the divine presence which he imparted, the purpose of his life-work was by no means to bring ease and gratification to material sense. Their rejoicing evidently indicated that they were attaching undue importance to the material, physical effects, and that this led to the obscuration of the spiritual facts which produced them.

It is a poor evidence of progress when one stops to admire the product of his work. If he has the proper breadth of conception, he will but regard his present accomplishment as an evidence of that greater achievement upon which his heart is fixed. Pride in accomplishment evidences a lack of maturity. The music pupil may practise his lesson in order to show how well he can play it, but the musician is reaching out far beyond his production to ideals that as yet he cannot outwardly express. So is it with the student who has reached beyond the first steps in Christian Science: he ceases to wonder at or find his joy in the mere physical healing, which he learns to regard as a matter of course, as the natural result of his higher understanding of what is far more important and substantial.

In Science and Health (p. 150) Mrs. Eddy writes: "The mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world." The testimonies of those who are healed in Christian Science show that these higher results desired by our Leader are being realized in large measure.

The chief cause for rejoicing, Jesus pointed out to his disciples, was that their names were written in heaven. The name stands for the individual, the entity of the individual is his consciousness, and heaven is the higher type or spiritual sense of being; hence to rejoice because their names were written in heaven was to find their joy in spiritual consciousness, a right sense of relation to their divine source. Here Jesus unfolded a great vital truth. There are times when Christian Scientists feel impatient and even discouraged because they are not treating cases of disease,—they love to be making people physically well. But is there not a danger lurking here? May not the desire to watch the healing of disease lead to a sense that the disease is something which needs healing, instead of an unreal condition which needs to be exposed as such?

When we see sickness and sin in the true light, we shall know them for what they are,—delusion, nothingness,—and one would hardly find great cause for rejoicing in the destruction of nothing. There is, however, much to rejoice over when we realize that it is because we appreciate more and understand better man's higher nature and our actual relation to the absolute truth of being, that we are liberated from the bondage of mortal sense. Then we can indeed rejoice because our "names are written in heaven," for with Paul we can say, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

What seems so anomalous about Christian Science is that the practitioner does not heal disease by trying to heal it, and not infrequently the effort to accomplish the healing is just what gets in the way. The Scientist may find himself laboring under the sense of personal responsibility and an anxious fear, and this hinders the natural, quick results of Christian Science treatment. The cause of the anxiety or fear is generally the result of thought of the seeming diseased condition as serious, dangerous, complicated, difficult to treat. What says there is disease or a diseased condition? Is it not the mortal consciousness which holds man as subject to matter and evil conditions? This mortal sense, however, is the evil one which Jesus denounced as "a liar, and the father of it." The real source of man's being is spiritual and perfect, consequently no imperfect condition can emanate therefrom, and this is the chief contention of the Christian Science worker.

We are striving to realize the name written in heaven when we are turning from all false testimony and endeavoring to attain to the divine consciousness. Then we can rejoice, not in the fact that evil has been destroyed, but in the more perfect sense of life which has been gained. The appearing of this more spiritual vision to human sense is beautifully expressed by Mrs. Eddy in "Retrospection and Introspection" (p. 31), where she writes: "My heart bent low before the omnipotence of Spirit, and a tint of humility, soft as the heart of a moonbeam, mantled the earth. . . . It was the gospel of healing, on its divinely appointed human

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mission, bearing on its white wings, to my apprehension, 'the beauty of holiness,'—even the possibilities of spiritual insight, knowledge, and being." Well might John write these words so familiar to Christian Scientists: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

Stars in the Firmament

JESSIE B. RICHMOND

In the apocalyptic vision of John, the woman who is the type of the spiritual idea, of man in the image of God, wears a crown of twelve stars. A crown symbolizes sovereignty. Man as God has made him, has dominion "over all the earth," —dominion first over himself and then over his environment and circumstances, which by being properly used become opportunities for loving deeds and high achievements. Man's dominion consists in what he knows of good; and because Jesus knew the Christ, Truth, he had dominion over all things. This idea is clearly set forth in the teachings of Christian Science, which proves itself to every sincere truth-seeker to be indeed the Christ Science, or divine knowing. Thus the path leading to dominion for every individual student of this Science lies in making his own the Mind, as Paul says, "which was also in Christ Jesus."

Mrs. Eddy tells us that the crowned woman of the Apocalypse "symbolizes generic man" (Science and Health, p. 561), all humanity seen as one, consciously and continuously reflecting the all-knowing, all-loving Mind, for man is the expression of the divine Mind, God. The crown named in St. John's vision is adorned with twelve stars. This number represents completeness. Every seeker for Truth is represented there, shining with the brightness of the divine appearing as a light in heaven. This light, or true enlightenment, is the spiritual understanding of all-inclusive harmony. All is good to the consciousness governed by Principle; and this state of consciousness constitutes heaven. The woman's crown is truly one of rejoicing, for humanity is satisfied, having awakened in God's likeness. Men have come to recognize divine Love's universality and impartiality; there is none left outside, and nothing to cast into the pit but sin and death, false destructible beliefs. Thus mankind reaches a higher level than that of the poet who sings of his faith,—

> That nothing walks with aimless feet,
> That not one life shall be destroyed,
> Or cast as nothing to the void,
> When God has made the pile complete.

But before mortals can see the woman God-crowned, they must travel the road that leads by Bethlehem, and like the Magi of old discern spiritually that guiding light, the vision of Truth, perceived but dimly at first through the darkness of human ignorance, the star which led the wise men to the manger-cradle. Only through light from the harmony born of obedience to divine Truth and Love can humanity find its redemption from the bonds of the flesh and enter the kingdom of the Christ-idea.

To John the revelator there came the further vision of the infinite possibilities rising from small beginnings, when he saw the seven churches of Asia as seven golden candlesticks. Looking above this human sense of the seven lights of infant Christianity, shining amid the heathen darkness of paganism and fossil Judaism, John saw in the right hand of him who was in the midst of the seven candlesticks, seven stars. The voice of Truth proclaimed that these were the angels of the seven churches. Human sense saw the candlesticks, the human effort and present achievement of these first church builders and practitioners of Christianity, but the Christ revealed the churches as seven stars in his right hand, endued with the power of immortal Love and Life. These seven ancient churches of Asia, even while to mortal sense they were struggling with obdurate and subtle error, were shown by Spirit to be lights in heaven, corroborating and fulfilling the prophetic vision of Daniel that they who "turn many to righteousness" shall shine "as the stars for ever and ever."

Is not this the happy experience of the Church of Christ, Scientist, today? What a privilege it is to share in its great work, walking in the light of this prophecy and tasting day by day the blessing which comes to those who sow that others may reap! The light that shines from divine Science is the light of Love, and it is lighting up every dark place of the earth, for it brings that understanding of the truth of being which heals both sickness and sin. In this divine light evil is seen to be but a dream, and the supposed existence of matter, with its limitations and reversals, to be an illusion. The actual fact of being, here and now, is, as our inspired Leader tells us in Science and Health (p. 510), "Mind, . . . shining by its own light and governing the universe, including man, in perfect harmony."

Like John on Patmos, Mrs. Eddy looked above and beyond the present demonstration of the Church of Christ, Scientist, and saw not only the candlesticks but the seven stars, pure and perfect, the immortal ideas of divine Mind. Once more the revelator's message quickens the churches, while it rebukes error, and thus we learn that every blessing—the "hidden manna," the "tree of life," the "white stone"—is promised to "him that overcometh," who meets and masters every temptation of the "powers of darkness" by active and intelligent use of the Science he knows. Though his present performance may be slight, he may take to himself the sweet promise of that never ending unfoldment of good contained in the message to one of the Asian churches, "I will give him the morning star,"—the joy of witnessing the dawn of the new era when Christian Science is being recognized for what it is, namely, the reign and rule of Life, Truth, and Love, even as in the beginning, "when the morning stars sang together, and all the sons of God shouted for joy."

"Absolute Christian Science"

FREDERICK R. RHODES

A QUESTION that invariably comes up for consideration in the departmental work of our Sunday school organization is that of mode of procedure in the instruction of the younger classes. Now as the seed sown here will go a long way in determining the quality of the learner, who will eventually graduate into a church-member, it is of the utmost importance that the highest method obtainable should be observed. There is always one channel to which we can safely refer when in doubt as to the correct order or system to be observed, namely, the Manual of The Mother Church. Although one must always remember that these wonderful instructions are not the outcome of human efforts, but of the scientific knowledge of God, and therefore must be interpreted by each from his own individual standpoint, yet we can afford to gather lovingly together in His name (nature) in our prayerful and careful efforts to obtain the highest possible ways and means in our church organization.

There can be no question as to the importance of the work to be done in the Sunday school for all the pupils; therefore we may well ponder very often the words of the great Teacher, "Suffer the little children to come unto me." The provisions of the Manual relative to the Sunday school work are all intended to do this very thing. The Manual tells us (Art. XX, Sect. 3), "The instruction given by the children's

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teachers must not deviate from the absolute Christian Science contained in their text-book," and in the dictionary we find the word absolute means "complete in itself; perfect; consummate; faultless."

It would appear from the above interpretations that it is not in accordance with the by-law to introduce into the Sunday school class-rooms, for use in instructing the pupils, any books other than the Bible and the works of our Leader, since these books and these alone can be truthfully said to contain only "absolute Christian Science." One sometimes hears it said that the younger children need something to interest them, but is this suffering the little ones to come to Christ, Truth? and did not our Master tell us that unless we become as little children, that is, childlike, not childish, we cannot gain a real consciousness of harmony? Surely, then, we must be very wide-awake and prevent the human sense of instruction from obscuring or obstructing the unfoldment of truth, and rest in the consciousness, as we read in Science and Health (p. 518), that "Love giveth to the least spiritual idea might, immortality, and goodness, which shine through all as the blossom shines through the bud." If we are ever tempted to think the provisions of the Manual insufficient for the children's needs, we may well pray, as did the disciples, "Increase our faith."

Loss and Gain

JOSEPHINE SCHUBERT

In his epistle to the Philippians, Paul wrote, "For to me to live is Christ, and to die is gain." At another time he spoke of death as an enemy. No one can believe Paul so inconsistent as to teach that an enemy brings gain to any one, hence the only logical conclusion is that when he wrote "to die is gain," he meant to die to the evidence of the material senses is gain. He knew it was only as he died to materiality and became alive to spiritual things, that he could say, "For to me to live is Christ." Again in the same epistle he makes the noble confession: "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." If all people would rise to Paul's exalted ideal of loss and gain, what an awakening there would be! What changes in the lives and pursuits of men, what an enormous lessening of selfish greed, and what an abundance of joy would flood the earth!

Carlyle has well said that "everywhere in life, the true question is not what we gain, but what we do." Loving, grateful service rendered to God and to our fellow man in Christ's name, verily brings the true gain; all else is, can be, but loss. There is nothing that will guide us more truly in this blessed service than a constant thirsting and searching for Truth, whereby our spiritual senses are ever kept alert to the "still small voice" of God's approval and blessings. And what could be more grand or more potent for real success or true gain, than to have stamped upon our consciousness the fact that God approves our work? With this confirmation we can say joyfully, as did the psalmist, "Establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

This, too, may be a safety-valve which we can close against false opinions of loss and gain. We should count earthly possessions nothing as compared to riches of divine grace—the true wealth which is gained and kept only as we let that Mind be in us which was in Christ Jesus, and "walk worthy of the vocation wherewith [we] are called." The loss of riches, fame, reputation, is not the loss of anything real, inasmuch as it does not make us poor in God's sight, or in the sight of any who have a spiritual understanding of loss and gain. Some one has said:—

> When wealth is lost, nothing is lost;
> When health is lost, something is lost;
> When character is lost, all is lost!

Character, that priceless jewel by which we are working out our destiny daily and hourly, is the goal of all right endeavor, and in Christian Science this is understood to mean the unfoldment of the understanding of man's real being.

It is sometimes urged that those who walk with God sacrifice many pleasures; but such a statement comes from a wrong conception of what constitutes walking with God, a misapprehension of what pleasure really is. If we have found the truth of God and are demonstrating the same in our lives, we can but gain, although to mortal sense we may sometimes seem to lose. Mrs. Eddy says: "If you launch your bark upon the ever-agitated but healthful waters of truth, you will encounter storms. Your good will be evil spoken of. This is the cross. Take it up and bear it, for through it you win and wear the crown" (Science and Health, p. 254). Nothing can be loss where an eternal crown is to be won!

We may be assured of the impossibility of losing anything from right doing, for we have the Master's promise, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it;" or, as our Leader expresses this thought in "Miscellaneous Writings" (p. 341), "Learn to lose with God! and you find Life eternal: you gain all."

"Thy will be done in earth"

BEATRICE H. INGLIS

In the old way of thinking it would have seemed almost fantastic, if not actually irreverent, to think of God as the divine energy, the supreme force that alone accounts for the impetus, productiveness, and fulfilment of the earth; but in Christian Science we learn that all the manifestations of real life are expressions of the presence and activity of the one divine Principle, God.

To material sense earth is matter and its products are material, but to spiritual sense it is a compound idea expressing spiritual productiveness, which in turn manifests beauty and benefit, availability and usefulness. In Science and Health (p. 507) we read, "The tree and herb do not yield fruit because of any propagating power of their own, but because they reflect the Mind which includes all." This reflection, then, like spiritual man, always has been, antedating any appearing to mortal sense. In Isaiah we read, "Thus saith the Lord, The heaven is my throne, and the earth is my footstool;" and in Jeremiah, "Do not I fill heaven and earth?" These passages convey the idea of completeness, entirety, outcompassing any and all material concepts of time and space. This gives us the right starting-point; and to those whose business it is to turn to account the products of the earth,—for instance, planters, farmers, or pioneers,—it is most helpful to work along this line of thought, namely, that there is no place and there are no circumstances where God is not.

Christ Jesus said, "In my Father's house are many mansions." This would include many manifestations of the infinite Principle behind every presentation of life, activity, productiveness, intelligence. Not that every material product of the earth as we see it is of itself a manifestation of the supreme gift to man, for to human sense the earth appears

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to bring forth much that is baneful, poisonous, worse than useless. These things are no more a creation of God than is a sinful mortal. On page 280 of Science and Health we read: "From Love and from the light and harmony which are the abode of Spirit, only reflections of good can come. All things beautiful and harmless are ideas of Mind." Jesus found no use for the barren fig-tree; not only was it not ready with its fruit, even in immature form, but it gave no indication of eventually fulfilling its useful purpose; no man could eat of its fruit, for the tree had all gone to leaf.

All of good is from God, all that is useful, beautiful, beneficial: "And God saw every thing that he had made, and, behold, it was very good." Therefore there lies before all of us this necessity of seeing, beholding, God's perfect creation, manifested no less in the manifold products of the earth than in His spiritual, perfect man. "Blessed are the meek: for they shall inherit the earth." What is this heritage but dominion over the whole earth,—over all that is on, over, under, or brought forth by the earth,—bringing to light the perfection of God's creation, already and forever established? Thus does the psalmist say, "All thy works shall praise thee, O Lord."

Day

SAMUEL JOHNSTONE MACDONALD

Words may be spoken of as links in chains of thought. Just as one link of a chain brings up another, so does one word bring up another. Scholars have invented a convenient word to designate this quality or characteristic of words, and accordingly they say that one word connotates, or connotes, another; as, for example, father connotes son, parent connotes child, and so on. Thus the word day connotes many other words, among which will first appear sunrise and sunset. To complete the full idea of day one will recall many other cognate words, chief among which are dawn, morning, noon, afternoon, twilight. In such apparent progression and retreat does each earthly day round out its complete appearance, or brief cycle, and then seem to pass on; so that we speak of "days that are past" as if in some shadowy realm called the past each day was laid away in its appointed place, and could be recalled at will, like some obedient servitor.

The student of Christian Science, learning by degrees that the so-called material universe is only the shadowy apparition or poor counterfeit of the real universe, also learns that the earthly day is likewise a mere appearance and counterfeit and has no real and actual existence. What the real day is, he is beginning to learn when he apprehends in some degree the meaning of the psalmist's declaration, "A day in thy courts is better than a thousand." In pondering this statement he will first slowly rid himself of the educated belief that this is a mere emotional outburst, or a poetical expression of devotional fervor. The sooner this belief is discarded the sooner will he begin to understand that the Bible is really an inspired work and the word of Truth, not merely a compilation of tribal traditions and folk-songs. Thus he will gradually realize that its statements are exact, precise, and scientific, only awaiting our advancing comprehension, and that our revered Leader was no less than inspired when she discovered the name Christian Science for this wonderful and inexhaustible study.

The real day may be apprehended from this pregnant statement in Science and Health (p. 209): "Mind, supreme over all its formations and governing them all, is the central sun of its own systems of ideas, the life and light of all its own vast creation; and man is tributary to divine Mind." It should therefore be readily apparent that when we shall have overcome all sense of material need, we shall have realized the perfect day,—"and there shall be no night there." It must follow, consequently, that our night is nothing but a mortal sense of the absence of light, or, in other words, a material sense of need. Now, when this night falls upon him, what does the student of Christian Science do? Does he not seek the courts of the divine Mind, which are ever illumined by the infinite central sun? And does he not invariably find, with glowing gratitude, that "a day in thy courts is better than a thousand"?

Come, then, dear brother, you who cry out with the psalmist, "I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears," let us spend a day in the courts of divine Mind, and behold if you are not surely healed. See, there across the thickest darkness trembles the dawn, the first faint groping sense that divine Mind is Love, infinite, ever present, ever active good. Does not even the dawn bring hope? And does not gentle patience with cooling touch bid us wait "until the day break, and the shadows flee away," and blessed peace begin to spread her comforting wings over you? Truly, the dawn "feedeth among the lilies," and one might well be content to dwell forever in its gentle twilight; but "God said, Let there be light," and light is therefore the law of God's universe. So we may not linger in the gardens of dawn, even among the lilies; for we too shall behold "the Sun of righteousness arise with healing in his wings."

One healed in Christian Science is beginning to learn right thinking; to think thoughts of good instead of thoughts of evil, thoughts of trust instead of thoughts of care, thoughts of love instead of thoughts of hate, thoughts of health, harmony, and holiness instead of thoughts of disease, disorder, and discord. Thus do the faithful followers of Christ, Truth, spend the glorious morning in patiently, lovingly, and joyously learning to think aright, and before they really become aware of it the effulgent high noon of demonstration bursts upon their glorified spiritual sense and they are healed.

Who then shall begrudge them the placid afternoon of joy in healing and harmony? This is not Lotus-land, however, the land where it is ever afternoon, and they presently awaken at the call of gratitude and learn that it is a vital thing and not a mere quiescent and mesmeric sense of thankfulness. The glowing colors of loving gratitude paint a wondrous sunset, and then pass imperceptibly into a long, lustrous twilight of peace and joy. Then "he giveth his beloved sleep," and lo, this wondrous day has indeed been "better than a thousand."

Despite the Seeming

FREDERIC C. HOTCHKISS

In the office where the writer is employed and where a great deal of gold is used, all the sweepings from the floor are saved and placed in a barrel to be sent away to the refiners. The last barrel sent out looked to be worthless, nothing but dirt; but though hidden by the rubbish, gold was there in sufficient quantity to bring in a few days later a check for a considerable amount of money. This brought to my mind the work of Christian Science in separating the divine idea from the seemingly worthless conditions of thought manifested by the human sense, which is buried in false beliefs that, like the rubbish in the barrel, need to be burned, destroyed, in order to bring to light what is of real worth.

In Science and Health Mrs. Eddy says, "The furnace separates the gold from the dross that the precious metal may be graven with the image of God." Again she says, "The fiery baptism will burn up the chaff of error with the fervent heat of Truth and Love, melting and purifying even the gold

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of human character" (pp. 66, 565). No one has ever gone so low in the moral scale but that there is a reflection of divine, omnipresent Love to be found hidden somewhere in the seeming worthlessness. Can we then afford to condemn any who may turn to us for love and assistance and say there is no good in him?

Like its original, the image of God is to be found everywhere, despite the seeming; and it needs only to be separated from the rubbish of mortal belief. As this is scientifically done, we find the man who, the psalmist said, is "a little lower than the angels," and who is crowned with "glory and honor."

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Cause and Effect

GERTRUDE TWIGGS

THE physical healing in Christian Science will always remain a point of contention to non-Scientists, for the simple and sufficient reason that when a man apprehends the Science of healing, he is no longer a non-Scientist. That man is not subject to matter, seems at first to be almost beyond the comprehension of the beginner, but after he has begun to apprehend this truth, it is no great mental journey to the place where he is able to distinguish between the carnal or mortal mind, which seems to govern man, and the Principle of being, to whom man is really subject. Most people are willing to concede that the mind influences the body, but many believe that the body influences the mind to an even greater extent. We can see in sudden outbursts of temper how the face pales or flushes, and we can read on the face joy, pain, sorrow, excitement, and even a life history. In this case the mental state is the cause, and the changes produced in the body are the effects. The thought is the potter, while the body is the clay, and the potter is not subject to the clay.

In Christian Science we learn that the body is subject to one's thought, and for harmony and health this thought must be at-one with divine Mind, the Principle of being. All the discord manifested on the body as sickness, results from the general belief that man is governed by matter or by will-power, by the carnal mind, which is opposed to God. The weary sufferer, struggling with the manifestations of inharmony and a load of fear, may take heart and know that "God never endowed matter with power to disable Life or to chill harmony with a long and cold night of discord" (Science and Health, p. 378). The struggle is purely mental, and the inharmony is a result of the rule of false belief, of failure to apprehend the truth of being.

A Christian Scientist recognizes as effect that which the ordinary physician thinks of as cause, and when the sick can realize this, the battle is practically won. Often when fear and doubt seem almost too heavy to be borne, by studying the Scriptural account of the words and works of Jesus in the light of Christian Science, the patient can see that the truths Jesus taught and demonstrated are available today, and thus he can gain comfort and assurance. When human thought is sustained by Truth and Love, the healing work goes on of itself. This, then, is our task, to hold fast to Truth.

The curative agent does not originate with us, it is divine, and expresses the harmony which resides forever in divine Mind. This is what Jesus meant when he said, "I can of mine own self do nothing." God's work was already done, and the Master bore witness to the truth.

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How sure it is,
That, if we say a true word instantly
We feel 'tis God's, not ours, and pass it on.
ELIZABETH BARRETT BROWNING.

Selected Articles

[Judge Clifford P. Smith in *Westchester News*, White Plains, N. Y.]

The item "About Christian Science" in a recent number of *Echoes*, found an alleged inconsistency on the part of Christian Scientists which can be found as easily in the teaching and practice of Christ Jesus. It says: "They profess to believe that these bodies of ours have no real existence. Then why trouble to heal them?" It should be remembered that Jesus did a good deal of healing, although he said, "The flesh profiteth nothing."

In the same item Christian Scientists were reproved for eating and drinking; but the writer of it took no notice of the fact that Jesus, although he rested at the well of Sychar while his disciples went to buy food, and though he asked the Samaritan woman for a drink, told her that he could give her a better kind of water,—"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." It is to be observed that the Master and his disciples had received money with which they were able to purchase food, yet the receipt of money was put by our critic among our supposed inconsistencies.

It is a curious fact that *Echoes*, a Christian periodical, reported the item in question from a Jewish publication, although it amounted only to a scoff at Christian idealism. The explanation is to be found in the fact that most of his followers do not presently accept what the Founder of Christianity taught regarding the absolute truth of man's being; hence some of them are tempted to jeer at those who do accept the full import of his teaching and apply it to human conditions as did he.

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[Thomas E. Boland in *Carbondale* (Pa.) *Leader*]

That Christian Science is indeed founded on the Scriptures may be clearly understood from the very first tenet of that faith, which reads: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497). The book just named is the text-book of Christian Science, and its author, Mrs. Eddy, appropriately denominated a portion of its title as a "Key to the Scriptures," for many thousands of earnest men and women in this and other lands have found that this key has unlocked for them new stores of truth in the Bible, through the understanding of which there has been brought into their lives more of happiness, health, and spirituality than they had experienced before.

How any one who has "studied very minutely Christian Science in relation to the Scriptures" could reach a conclusion that it is "unscriptural," is difficult to see in view of the universal testimony of Christian Scientists that they use the Bible to a far greater extent than before their connection with the Christian Science church, and that the message of the Scriptures is better understood and is more practical for meeting the every-day problems of life than previously. The fact is that Christian Scientists are constant students of the Bible, for in it they must find that truth upon which they depend for preservation from sin, sickness, and misfortune. Neither are Christian Scientists the prevaricators in regard to a sense of pain that critics make out, for they turn to Christian Science for relief from suffering. They do not, however, regard sin, sickness, and death as eternal facts of being or creations of God, for such a belief brings only hopelessness and misery to mortals.

Our critic is also perturbed because in his opinion Christian Scientists do not "go out into the highways and byways to

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seek the lost and strayed." If Christian Science is what the critic has painted, instead of bemoaning such a condition, did it exist, he ought to rejoice that those of the highways and byways have been spared the attentions of Christian Science. As a matter of actual fact, the membership of Christian Science churches includes high and low, rich and poor, persons who come from all walks of life.

So far as attracting members of other churches is concerned, it may suffice to say that the propagational methods of the Christian Science church are dignified and unobtrusive, and it is not urgent with respect to numbers. Moreover, it is the unanimous testimony of those who have come to the Christian Science church from other denominations that far from having "lost contact with the faith" they have had that faith strengthened and uplifted, and they have experienced a spiritual impulse which has naturally and inevitably brought them greater happiness and better health.

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[M. S. Bruen in *The Dundalk* (Ireland) *Herald*]

It is acknowledged that scientific facts are provable, demonstrable, and that the relative truth contained in physical science is variable. It must also be acknowledged that divine Science, or Christian Science, must be absolute truth, for it embraces the knowledge of God, who "changeth not." The Bible declares that God is Truth, infinite, and All. Textbooks of physical sciences all have their own technical phraseology which the student must master, as he could not understand the book unless he knew the sense in which the words were used. Critics of Christian Science often, indeed generally, make the mistake of neglecting to accept the meaning of the terms in which it is expressed, before studying Mrs. Eddy's works. This was one of the mistakes into which an earlier critic fell, in his sermonette which began this correspondence. He certainly never would have objected to Christian Science if he had understood the meaning of it, and all the criticism is wasted which he leveled at what he thought was Christian Science. The present critic followed in the wake of the earlier one, but the criticism which he expected to be most crushing also fell quite wide of the mark. In his own phrase, he criticized "what Christian Science is not."

It would be very difficult to give a reason for objecting to the definition of death as "mortal error." It is undoubtedly "mortal," and as the opposite of Life, God, it is opposed to Truth. This subject may seem to be hard to understand until the first steps are taken in understanding what life is. Writing in "Unity of Good" on the question, "Is there no death?" Mrs. Eddy says (p. 43): "The achievement of this ultimatum of Science, complete triumph over death, requires time and immense spiritual growth. I have by no means spoken of myself, I *cannot* speak of myself as 'sufficient for these things.'" It has been abundantly proved, however, that sin and sickness, which constitute the pathway to death, are healed by Christian Science. While its students are multiplying and growing, living and proving its truth, the expectation is not extravagant that the day is coming when it will also be proved that "there shall be no more death." We cannot forget that Jesus said, "If a man keep my saying, he shall never see death."

Experience has shown that every advance in knowledge is called unreasonable until it is understood. A few centuries ago Galileo was held to be very unreasonable and unholy because he said the earth moved and the sun remained still. Had not every man, woman, and child seen the sun sink into the west? Did not the earth feel steady under the feet? The inventor of the locomotive was called a fool for saying that he could run a carriage without horses faster than a stagecoach. This was on the plane of relative truth. When St. Paul said he was sent "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me," Festus said, "Thou art beside thyself;" but he said, "I am not mad, most noble Festus; but speak forth the words of truth and soberness."

In our own day the same message has been brought by Christian Science, and its Discoverer and Founder is called unreasonable. Every day more individuals are accepting the fact that sin, disease, and death have their origin in ignorance, which is not an entity, just as darkness is no more than the absence of light. They are indeed convictions in the false or "carnal mind" (called "mortal mind" by Mrs. Eddy), and are to be overcome by letting that Mind be in us "which was also in Christ Jesus." "To be carnally minded," Paul said, "is death; but to be spiritually minded is life and peace."

Ignorance is not ignored by a teacher, but he shows his pupils how to overcome it by learning better. Christian Scientists do not "profess to maintain present conditions by 'taking thought' that the evil, sin, sickness, pain, and death that are visible and present in the world will not be their portion, so far as they are concerned, by ignoring them." They know they have not escaped the penalty for every wrong thought, word, or action, but they are learning that by turning to Christian Science they are making a start to have the balance on the right side, and that as they learn to have a better understanding of God, false appetites and desires are left behind. They appreciate more and more all the texts that our critic has quoted, and the Bible becomes practical to them. They begin to see the beauty of the invitation, "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

Christian Science teaches how to accept the salvation from sin and sickness which Jesus offered to all mankind, and how to learn through humility and love the meaning of his atonement and propitiation. Not by "taking thought," but by giving up old beliefs and convictions of the "carnal mind," is the light of Love, God, admitted into recesses of thought where only gloom and fear had been before. It has been found by hundreds of thousands of men and women that a study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, throws a flood of light on the Bible which makes them read it more and love it better than ever before, for now they hear in it the voice that says, "I am the Lord that healeth thee."

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[E. M. Ramsay in *The Shetland Times*, Lerwick, Shetland Isles]

In studying the English Bible we are dealing with a translation from a foreign tongue, made three hundred years ago, and it is a matter of the greatest importance that we should endeavor to find out the precise meaning of the original writers. That great scholar Doctor Westcott has pointed out the care which St. John takes throughout his gospel to distinguish absolute from relative truth, and the word translated "knowledge" in Ephesians iv. 13, as well as in some other passages of St. Paul's writings, means precise, scientific knowledge. Christian Science shows us that our Lord's words were statements of scientific truth, that his wonderful works were wrought through the understanding of spiritual law, and that the acts of healing performed by him and his followers are as possible of achievement today as in the first century of the Christian era.

Christian Scientists are agreed with all other Christians in the paramount necessity of resisting and conquering sin; they do not attempt to minimize or ignore it. Our aim, therefore, is the same, but we employ a different method of dealing

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with it, a method which we are convinced is the gospel method, and which is proving its efficacy in the improvement which it is effecting in the lives of those who are employing it.

In the first epistle of John we read that "the Son of God was manifested, that he might destroy the works of the devil." Now what did Christ Jesus destroy? The gospels tell us that he went about healing sin and sickness, and even raising the dead. In Luke we read that Jesus expressly said that Satan had bound the poor, bent woman whom he healed so lovingly on the Sabbath day. In another case, that of the man sick of the palsy, recorded in Matthew's gospel, he asked, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" Here he plainly intimated that in this case the illness was the result of sin, but he saw that the man had repented of his wrong-doing.

Our next point must be to find out what our Lord meant by "the devil." For this let us turn to St. John's gospel. In John viii. 44 the same word for devil is used which we find in I John iii. 8. Jesus said to the Jews: "He [the devil] was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Here, then, our Lord states that there is no truth in the devil; in other words, that he is not a real being, but a false sense, or lying sense. Consequently his works are equally unreal, in the absolute sense of that word. How then are lies, false impressions, destroyed? By the knowledge of what is true. As Jesus said, "Ye shall know the truth, and the truth shall make you free." If man was made in the image and likeness of God, of most pure Spirit, without parts or passions, then man's real, essential nature must be spiritual and sinless too. As we constantly, humbly, trustingly dwell on this wonderful fact of our unity with the Father, we find sin becoming less natural, less powerful, less attractive, and we find also that our bodily health is improving as our thoughts and desires become braver and purer. In the same way, as our dependence on God increases, we lean less on matter, believe less in it, are less affected by its supposed laws.

There was a time in the infancy of the world when men and women believed in a god Moloch; they believed and feared Moloch to such an extent that to avert still greater calamities they would even sacrifice to him one of their own little ones; and yet all the time there had never been such a monster. Are we so much wiser than they? We still believe in incurable diseases, in incorrigible drunkenness, because these troubles and sins have not yielded to the material methods which alone, perhaps, we have tried! And yet Mary Magdalene was saved from her sins, and the lepers from their death in life, by the knowledge of the power of God. To be saved from evil of all sorts we must see its unreality, and we can only see evil as unreal by knowing and loving the truth and seeing something of its omnipotence.

"Science and Health with Key to the Scriptures" is not the Bible of the Christian Scientists; we are students of the one and only Bible, but we find Mrs. Eddy's book a most valuable commentary or explanation of the Holy Scriptures; it has opened up the Bible as no other book has ever done, and is enabling us to follow in the footsteps of the Saviour more closely than we knew how to do before.

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[D. M. Ely in *Mansfield* (Ohio) *News*]

A sermon reported in the *News* contained the representation that Christian Science is one of the "false religions," and that the genuine Christian Scientist cannot pray because of his views as to sin and as to "the blood of Christ on Calvary." The mere *ipse dixit* of the preacher does not necessarily establish what he said as the truth. A careful and intelligent study of the words and works of Jesus will suffice to show that precisely the same judgment would be applicable to him in the light of the preacher's view-point. The fact is, that Christian Science is nothing more or less than a revival of the ministry of Jesus.

According to the recognized rules of criticism, it is only right and proper that the intent of another in his statements should be first clearly understood before being attacked by criticism. Christian Science does not say that there is nothing in sin, but just the opposite of that. It teaches that it is something to be abhorred and avoided and escaped from, and shows how freedom from it is to be obtained.

That it is possible for Christian Scientists to pray effectively is demonstrated in the experience of hundreds of thousands who in answer to such prayer have experienced all manner of healings,—physical, mental, moral, and spiritual. Herein we have the explanation for the wonderful growth of the cause of Christian Science. And its progress will continue so long as it meets the cry of mankind for help for all manner of needs.

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[J. Arnold Haughton in *The Blackburn* (England) *Times*]

Christian Science does not, as stated in an article entitled "Chat on Health," depend for its efficacy as a healing agent upon the influence of the human mind on the body. On the contrary, it teaches that there is but one Mind, God, and the Christian Scientist can heal only as he has in him that Mind "which was also in Christ Jesus," that is, the Mind of God.

In the gradual awakening of mankind to the fact of a close relation between mind and body the world is only taking its first step toward the practical recognition of the teaching of Christian Science. On page 177 of the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy says, "Matter, or body, is but a false concept of mortal mind;" and again, "From first to last, the body is a sensuous, human concept."

The advice so freely given not to worry or fear because of the effect of conditions of mind on the body, does not give the power to profit by it. Just as the possession of building materials would not enable you to erect a house unless you had a working knowledge of the laws of construction involved in the process, so you cannot eliminate fear and worry from the human mind unless you rightly understand the power of God and intelligently feel assured of the harmonious government of His creation. The understanding of God as the only Mind is therefore what heals both mind and body. This differentiates Christian Science from the systems of mental healing with which the writer of the article associates it.

Again, Christian Science healing is not confined to disorders of nervous origin, as stated, but heals sickness and diseases of every description, functional, organic, and so-called incurable diseases.

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[S. T. Downs in *South Bend* (Ind.) *News-Times*]

It is not very unusual for critics to say that Christian Science denies the necessity for repentance, as does a minister whose sermon was reported in a recent issue, and such a statement could result only from lack of information regarding Christian Science teaching. The fallacy of such a claim will be seen in the fact that there could be no destruction of sin until there is an uncovering of the sin, and the repentance manifested that strives to forsake sin. The third religious tenet of Christian Science (Science and Health, p. 497) reads: "We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts."

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Editorial

Democratic Government

A FUNDAMENTAL of the existence and continuance of the branch churches of the Christian Science denomination is that they shall have a democratic form of government, which of course means that in general they shall be governed by the entire membership, and not by one person or by a small coterie. It has been determined, however, by human experience that the simplest and most efficient form of democratic government is that which is representative, rather than that which is collective, and for this reason the churches have very generally adopted a system by which the management of the administrative and business affairs of the church or society is reposed in a board of trustees or directors elected by the membership at large. In addition to this board there are other officers whose duties are of a purely clerical nature, and of course the two readers. The duties and powers of such a board are in the main the duties and powers of an executive committee, and are usually conferred and limited, generally by the by-laws or specifically by vote of the membership in meeting assembled.

In theory at least, each member of a branch church is on precisely the same footing as every other member. In practice, however, the members of the church elect from their own number such officers as are necessary to a proper carrying on of the work of the organization, these officers to perform those duties which manifestly cannot be performed by the entire membership. The persons so elected thereupon become the servants of the church; that is, they are thereby set apart to do certain acts or perform certain services for the church. They are delegated such authority as they must possess in order to do these acts and perform these services, but no more. They do not through their election become masters of those who have elected them, nor do they become proprietors of the church which it is their duty to serve.

Nor have we far to seek to find the precedent for this ruling. When the sons of Zebedee besought the Master that he would promise them the chief places when he should come into his kingdom, the rebuke to their self-seeking was prompt: "Whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister." In "Miscellaneous Writings" (p. 303) Mrs. Eddy says: "We are brethren in the fullest sense of that word; therefore no queries should arise as to 'who shall be greatest.' Let us serve instead of rule, knock instead of push at the door of human hearts, and allow to each and every one the same rights and privileges that we claim for ourselves."

The repository of all authority in the affairs of a branch church is the membership and those (if any) who are given the right by state law to vote at church meetings. It is their will and pleasure which is to be exercised in the management of the church affairs, and not the will and pleasure of those whom they have elected to act only in a representative capacity. The by-laws of The Mother Church enjoin upon all branch churches that their government shall be democratic; therefore for some person to arrogate to himself the title and supposed authority of "head" of the church, would be for him to violate the spirit of these by-laws. For a branch church to permit such a condition to exist would be to violate directly Section 10 of Article XXIII of the Manual.

On page 583 of Science and Health Mrs. Eddy has defined the real church, the spiritual idea, as "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle;" and the human expression of this divine, spiritual idea as "that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick."

It is only through "the apprehension of spiritual ideas and the demonstration of divine Science" that a true branch of The Church of Christ, Scientist, can be organized and maintained; therefore it behooves both officers and members in exercising their respective functions to remember and live up to the sixth tenet of Christian Science, which is given on page 497 of Science and Health as follows: "And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure."

ARCHIBALD MCLELLAN.

Wheat and Chaff

RELIGION has always admitted that there should be not merely a distinction between right and wrong, but a separation between good and evil, so far as it is possible to establish this on the human plane. Christian Science teaches that evil has no place in the divine consciousness, therefore the separation between truth and error, spiritual understanding and material belief, must be made on the plane of human consciousness. The necessity for this separation has not only been recognized by mankind, but penal systems have aimed to enforce it, and scholastic theology has declared it to be provided for in the eternal separation between the good and the bad in heaven and hell respectively. This does not, however, point to the destruction, the entire annihilation of all evil in the way that the Bible seems to teach, and this is surely the higher hope on which we should seek to lay hold.

In the Old Testament the destruction of evil is presented under the figure of flame devouring chaff and stubble. In pointing out the difference between his ministry and that of the great Teacher, John the Baptist declared that his mission was to rouse men so that they would be willing to submit to the baptism of repentance, a step Spiritward which is wonderfully presented by Mrs. Eddy in Pond and Purpose, beginning on page 203 of "Miscellaneous Writings." John was, however, far from considering this mental and moral experience final, for he said of the one that should come after him, "He shall baptize you with the Holy Ghost, and with fire." John also said that this divine manifestation was "mightier" than he, and in defining in human terms the activity of the Christ-idea he went on, "Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

The great humility of the Baptist in acknowledging that Jesus' ministry was mightier than his own, was evidence of deep spirituality, but like many good men of the present day he failed to grasp the meaning of Jesus' healing work, and this called forth from the Master these words: "Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he." It would appear that the Baptist had not reached the point of entire separation between the material sense of God and man and the spiritual sense. He was fearless in rebuking sin and sensuality, but he evidently did not see that belief in a life separate from God, in other words, of life in matter, is responsible for all sin and must yield up its false claims through the understanding of the Holy Ghost, or "Divine Science." (See Science and Health, p. 588.)

It does not appear that John's disciples ever engaged in the healing work which Jesus taught his disciples to do.

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In the nineteenth chapter of Acts we are told that John's disciples had not advanced beyond the baptism of repentance, until Paul showed them their need of the baptism of the Holy Ghost, which destroys both sin and sickness as fire consumes chaff. This gives a new meaning to the Scripture, "Our God is a consuming fire." Human sense may shrink from this baptism, nevertheless it brings the purity which is not partial but complete, the true basis of health and strength. Through this baptism, with its "accession of spirituality," as our revered Leader tells us (Miscellaneous Writings, p. 204), "God, the divine Principle of Christian Science, literally governs the aims, ambition, and acts of the Scientist." No good thing can then be lacking on the part of such a one. No longer does he feed upon the husks of material belief; no longer does he ask for bread and receive a stone; he desires life and is given the bread which means eternal life.

Of old the psalmist sang the praises of the Most High and said, "He healeth the broken in heart, and bindeth up their wounds. . . . He maketh peace in thy borders, and filleth thee with the finest of the wheat." Who would not gladly yield to this mighty yet merciful activity of Truth, until no vestige of chaff remains, and God and His idea are recognized as all!

ANNIE M. KNOTT.

"Stand therefore"

NOTHING is more discreditable to Christian profession than the disposition to dodge a duty. It plants the seed of moral cowardice and dates the beginning of degeneracy. To try to run away from duty is always unheroic and debasing, and they who would overcome the temptation do well to be very much awake to its subtleties. The "easier path" constantly invites one to leave the ascending and ofttimes stony right way. We often start out well, even run up-hill a little way, "to meet the rising sun," and then, as Mrs. Browning so finely says,—

> We are apt to sit tired, patient as a fool
> While others gird us with the violent bands
> Of social figments, feints and formalisms,
> Reversing our straight nature, lifting up
> Our base needs, keeping down our lofty thoughts,
> Head downward on the cross sticks of the world,

and naught but the love of truth, as we learn in Christian Science, "can pluck us from that shameful cross."

The most conspicuous duty-dodger is the one who commits suicide, the man who forfeits everything to be won in this life, and who takes the hazard of a future into which he ignobly plunges, rather than play the man; but something of the flavor of his folly is found in every willingness to withdraw from a post of duty because it calls for burden-bearing, for the assumption of some discomfort, the determination, if need be, to stand alone with God. This is true whether the issue be between friends, in the church, in our communal life, or in legislative halls. Every day the seduction presents itself to turn our prow toward some near-by eddy instead of bending to the oars in the face of a current whose overcoming offers the only possibility of getting ahead.

The saints and heroes have invariably been found to be vertebrates, capable of standing erect on their own two feet, face front; unenamored of "plushed repose," and bent on achievement. Peter Cartwright was a rough representative of this virtue, and it is said that when the fitness of a candidate for the ministry was being looked into, he was wont to inquire if the young brother had any backbone. He knew what it meant to travel a circuit, live on corn bread and bacon, and handle the toughs who attended protracted meetings for the express purpose of "having a lark." He knew, as we need to, that success calls for hard work, together with plenty of grit.

A genuine Christian Scientist will prove himself to be "on the mend," at least with respect to this habit of limpness in the presence of duty. He has gained and begins to exhibit what Thomas Hughes calls the "manliness of Christ." He is no longer subject to the sophistry that duty can be done by proxy. As Mrs. Eddy has written, Christ Jesus "did life's work aright," to show men "how to do theirs, but not to do it for them nor to relieve them of a single responsibility" (Science and Health, p. 18). We cannot enter into the at-one-ment save as we do our work in the Wayshower's way. We may forget his eternal demands upon us, but by no possible means can we evade them.

Would-be Christian Scientists evidence this weakness when they run to cover the moment it begins to blow. Readiness to call a practitioner if a little pain is felt is a sure sign that we have not yet learned even the alphabet of practical Christian Science. Dependence upon personality always marks the absence of genuine reliance upon God, and thus to emasculate the individualism of Christian Science is to prove that we have missed its vital idea. So too in church affairs, when some phase of an existing situation is found to be trying, and seeing no immediate way out we are tempted to unite with an otherwise entirely uncalled for movement to divide the forces, how well it would be to make sure that we are not running away from a call for patient, prayerful waiting, that confident and courageous reliance upon Truth which can and surely will work out every human problem.

"Having done all, to stand," lovingly and expectantly, with our faces toward the sunrise,—this surely is noble and wise. Moreover, it is very frequently called for.

JOHN B. WILLIS.

Among the Churches

Current Notes

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

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

MILWAUKEE, WIS.—Fourth Church of Christ, Scientist, which has for several years been holding services at the Atheneum, on Wednesday night, Dec. 1, held its first service in its new home in the Kenwood Masonic Temple, Hackett Avenue and Park Place.—*Milwaukee Sentinel.*

CANTON, OHIO.—The new Christian Science church on Cleveland Avenue N.W. is now completed and ready for occupancy. The first service in it will be held on Sunday morning [Dec. 5]. The building has a seating capacity of nearly six hundred, and cost fifty thousand dollars.

The Evening Repository.

PEORIA, ILL.—The stone on the new Christian Science church has been laid about two thirds of the way, and the entire outside work will probably be completed by Jan. 1. The corner-stone was laid Oct. 27.—*The Peoria Transcript.*

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MINNESOTA.—The year has been full of fruitage in many respects, and indicative of the constant growth which has become so characteristic of the Christian Science movement. Collaborating with the Trustees under the Will of Mary Baker Eddy, a large number of our Leader's works have been placed in the public libraries throughout the state, where the offer to furnish the same brought forth a response that indicated an almost unexpected volume of interest in Christian Science. It has been very gratifying to note that the newspapers generally are manifesting a greatly increased liberality toward Christian Science, and a spirit of generosity in accepting replies to either unfavorable or incorrect statements. The newspapers are likewise showing a greater interest in Christian Science literature, in many cases indicating great appreciation for the copies of the periodicals sent to them, and manifesting their interest by frequent reprints from the columns of the *Monitor*.

The movement is steadily enlarging its borders, and this year, as in the past, has shown an expansion into new sections of the state. New societies and churches have been organized, and from many unexpected quarters has come the gratifying news of groups of interested workers in Truth, who are laying the foundations for the spread of the gospel and the birth of new organizations.

The important activity of the year was encountered early in the session of the legislature, which convened in January. Preparation in anticipation thereof had been made several months before, and the situation that developed was readily and successfully met. The several bills which were introduced in rapid succession, and which were perhaps of a nature more drastic than any ever before attempted in the state legislature, met with defeat in less than a month; but defeat was accepted with good grace and kindliness by even those who fostered and supported the bills. The victory was one without bitterness or hostility, and left in its train a spirit of friendliness and kindness which is a demonstration of the effectiveness with which the healing work of Christian Science is appealing to modern thought. The number of *Sentinels*, *Journals*, *Heralds*, *Monitors*, and pamphlets distributed for ten months to Nov. 1 was 23,388. Copies of Mrs. Eddy's works have been placed in eighty-five public libraries.

Committee on Publication.

ROCHESTER, N. Y.—It is expected that the new edifice of First Church of Christ, Scientist, corner of East Avenue and Prince Street, will be completed about April 1. Work on the building was begun a year ago last September, and the foundations were completed before winter set in. The structure itself represents a cost of one hundred and fifty thousand dollars, while the location is valued at forty-five thousand dollars.—*Rochester Democrat Chronicle.*

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Admission to Membership in The Mother Church

The next admission of candidates will be June 2, 1916. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 10, 1916.

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

Those who have made application for membership prior to Nov. 5, 1915, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

The Lectures

Wilmette, Ill.

Dr. Francis J. Fluno delivered a lecture on Christian Science to a large audience in the Village Theater. He was introduced by Hugh Stuart Campbell, first reader, who said in part:—

Nineteen centuries ago Jesus, the master Metaphysician, healed all manner of diseases, raised the dead, fed the multitudes, and walked on the water, through his clear understanding of God as divine Principle. He illustrated his words by practical demonstration. He said very plainly that those who believed on him could repeat his works, and that mountains could be removed by the amount of faith proportionate to a grain of mustard-seed. Today Christian Science furnishes undeniable proof that Jesus' words have not passed away. It substantiates its claim to be the Comforter promised by the Master by merging precept into practice, linking theory with demonstration, and manifesting the power of the word of God by healing all manner of sickness, reforming the sinner, and revealing to thousands of adherents man's tender relationship with the ever present God who is Love. It was for this that Mrs. Eddy lived and labored. It is for this that she has the gratitude of thousands. Her achievement might be epitomized in the modest statement in Science and Health (p. 174): "Truth is revealed. It needs only to be practised."—*Correspondence.*

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Mill Valley, Cal.

Prof. Hermann S. Hering, who lectured on Christian Science, was introduced by Judge Lewis R. Works of the superior court as follows:—

"Preach the gospel" and "Heal the sick" were two of the cardinal commands of our beloved Master, Jesus the Christ. The first of these has been generously obeyed, in form at least, and for nineteen centuries people have listened to a persistent preaching of the gospel. Christendom cannot boast an equal degree of obedience to the second command. For about sixteen of the centuries mentioned, and up to the time of the discovery of Christian Science by Mrs. Eddy, the healing of the sick was no part of the practice of the Christian religion. This lapse was so uniform, so complete, that the dictum was continually announced that this command was only intended to operate upon the immediate followers of Jesus. The untruth of this statement may be demonstrated by three methods. In the first place, the book of Acts records many healings by those who were not the immediate followers of Jesus, notably in the case of Paul, who never saw him. In the second place, secular history teaches us that for more than a century the dead were raised, and that for nearly three centuries after the ascension the sick were healed, by the early Christians. The third proof of the untruth of the statement lies in the fact of the discovery of Christian Science. Mrs. Eddy and her followers have demonstrated that the sick may be healed today as a part of the practice of the Christian religion, just as in the time of Jesus or of the early Christians.—*Correspondence.*

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Fairmont, Minn.

The words of C. J. Timms in presenting William D. McCrackan, who lectured on Christian Science, were as follows:—

We are told in the New Testament that under certain conditions we should inherit the kingdom of heaven. Through all the years since the time that promise was made, men have

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sought to interpret and to fulfil its conditions, so that they might enter into this kingdom. Many have sought blindly, in ignorance of what this kingdom was, or of the time when or the place where it might be found. Christian Science tells us that this kingdom is within us, that it brings the peace that passeth understanding, and that we may enter into our inheritance here and now. We are gathered here tonight to learn of this Science.—*Correspondence.*

Omaha, Neb.

George Shaw Cook lectured on Christian Science at the Brandeis Theater. Judge George A. Magney, county attorney of Douglas County, in introducing the lecturer said in part:—

Christian Science has recently become an important factor in the world's religious thought. It has interested and held the attention of some of the brightest minds of this age. Its growth in recent years has been without a parallel in church history. It has given a fresh impetus to primitive Christianity, and established a practical religion that appeals to men and women of all classes and conditions. Among its adherents are to be found those in high places as well as those from the humblest walks of life. It has created a new interest in the Bible on the part of many who were formerly unconcerned or had been unable to understand its spiritual import. It has given its students a satisfactory understanding as to what God really is, and it has made plain to them the relation that man sustains to his creator.

The Christian Scientist has an abiding faith in the omnipotence of God. He believes that the infinite can and does heal both sin and disease by the same spiritual law. He believes that the command to heal the sick means just as much as the command to preach the gospel. The Saviour healed all manner of disease, according to the record, and he said, "He that believeth on me, the works that I do shall he do also." Christian Scientists accept this promise and rely upon it, and in doing so they have put their religion to a rigid test. They have demonstrated its truth by healing the sick and reforming the sinner through the operation of spiritual law, as exemplified by the Nazarene two thousand years ago. Their demonstrations are an open book, and they are willing that their work should be judged by its results. If Christian Science is the truth it will stand this test.

Correspondence.

Halifax, England

A lecture on Christian Science was delivered by John W. Doorly at the Victoria Hall. The chairman, Frederick R. Rhodes of Leeds, in introducing the lecturer said in part:—

When our Master extended to humanity that loving invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," it contained no reservation or limitation, and it is here for our acceptance as much today as it was when first uttered over nineteen hundred years ago. Mrs. Eddy in her text-book, "Science and Health with Key to the Scriptures," has shown in a demonstrable manner how this truth can be applied in our daily needs. As we have freely received, so we desire freely to give to others the opportunity of hearing the truth concerning the premises of the teaching of Christian Science, and therefore these lectures were instituted by Mrs. Eddy in order that the public might learn the truth about its fundamentals, and not be deceived by the various mistaken reports which are so often offered for its acceptance through ignorant channels.

The Halifax Guardian.

Lectures to be Delivered

CALIFORNIA—Los Angeles (Second Church): Bicknell Young, Church Edifice, 948 West Adams Street, 8 p.m., Feb. 5, and Auditorium Theater Beautiful, 3 p.m., Feb. 6.
Marysville: William R. Rathvon, Theater Building, 8 p.m., Feb. 15.
Oroville: William R. Rathvon, Congregational Church, 8 p.m., Feb. 17.
Pasadena: Willis F. Gross, Church Edifice, Oakland Avenue, near Colorado Street, 8 p.m., Feb. 18.

COLORADO—Denver (First Church): Bicknell Young, Denver City Auditorium, 8 p.m., Feb. 15.
Denver (Fourth Church): Bicknell Young, Denver City Auditorium, 8 p.m., Feb. 14.
Fort Collins: Bicknell Young, Lyric Theater, 3 p.m., Feb. 13.
Fruita: Bicknell Young, Majestic Opera House, 8 p.m., Feb. 18.

FLORIDA—Fort Lauderdale: Clarence C. Eaton, High School Auditorium, 8 p.m., Feb. 18.
Tallahassee: Jacob S. Shield, Leon County High School Auditorium, 8:15 p.m., Feb. 18.
Tampa: Jacob S. Shield, Tampa Theater, 3 p.m., Feb. 13.
West Palm Beach: Jacob S. Shield, Church Edifice, Hibiscus Avenue and Poinsettia Street, 8:15 p.m., Feb. 15.

GEORGIA—Shellman: Jacob S. Shield, Princess Theater, 8 p.m., Feb. 17.

ILLINOIS—Cairo: Virgil O. Strickler, Kimmel Theater, 8 p.m., Feb. 10.
Chicago (Second Church): John W. Doorly, Church Edifice, Wrightwood and Pine Grove Avenues, 8 p.m., Feb. 14 and 15.
Chicago (Seventh Church): Prof. Hermann S. Hering, Church Edifice, 5318 Kenmore Avenue, 8 p.m., Feb. 12, and 3:30 p.m., Feb. 13.

MINNESOTA—Minneapolis (Second Church): Clarence W. Chadwick, Church Edifice, Second Avenue South and Eleventh Street, 8 p.m., Feb. 14 and 15.

MISSISSIPPI—Vicksburg: Virgil O. Strickler, Walnut Street Theater, 8 p.m., Feb. 15.

NEW YORK—Poughkeepsie: Charles I. Ohrenstein, Church Edifice, 111 Market Street, 8 p.m., Feb. 11.
Rochester: George Shaw Cook, Temple Theater, 3:30 p.m., Feb. 13.

NORTH CAROLINA—Charlotte: Virgil O. Strickler, The Academy of Music, 8 p.m., Feb. 18.

OHIO—Dayton (First Church): Hon. Clarence A. Buskirk, Memorial Hall, First and St. Clair Streets, 8 p.m., Feb. 14.
Norwalk: Charles I. Ohrenstein, Universalist Church, 8 p.m., Feb. 15.
Oberlin: Charles I. Ohrenstein, Apollo Theater, Hobbs Building, East College Street, 7:30 p.m., Feb. 14.
Toledo (Second Church): Charles I. Ohrenstein, Coliseum, Ashland Avenue and West Bancroft Street, 3:30 p.m., Feb. 13.
Youngstown: Charles I. Ohrenstein, Masonic Temple, 8:15 p.m., Feb. 17.

SOUTH CAROLINA—Charleston: Virgil O. Strickler, Recital Hall, 8:15 p.m., Feb. 17.

TENNESSEE—Knoxville: Virgil O. Strickler, Church Edifice, 531 West Fifth Avenue, 3 p.m., Feb. 13.

TEXAS—Beaumont: Jacob S. Shield, Woman's Reading Club, 8:15 p.m., Feb. 22.

VERMONT—Lyndonville: Frank Bell, Music Hall, 8 p.m., Feb. 18.

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Testimonies of Healing

Christian Science has changed my life. When I began to think of it as a means of healing my physical ailments I was full of fear, bodily suffering, and worry over what seemed to be disagreeable conditions which would have to be endured but could never be improved. I had taken medicine for headache, as well as for stomach disorder and its attendant ills. The thought of being compelled to take it all my life made the future look discouraging. The headaches were beginning to keep me from performing my duties as I desired to do them, when a friend said Christian Science could cure me.

Without any knowledge of this teaching, but with a desire to be treated, I went to a practitioner, and in one treatment was healed of the stomach trouble. Immediately I ate anything I liked and of those things which formerly appeared to cause me much discomfort. A new feeling entered into me; I was very happy and felt as if I were walking on air. I had to descend from this mount of exaltation, however, and tread slowly up again, being purified by this discipline and learning with each step something to enable me to see more clearly how to help others when opportunity offers this privilege. One day I discovered that the catarrh which had annoyed me for several years had vanished, and the headaches gradually disappeared. Not all my ills were healed instantly, and if they had been I might not have clung to this saving religion and gained the spiritual uplift and growth the existence of which is proved by the physical healings.

Gratitude fills my heart for the truth that has set me free from false beliefs and taught me that man reflects infinite Love and Life. I have been lifted above the conditions which seemed to imprison me—they have ceased to be. I am deeply grateful for the patient, compassionate woman, Mrs. Eddy, who has given us Christian Science. At one time I was embarrassed to know how to express my gratitude and love, but now I feel convinced that the way is to keep patiently and quietly thinking right, and so live that wherever I may be some good will come to those about me and I may be an aid and not a hindrance to the cause of Christian Science.

Mary A. Cowen, Washington, D. C.

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Years ago, in a small town in South Dakota, a dear white-haired lady lived so close to God and so understood His law and His loving care, that when a woman came to her in great distress with an infant who had swallowed a so-called poisonous substance, she was able quickly to destroy the woman's fear by her words of truth and the child was healed. The lady was a Christian Scientist, and I was the child who was healed through her realization of the power and presence of God. This experience seemed very remarkable to my mother and she felt grateful that my life had been saved, but soon afterward my parents moved away and we did not see the Christian Scientist again. At that time Christian Science literature was not so widely circulated as it is now, and we did not receive the advantage of more fully studying the subject until many years later.

During my girlhood I suffered severely from various ailments,—a stomach and bowel disorder and other internal troubles. I was given one year's material treatment without the slightest relief, nor did I benefit from the medicines, of which I had taken a considerable quantity. These difficulties have been healed through Christian Science, which has given me continued health, strength, and happiness.

As the result of an accident to one of my shoulder-blades, I suffered for many years from what prominent surgeons declared was a very unusual condition. The deformity was very noticeable unless my clothing was carefully made, and even then could be plainly seen at times. As this accident occurred when I was about eight years old, the doctors had some hope that I might outgrow the condition if I wore military braces, and I did so for several years. At the age of seventeen or eighteen, however, the shoulder was no better, and the suffering had increased to such an extent that my parents again consulted a surgeon. Upon examination this doctor advised an operation as the only possible means of relief; but when asked by my mother if he would guarantee a successful outcome, he stated in surprise that he did not possess divine power or wisdom and could only say that the resulting condition would be much better or much worse. My mother had undergone several operations without permanent relief, and she was therefore unwilling that I should be operated on unless successful results were assured. The surgeon's admission of his own powerlessness awakened my mother's thought to the realization that help might be obtained from God.

Soon after this we turned to Christian Science and purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I felt from the moment I began to read this book that it contained the rules for the healing of all manner of disease and discord. During the first year of my study of the text-book I was healed of the trouble with my shoulder-blade, which has become absolutely normal, and I have used the arm on that side for many years without difficulty.

During my first few years in Christian Science I read little but the Bible and the Christian Science literature. These opened up a new purpose and hope for me, and as I studied and gained some understanding of the Principle of being, I realized that every problem in my life could be correctly solved if I were faithful and honest in the study and application of this Science. I have progressed according to my faith and trust in God, good.

Christian Science came into my life when there seemed to be nothing left to our family but suffering and sorrow, yet through patient striving we have found that each trial was a helpful lesson; that we must be tried and purified, and then we would receive our reward. The reward was healing and harmony, and we found that there had been no loss or failure, but that the things which we had seemed to lose were false, unprofitable, and did not bless at all, but so blinded our eyes that it seemed necessary to lose them before we could see that those things only are worth while which are added after seeking the kingdom of God. We found that Christian Science has in it only good for every one, and when the shadows of false belief and unreliable sense-testimony roll away, the love of God will come into our lives as naturally and beautifully as the sunshine flows through an open window.

It has been gratifying to me to see and to know that the action of Truth is more potent to heal than any material remedy.—Marie L. Spaulding, New York, N. Y.

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The benefits which have come to me through the study of the Bible in the light of Christian Science have been manifold. I have been healed of a long-standing bowel trouble, stomach disorder, nervousness, and a number of other things, including the tobacco habit, to which I had been in bondage for twenty years. I had tried every known remedy for the bowel difficulty before I came to Christian Science, but had never received more than temporary relief. Today I am glad to be able to say that I am healed, and my general health is good. It is not, however, so much of the physical benefit that I would like to speak, although it enabled me to go about my

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daily work again in peace, but rather of the spiritual uplift and the new concept of life I have found. I am convinced that every man will find physical healing and spiritual life when he looks on religion not so much as something to be believed, but rather as something to be understood and practised in every-day life.

I always desired to live a clean life, and religion more or less appealed to me, but I never understood the sayings of Christ Jesus until I was healed through the understanding of Truth, which brought peace to the troubled thought and again established health and harmony. To say that I am grateful does not seem sufficient in my case, and only those who have been healed through Christian Science can tell what it means.—C. P. THOMAS, Providence, R. I.

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A few years ago my little boy was sent home from school after a medical inspection with a note saying that his tonsils and his vision were defective and that I should have them attended to. He had a slight cold at the time, but as far as I could see there was nothing the matter with his eyes; nevertheless I followed the advice of my parents and took him to a physician. He did not seem to find anything the matter with the child, but prescribed a tonic to be taken three times a day before meals.

After taking two bottles of the tonic the little fellow was indeed sick. His stomach was badly upset, and on each side of his neck there was a painful swelling. At this time I was just beginning to awaken to the demands of Christian Science, but I yielded to the advice of my mother to send for the doctor who had prescribed the tonic. He gave me a remedy for the boils and ordered me to bandage the neck with flannel. He also left some pills to be taken at regular intervals. I followed these instructions implicitly, but the more pills the child took the worse he seemed to feel, and the boils became more and more painful. After two days of this treatment I began to fear that more strenuous methods would have to be applied, so I decided to take matters into my own hands. The pills were thrown away and the bandages removed.

It was a sunny day, so I dressed the boy in warm clothes and took him to a Christian Science practitioner. He suffered severely on the way, was unable to move his head, and had to walk very slowly. I encouraged him with every step, and my own faith in what little I knew of Christian Science sustained us both. The demonstration was a beautiful one, and this first experience of God's immediate help has planted the good seed securely in the little heart. For this I shall always be thankful. During the treatment the child began to cheer up, and as the pain gradually left him he became quite animated. When we had arrived at the practitioner's house he could hardly get up the stairs, but after the treatment he fairly ran down-stairs, and then begged me to take a walk with him.

When we came home, however, I was reproached for my recklessness and for not following the doctor's instructions. I then told my parents openly that I had taken the child to a Christian Science practitioner and that he was already much better. There was quite a little work for me to do to overcome the errors of false belief, for I noticed that when any one looked at the swellings on the neck or spoke to the boy about his illness, the symptoms seemed to become more aggravated. I kept him to myself as much as possible, and with God's help I was always able to alleviate the suffering. I took him to the practitioner twice after that, begging my family to hold their peace and not to say anything so long as they did not see the child getting worse. As I am the guardian of my children since my husband passed on, no one raised any objections, though their disapproval was keenly felt. Divine Truth and Love, however, sustained me and won the victory. The boils disappeared almost visibly, and after each treatment the little fellow was so full of life that he almost turned somersaults in the street. The healing was complete within three days of our first visit to the practitioner.

I thought that this would open the eyes of the other members of the family, but they seemed to be blind and chose to ignore the healing power of Christian Science. To me it was a revelation, and since that time my boy has never had a drop of medicine. Every attack of illness has been quickly overcome with Christian Science, sometimes with the aid of a practitioner, and occasionally I have been able to make the demonstration with my slight understanding of Mrs. Eddy's teachings.

I cannot express my gratitude. I am very thankful to know that both my boys will grow up in Christian Science, and that they will not have so much to suffer and unlearn as those of us who have come to it through great tribulation. For myself I am thankful to God for this wonderful gift. With the help of divine Love I have overcome the bitterest sorrows, and found comfort and balm for wounds which otherwise could never have been healed. There were times when the antagonism of others, who would not understand, seemed to make my path very difficult, but this has also been overcome. Often when the day seemed darkest the light of Truth illumined my way. On page 410 of Science and Health Mrs. Eddy says: "Every trial of our faith in God makes us stronger. The more difficult seems the material condition to be overcome by Spirit, the stronger should be our faith and the purer our love." This has helped me over many a stumbling-block.

My heart goes out in love and gratitude to that noble woman, Mrs. Eddy, who has worked and suffered for this cause with unflinching courage, so that the whole of humanity may have the blessings of her labors merely for the asking. It is for us to turn away from darkness toward the light and accept with loving and grateful hearts the riches of God's goodness. With all my heart I say, Thank God for Christian Science!—JOHANNA CELLARIUS, Oakland, Cal.

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[Translated from the German]

It is with a grateful heart that I wish to testify to my having found help through Christian Science in my extremity. I was suffering from hardening of the arteries in a very severe form, designated as such by the physicians under whose care I had put myself. All the methods of cure to which they resorted proved ineffective, and as my condition grew more serious every day, still another physician was called in. He too, however, gave no hope of recovery. I was completely exhausted, lost consciousness, and lay in the last stages of the disease, when word came through my sister of the wonderful healing work done in Christian Science.

It was impossible for me at the time to decide on anything, but as it was my daughter's desire, a Christian Science practitioner was entrusted with the case. The result was that within a few days my condition improved so much that I was able to get up. Then I had the first visit from the practitioner, and my improvement went on steadily. When in the course of six weeks I was completely restored and called on the physician who had treated me formerly, he showed great surprise and could hardly recognize me. According to his opinion I ought to have taken the medicine which he had prescribed for at least six months. During the period of treatment in Christian Science I took no medicine, and there were no physicians in attendance, for they had been dis-

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missed. I set my trust solely on God's help and on the truth taught in Christian Science.

I can but testify, therefore, that with God's help and through the new-old Christ-teaching I have been completely restored to health, and for this I thank God from the depths of my heart, and gratefully remember Mrs. Eddy, the Discoverer and Founder of Christian Science.

FRAU BERTHA RADDE, Berlin, Germany.

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In January, 1911, I first read "Science and Health with Key to the Scriptures" by Mrs. Eddy, at the urgent request of a dear one in California who wrote over and over again of a God who is Love, of the peace "which passeth all understanding," and told me of the "Key" which unlocks the treasures of the Bible so they can be understood clearly. Sorrow, suffering, and despair had weighed me down till I did not want to live. A specialist in Boston said there was no help for me, that I would soon be entirely deaf. Then a certainty that I was fast growing blind came upon me, and terrible headaches added to the blackness; but the worst was the passing on of my little boy. Life was unbearable and I felt I should soon be crazy; but divine Love sent help. I read Science and Health and the headaches ceased forever. The darkness lifted, and all was light; other ills disappeared, the great sorrow was lifted, and Love healed the wounds. Then my hearing was restored. I attended a Christian Science lecture in 1913 and heard every word. I rejoice that I can see and hear; but to me the best of all is the great love and peace which has come, the knowing that God is Love and that He is our Father-Mother.

It was proven for five of us that as God does not send anything but good, we need not have any disease. My son came home with the mumps on both sides of his face, but the swelling went down, and much to every one's surprise none of us caught this ailment.

I am thankful for the faithful work of our beloved Leader, Mrs. Eddy, and also grateful for the help found in our literature; there is so much in every publication to help and inspire. With divine help I am trying to live as God would have me.—MARION K. BOND, Union Village, Vt.

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It is with a heart full of gratitude that I give my testimony to the healing efficacy of Christian Science. For eight years I was a hopeless invalid, suffering from a serious condition of the bowels. As I was heavy and fleshy, the doctor told me I could not be cured. I had to sit down to do everything, and would hitch about the house in a chair to do the housework. I struggled on till I was a complete wreck, both mentally and physically, and my husband could hardly live with me, my mind was in such a state. I had come in contact with Christian Science several times, but did not think it could do anything for me, since I had tried doctors and medicines and every remedy my friends would suggest, all without avail. Then a friend who was a Christian Scientist came to live with us, and this gave me a chance to read some of her books and to inquire about Christian Science.

My husband, who is a Mason, had been sent to Topeka as a delegate to the grand lodge. There he met a man whose wife had been to Kansas City to a specialist and was cured. When he came home he wanted me to go to this specialist and try once more to see if I could be healed. I had little faith, but promised to go, thinking all the time that if this attempt did not succeed I would never try material means any more, but would go to God, for I knew He alone could make me well. I went to Kansas City and was examined by four doctors, none of whom could do anything for me. They offered to operate, but I refused. Everybody was kind, and everything was done that could be done for me, but I was not cured. As soon as I could get away from the doctors a friend telephoned to a Christian Science practitioner. In fifteen minutes he came and told me I could be well. A great weight fell from me which I had carried all the eight years, and a thought of joy came into my consciousness. I received one absent and one present treatment, and was healed. The spiritual uplift was wonderful.

That was ten years ago, and I have not taken any medicine since; God has been our only physician. I have had many beautiful demonstrations of the power of God, and am very grateful for the understanding gained by reading Science and Health and other works by Mrs. Eddy. My husband has taken up the study of Christian Science and has been healed of asthma of many years' standing. Divine Love guides us in every walk in life and supplies all our needs.

MRS. MILES STANDISH, Colorado City, Col.

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For a number of years I attended one of the Christian churches, but when a flood of adversity came upon me I found my house had been built upon the sands; for with the rush of the waters of misfortune it fell, and so far as my own personal interests were concerned, "great was the fall of it." Amid the wreckage of my material hopes Christian Science found me, and through a study of its teachings I am gaining a correct understanding of the relationship between God and man. Pernicious habits that have seemingly been lifelong companions are dropping away one by one, and physical ailments which I am satisfied are largely a reflex of those habits, are also disappearing into their native nothingness, so that now, at this period of my journey from sense to Soul, I can look back and realize in a measure what a great change has come into my life. This change is perceptible not only in the home, but in the conduct of my business. In the latter province, where a chaotic condition prevailed owing to fear and wrong thinking, there now obtains a systematic regularity due to a confidence born of Truth.

The healing of the physical discord (*materia medica* termed it Bright's disease) occurred some three years ago, and I have been in sound health ever since. Every day brings fresh proofs of God's love, and so I am thankful for Christian Science,—thankful to God, and grateful to our revered Leader, Mrs. Eddy.—NELSON MOTT, Brooklyn, N. Y.

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I feel it a duty as well as a privilege at least to try to tell some of the good that has come to me through the study and practice of the teaching of Christian Science. I did not come to Christian Science for healing for myself, but I am sure there could be no one in more need of the truth than I was, although my family also needed it. It has proven to me that "man's extremity is God's opportunity." I began to read to one under treatment, and soon found that I did not worry as usual, but seemed more willing to trust God.

For two weeks or more after Christian Science came into my home I used medicine for the children, but when I had seen intense pain overcome in a few minutes, and was myself healed of a throat affection by the reading of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was willing the children should be treated. One child had several places of proud flesh on his back where there had been boils, two of the children had a bad form of skin trouble and were in such a condition that they were not allowed to go to school; but they were all healed in less than one week by Christian Science. From that time until now, over eight years, we have used nothing but Christian Science in a family of six; it not only heals but prevents sickness.

We have had many convincing demonstrations. Before

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I took up Christian Science I was much opposed to what I thought it to be, but it has given me an understanding of God and my relation to Him, and has taught me that He indeed "is no respecter of persons." Truth has helped me to keep the family together, and has been our supply, because without it I never could have had the strength and courage to do the work I have done.

I am trying so to live that I may be worthy to be called a Christian Scientist. Words cannot express my gratitude for Christian Science and what it has done for me and mine. I am thankful to God, and to all who have helped me, and grateful to Mrs. Eddy for this practical religion.

CHARLOTTE J. BOUCHER, Joplin, Mo.

✧

For the benefit of the tobacco smoker who thinks he cannot stop without the use of more will-power than he possesses, I want to state my experience. After having been addicted to the use of tobacco for more than thirty-six years, I quit it altogether, with the help of almighty God through a Christian Science practitioner, and without employing will-power at all. I can truthfully say that from the minute I left off smoking I had no more desire for it than one who had never used the weed at all. I thank God for this healing, and for other benefits received through Christian Science.

J. E. BLAIR, Los Angeles, Cal.

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[Translated from the German]

I submit this testimony with a sense of deep gratitude to our almighty Father, from whom proceedeth all healing power. For years I suffered from a chronic bowel trouble, and was hindered in my activities by varicose veins in one of my limbs, which finally opened in one place. Medical skill proved inadequate to relieve me of this distressing condition. In my capacity as owner of a rather extensive tailoring establishment I have to be on my feet from morning till night. Every one, therefore, will realize how I felt to be kept by these troubles from attending to my business, which supplied my income. But God heard my prayers.

My attention was drawn to Christian Science by a dear friend who made me acquainted with its teachings, and I soon felt that I had found the right way and that God was nearer than I thought. All sense of disharmony yielded, and now I am perfectly free and able to attend to my work without experiencing pain and without any sense of worry; and there will be no return of either, for I no longer fear them as having power, but reject them as error. I realize that God is All-in-all, and His love encompasseth me; therefore I am not afraid of anything. With the many who through Mrs. Eddy's teachings have found again the way pointed out by our Lord and Master, I would say with the psalmist, "Bless the Lord, O my soul: and all that is within me, bless his holy name."—FRAU MATHILDE KUNERT, Berlin, Germany.

✧

Deep gratitude compels me to tell what a blessing Christian Science has been to me. For two years I had what doctors called mental trouble, and I was beyond their help. Although I had been in Science for six years I had lost faith in everything and was a burden to every one on account of my peculiar fancies. However, it is impossible to express in words the change which has since taken place. I am well and happy again.

My heart goes out in love and thankfulness to God, and in gratitude to our revered Leader, Mrs. Eddy. My one desire is to learn more of her teachings, and to bring others to feel the peace and comfort this healing truth affords.

ANNA STANSILL, Brooklyn, N. Y.

From Our Exchanges

[John A. Earl in *The Standard*]

The growth of revelation should be kept constantly in mind by those who would be students of the Bible. It does violence to the principle of a progressive revelation when we put the books of Chronicles on a par with the epistles to the Corinthians, or when we attempt to compare the book of Judges with the prophecy of Isaiah. The book of Genesis and the gospel of John begin almost identically; but what the gospel of John so clearly reveals is found, if found at all, only in germ in the book of Genesis. The law of Christ is infinitely above the law of Moses. Paul makes a clear distinction on this point in his second letter to the Corinthians, the third chapter. Speaking of the two covenants he says, "God made us fit to be ministers of a new covenant—not a written law, but a spiritual principle" (Twentieth Century Version). Paul saw that revelation had grown from written law to spiritual principle.

[*The Christian Intelligencer*]

Of the personal advent in the spirit of "The Prince of Peace," a large number of Christians have not a moment's doubt. The world may not come to an end, but something in the world is coming to an end—that is sure; and that something is not a trifle. Certain views of life, as well as certain principles of action, certain forms of civilization in government and in culture, as well as certain social and religious institutions, are going to give place to better things,—to deeper spiritual convictions on the one hand, and broader, more inclusive systems on the other. Certain ruling forces are eventually to break down before a mighty onrushing of the divine Spirit. Both state and church will be far different to what they have been hitherto.

[*American Lutheran Survey*]

The nations of the world may not cease their struggle and strife for power and supremacy even to listen to a message from almighty God Himself; but whether they pause or not, He will speak in this season, and if His message were but heard and heeded it would solve the problems, heal the wounds, regenerate the hearts of men, and reunite His forces for the spiritual conquest of the world. Every day and hour He is proclaiming, through every means of approach to the human soul, His unchangeable and infinite love; but particularly at the Christmas time, when men's hearts are softened and their better sentiments are stirred, He brings a message of special blessedness. He proclaims Himself the universal Father. He tells of His universal love. He presses upon men His offer of universal salvation.

Through this message of universal fatherhood, love, mercy, and grace, God impresses upon men, as can be done in no other way, the unity and solidarity of the human race, and a kinship of nations deeper, finer, more real, more vital, than any relationship growing out of association, or tradition, or combination of interests, or even of sameness of blood. While it is true that He has made of one blood all the peoples of the earth, it is yet true that their closest relationship is the relationship of spirit.

[Rev. J. Frank Thompson in *The Universalist Leader*]

It may well be that the good we unconsciously do exceeds the sum of all our purposed benefactions. It often happens that for one or another reason our special projects for promoting the happiness of our associates result in failure. We do not always succeed in helping those whom we try to

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help. But however this may be, it is certain that if for thirty or fifty or seventy years we have lived purely and dealt honestly, if we have bestowed such kindness as we could, if we have been brave in trial and cheerful in all vicissitudes of outward fortune, then the number of those to whom our life has been an unpurposed blessing can hardly be overestimated. There have been multitudes of weak people who have been strengthened, sad people who have been made glad, tempted people who have been saved, and people whose lost faith in the essentials of religion has been renewed, by the influence of our wholesome personality unconsciously exerted.

[Lyman Abbott in *The Outlook*]

We have made Christianity a sect,—a great sect, a noble sect, a world sect, but still a sect. We have treated Jesus Christ as the founder of a religion. We have said, Confucius founded a religion, Siddartha founded a religion, Zoroaster founded a religion, Mohammed founded a religion, and Jesus Christ founded a religion. And we have them put alongside each other in our study of comparative religion in order to see which is the best. Or we have said, Let us take the best from each of these religions, and out of them make the universal religion of the future. But Jesus Christ did not come to found a religion. He has told us what he did come for. I have come, he said, "that they might have life, and that they might have it more abundantly." Whoever takes that life, lives that life, follows Christ in the living of that life, is a Christian, because he is Christ's disciple, Christ's follower.

[*Unitarian Word and Work*]

As we commemorate the birth of the Founder of Christianity, is it not well for us to consider the surprising fact that Jesus never said anything about "religion"?—the author of a great spiritual impulse who yet never once defined, discussed, or tried to classify religion as such! Religion as a subject of speculation did not seem to enter his mind. He was just interested in life and living. Religion and life were synonymous. With him it was not a question of getting religion. He assumed that everybody who had life had what we call religion. He did not say that he came to bring religion, but that men "might have life."

[*The Christian Register*]

The chief enemy of truth—it is a strange paradox—is the way people have of holding what they deem true. When it becomes a prejudice, their conviction stands in the way of truth. Prejudice is literally a judgment made beforehand, but in fact it is a judgment which has lost all the qualities of judgment. It is a petrifaction. . . . In order to keep a faith secure from change it is sometimes deposited in a statement or in a denomination. Then loyalty closes around it. It will not enter the arena of discussion and comparison. It soon changes from a possession to an obsession. In such case even a truth may become impossible.

[*Zion's Herald*]

The aim of a true religion is not to gloss over sin or to offer a sop to the conscience, but to regenerate the hearts of men and to put them into moral sympathy with the purposes of their Maker. . . . If the kind of faith a man professes is having no regenerative effect whatever upon his life, he would better transfer his regard to some other form of belief, for his religion has no real worth. Only the religion which changes us is the kind of religion from which we should never change.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

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

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1,103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health.

Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

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

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

From the Editor

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

From the Publishing Society

A new pamphlet entitled "Man's Unity with God" has been printed in the German language. This pamphlet contains seven articles from the Christian Science periodicals, which have been translated into German. The pamphlet is now on sale at the prices of our regular pamphlets, as shown on the opposite page.

"Christian Science: The Religion of Divine Law," a lecture by Jacob S. Shield, C.S.B., has been published in pamphlet form, and is now on sale at prices for our regular pamphlets, as shown on the opposite page.

A new pamphlet, "What went ye out for to see?" is now on sale. This pamphlet contains the four following articles from the Christian Science periodicals: "Principle Not Person"; "Jesus of Nazareth"; "Jesus the Christ"; and "Jesus and the Christ."

From the Clerk of The Mother Church

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

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

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

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

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The Christian Science Journal

Published Monthly

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

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

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

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

The Christian Science Quarterly

Published January, April, July, and October

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

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

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The Christian Science Monitor

Published Every Day, Except Sunday

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

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Der Herold der Christian Science

Published Monthly

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

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SALE PRICE, DOMESTIC TERRITORY AND CANADA, POSTPAID: Single copy 10 cents; four or more copies to one address, each 8 cents. Foreign rate, single copy 12 cents; four or more copies to one address, each 10 cents.

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

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

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CHRISTIAN SCIENCE SENTINEL

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

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Boston, February 12, 1916

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Items of Interest

The Ferris bill, providing for the development of water-power and the use of public lands, has been passed by the House of Representatives and is before the committee on public lands of the Senate. In the bill the secretary of the interior is empowered to lease to citizens of the United States, or to associations or corporations, or to any state or county or irrigation district, public lands, including lands in public forests and other reservations, for the purpose of developing and utilizing hydro-electric power. It is stipulated that in the granting of leases the secretary of the interior may give preference to applications for leases for the development of electrical power for public purposes.

The bill provides that there shall be a diligent and reasonable development and continuous operation of the water-power, and not more than 50 per cent of the total output shall be sold to any one consumer without the written consent of the secretary of the interior. It is expressly provided that combinations of plants used to limit output or to fix, maintain, or increase prices are forbidden. The sale or delivery of power to a distributing company without permission is forbidden. This bill is favored by the conservation forces. They oppose the Shields bill, which it is claimed was drawn for the benefit of the water-power interests.

A treaty of peace and friendship between Uruguay and Peru was recently signed at the ministry of foreign relations in Lima. It provides for an international commission of five members, to whom questions between the two countries which fail to yield to the ordinary methods of diplomacy shall be submitted for investigation. Only constitutional questions are excepted. The commission is to have a year in which to act, and more if the two countries agree to grant it, to investigate and report on such cases. After the report is made the countries are allowed six months more in which to reach an agreement. If they fail to do so within that time, the question is to be submitted immediately to the permanent court at The Hague for arbitration.

The treaty is to be effective for at least five years from the date of its ratification, and it is to continue itself indefinitely, unless one of the countries gives notice of its desire to withdraw from it at the end of the current five-year term.

Some remarkable work has been achieved in India, in the Punjab especially, by British irrigation engineers. The greatest irrigation project which has so far been undertaken, even in the Punjab, was brought to a successful completion recently, when the Upper Jhelum Canal was opened for use by the viceroy. The cost of the canal itself is estimated at 447 lakhs of rupees, or nearly £3,000,000. It has been the most difficult engineering work of its kind ever undertaken in India.

The canal for the first sixty miles of its course is situated on the lower slopes of the Pabbis, and for the remaining twenty-eight miles across the plain of the Gujrat "bar" to the Chenab River. For the first fifty miles it runs through a tract furrowed by numerous deep and well defined hill torrents, and for the rest it lies in a flood-swept tract of delta country. The work has been in progress for ten years. The Maharaja of Kashmir, through whose territories the canal runs for about nineteen miles, made a generous concession of all the land required, free of cost.

The Government of Ecuador and private interests in that country are pushing forward many public improvements. One of the more important of these is the Puerto Bolivar-Amazon Railway, surveys for a considerable part of which have just been completed. Among other projects already under way is an electric light plant at Cuenca, a town of some forty thousand inhabitants two hundred miles south of Quito. A legislative decree has declared the Daule electric plant project, as well as the Tulcan electric light and waterworks, to be municipal work. The minister for public works has been authorized to construct, either by contract or governmentally, works to prevent the overflow of the Julones River, after the necessary technical studies have been made. The municipality of Baba has been authorized to increase the depth of the Baba River, as well as that of other streams, and to complete other works of public utility.

The reports from Trinity House, London, tell of the success of the bird rests and perches erected outside of lighthouses. For many years large numbers of migrating birds have been destroyed at various lighthouses around the coast. The Royal Society for the Protection of Birds undertook some time ago to erect perches on which birds momentarily confused by the brilliant light could rest, and the Trinity House report makes it clear that the scheme is likely to prove successful.

The discovery of an immense archeological field in the San Juan region of New Mexico, east of the town of Aztec and not far south of the Colorado line, is reported by Prof. Earl H. Morris of the University of Colorado. He found many ruins in the cañons Carriso, Gubernador, and Frances, which are tributary to the San Juan River. These ruins were evidently abandoned after the Spanish occupation. They are newer than the Mesa Verde and Aztec ruins.

The Sahara Desert is not all sand after all. Having skirted the fringe of it on all sides and seen nothing but sand-dunes, travelers came to the conclusion it was nothing but sand from border to border, and the geographers put it down accordingly. But now it turns out, after thorough explorations, that while there are 700,000 square miles of sand, the desert has also 2,800,000 square miles of rocky table-land. There are sections that are capable of cultivation, and this can be carried on even among the sands, as was the case near Biskra last year, where through sinking eight hundred wells 1,500,000 date-palms were made to bear fruit.

It was a banner year for the California walnut in 1915. The output, 15,000 tons, almost doubled that of 1914. The season's returns are valued at $4,500,000. Specializing in the sale of the product has created a large demand for shelled walnuts. To handle this demand the growers' association has established in Los Angeles one of the largest cracking plants in the United States. The plant employs more than two hundred and fifty people during six months of the year, and it turns out more than six tons of shelled meats daily.

According to a decree published in the Guatemalan official gazette Dec. 20, 1915, the republic of Guatemala reserves the absolute title "to all sources of petroleum and hydrocarbons in general" in the country, and will permit the acquisition and exploitation of such lands only under leasehold. The leases, which are to be contracted with the ministry of public works and submitted for the approval of the chief executive, may not exceed ten years' duration, and will be made only with native or naturalized citizens.

Figures compiled by grain exporters show that approximately 12,000,000 bushels of last year's wheat remain in the Pacific Northwest unmarketed, due to the practical impossibility of getting steamers or sailing vessels to carry it to foreign markets. About forty vessels would be required to move the wheat still on hand. Only sufficient tonnage is under charter to move 2,000,000 bushels.

The emergency employment bill passed by the legislature of Idaho in 1915 has been declared unconstitutional by a recent decision of the supreme court. This act was framed to give employment to needy men rather than to render them assistance in food and coal, and was to be handled by the counties through their commissioners.

The Maharajah of Indore, following the example of the Gaekwar of Baroda and the Maharajah of Mysore, has made elementary education compulsory throughout his state. The area over which he rules is 9506 square miles, a little larger than the commonwealth of Massachusetts, and it has a population of 1,007,856.

Thirteen hundred representative manufacturers in New York state, employing approximately five hundred thousand persons, are paying an average of 7 per cent more in wages than a year ago, according to a report made public by the Bureau of Statistics and Information of the state industrial commission.

Three petitions for the creation of game refuges are under consideration by the state game and fish commissioner of Minnesota. If all are granted Minnesota will have eight game refuges in addition to state parks and national forests.

The Fort Riley military reservation in Kansas is to be made a game refuge. Special attention will be paid to the conserving of quail and prairie chicken, and an army officer at the post has been named a special game warden.

The American Association of Agricultural College Editors will hold its fourth annual conference at the Kansas State Agricultural College from June 21 to 23.

The world's gold production in 1915 was approximately $[illegible] of which two thirds came from the British empire.

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Christian Science Sentinel

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

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Worldly Philosophy

WILLIAM D. MC CRACKAN, M.A.

CURRENT events are causing the public to probe prevailing creeds, philosophies, systems, and so-called sciences with pitiless keenness. Mere authority and antiquity are proving no defense against these attacks. No traditional sanctity suffices to ward off the impatient questions about the meaning of life, the possibility of immortality, the presence of an overruling Providence, and kindred questions. People who have never before taken thought of these subjects are beginning to pry into their own concepts of God and man, of heaven and life eternal. They are not easily put off today with the stock objections that religion is mystical and mysterious, that God's ways are inscrutable, and that to attempt to inquire into them means rebellion if not blasphemy.

Most of the questions now asked brush aside the usual defenses and go straight to the point. They keep coming ever faster and more numerous, and will not be satisfied with the usual evasions. Is there a God? If there is, what is His nature? Does He sanction sin, sickness, and death? Is He a participant in or a silent spectator of strife, fratricide, despair? Is there an overruling Providence or is the universe given over to blind chance? Does the testimony of the physical senses constitute the evidence upon which final judgment as to reality must be passed? These are the questionings that will no longer "keep silence."

It is becoming obvious to present-day inquirers that reliance upon physical testimony must lead to a philosophy of despair, for according to this testimony man is material; so also is the universe in which he dwells and the laws under which he maintains his existence. Under this rule man begins and ends miserably, and during his short span of life is the plaything of the elements. There is nothing in the so-called physical facts to indicate the presence of mercy or compassion, of salvation or healing, of permanence or immortality. Thus the harassing question arises, If man is the sport of circumstance, what consolation can there be in religion? The fact is that current theories concerning the value of life and the nature of man are wholly inadequate to give humanity a satisfying hope. They are "blind leaders of the blind." The dark abyss of despair awaits those who trust their leadership. They are without hope because they are without the Science of being.

Christian Science, as taught by Mrs. Eddy, enters into this turmoil, this desperate confusion of sense, with the Master's comforting words, "Peace, be still," and his gentle admonition, "Be not afraid." True philosophy can spring only from Truth itself; genuine religion must be scientific; intelligence must be good to be effective. God must be Father-Mother to be the Life of man, hence no attempt to account for man or the universe which ignores God, His nature and attributes, can be worthy of a moment's consideration on the part of those who are awakening to the truth.

What, then, is God? God must be wholly spiritual, having no physical element or quality, or else He would be appreciable to the physical senses and they could determine His presence and power. Christian Science admits not an atom of material quality into its definition of God. In Science and Health (p. 465) we read, "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." Not one of these synonyms can be expressed in terms of matter without destroying its meaning. Therefore it is the joy and assurance of those who are studying Christian Science that no current events in human history can affect the truth of being itself, but that on the other hand a spiritually scientific understanding of Truth can affect the course of events and shape their ends.

Instead of attempting to deduce God from physical testimony, the sincere inquirer is invited to deduce man and the universe from the God defined by Christ Jesus. Physical science has long made a pretense of ignoring God, and scholastic theology has enshrouded Him in obscurity. Christian Science shatters both agnosticism and obscurantism with the sword of Truth, and gives the waiting world the assurance that there is certainty, explanation, understanding, and science in the spiritual realm. Since God is Spirit, man is essentially spiritual, and his life is not at the mercy of matter. The belief of life in matter destroys the value of life, for it exposes life to extinction in accordance with the vicissitudes of material experience. This belief mocks at immortality. It would deliver man to annihilation. Therefore when the world passes through an experience in which this belief of life in matter seems to be shown little consideration, this same world asks itself whether such an easily discarded belief can have been true.

Christian Science interposes and explains that since God is both Spirit and Life, man in reality must have his life in Spirit and not in matter, and that the disappearance of the belief of life in matter does not mean the destruction of life itself, but only of a false sense of life. There remains therefore the possibility of immortality even in the presence of this passing belief, and Christian Science by reason and revelation turns this possibility into a certainty.

Man, made in God's image and likeness, is an imperishable entity, independent of physical sense or evidence. It follows that though the world is passing through a crisis of sin, sickness, and death, this does not mean that God lacks love, but that humanity lacks the understanding that God is Love, and so is delivering itself over to the belief that physical force is power; that hate, greed, and crime are created entities and are ways and means of accomplishing desirable results. The mistakes of humanity cannot impugn the loving character of God or disprove His benevolence, but such mistakes may serve to enlighten men and cause them to turn aside from their false gods and worship the one God, who is infinite good. It will not do for those who persist in believing that man and the universe are material, to hold God responsible for the consequences when that belief leads to death and destruction. Rather is it demanded that they revise their belief, place it upon the spiritually scientific basis of understanding, and so reconstruct their religion.

Those who claim that the existence of evil is the proof that God is not Love, that the command to love one's neighbor is a

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dead letter, and that religion is a sham, are arguing from false premises and naturally reaching false conclusions. Let them reverse their reasoning and deduce the nature of life and love from the nature of God, and they will soon find themselves dwelling in a universe of light instead of darkness, of truth instead of error, of mind instead of matter. They will then learn that by maintaining these facts of being in consciousness and expressing them in daily life, they will be able to nullify the asserted reality and power of evil, to save the sinner, heal the sick, deliver the dying, bring peace where strife once reigned, and so prove the worldly philosophy of despair to be mistaken, both in theory and in practice.

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Passing of Matter

MARTHA BURR BANKS

On page 144 of the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy has these lines: —

> Naught is the squire, when the king is nigh;
> Withdraws the star, when dawns the sun's brave light.

These words are used in illustration of the necessary decrease of error under the light of Truth, the disappearance of matter under the understanding of the supremacy of Spirit. Most of us have proved this true in our own experience when this new view of reality and unreality has been presented to us. "Do not I see matter and feel matter and stand on matter?" asks the unillumined thought, and no argument will shake this faith until one has witnessed for himself the fading away into its native nothingness of this supposed substance under the dawning of spiritual sense. Then the claims of materiality to presence and importance begin to lose their impressiveness.

Any one who sets out to put into practice the teachings of Christian Science, to turn from that which he has believed to be substantial and place his trust in that which is unseen and unfelt to mortal perception, finds that he does begin at once to leave matter behind him, in some degree at least. For instance, there was an individual who at one time dared not go away from home without several household gods in the form of favorite remedies for special ills. One idol was a prescription for alleviation of the torments of hay-fever, or rose-cold, which she fancied was caused by fragrant hay-fields, beautiful flowers, or the bright goldenrod which adorned the autumn roadsides, as if God had planned these things to distress His children. Another dependence was a flask of spirits of ammonia to appease nervous headache, and another a box of tablets to aid digestion. Matter, therefore, demanded of its slave that she bear with her from place to place a heavy satchel containing pot ies and boxes which could not conveniently be packed in a trunk with other articles. But when she learned something of the all-presence and all-power of Spirit, she was able to dispense with this mental burden, and to forget herself and others in the same way she always had done before.

Later the same person took another step along the narrow way from which matter is gradually excluded. It came to pass that she was placed in circumstances in which she was to find to apply herself to unaccustomed and unwelcome work. Among other things she had to do a great deal of nursing that seemed to her irksome and useless, and was often accompanied with considerable impatience and irritation. After a while the pressure of the stresses apparently produced a slight swelling or tumor upon one of her limbs. Shortly afterward another swelling put in an appearance, and before long still another was added. These manifestations were mortifying and annoying, but at first she did not think of looking to Christian Science for help. Finally, however, she sought the aid of a practitioner, and immediately began to notice that the enlargements were becoming less and less prominent. One by one they actually came to naught before her eyes, as the apprehension of spiritual law grew in her thought, and at last every trace of anything abnormal had utterly vanished from her hand. Then she realized that the evidence of discord had never been anything or anywhere, for it had not gone anywhere else; it simply was not, because it never had been, except to a false sense of substance, and the coming of the light had shown her the fallacy of its pretensions.

This healing brought to her thought the memory of a childish experience. For a time she had slept in a small room where on the wall at the foot of the bed was a row of hooks on which hung some outer garments belonging to the children of the household. In the early morning hours, when she first awoke, these garments were to her not garments at all, but queer figures of people and of animals. There was an old woman with a pointed chin peeping from a wide hood, a man with a broad laughing face, a boy with outstretched arms, a dog in full chase, or a cat with bristling back; but as soon as the sun smiled into the little room these figures straightened out into hoods and capes and coats, and except in the undispelled darkness were never anything else.

So she learned to appreciate the fact that "the crude creations of mortal thought," of which Mrs. Eddy speaks in Science and Health (p. 264), are not creations, but misconceptions of true being. She also grasped more intelligently than ever before the truth of the statement on page 552: "Matter always surrenders its claims when the perfect and eternal Mind is understood."

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Our Help and Hope

GERTRUDE M. HIGGINS

It is not possible to state in adequate terms the change which takes place in the consciousness of an individual when once the glorious light of Christian Science has shone upon him, and when it is given a place in his consciousness where it may continue to shine. This change is not confined merely to the opinions and beliefs which might be classed as his own, that is, what he himself once believed, but it is found that he no longer holds or consents to the beliefs entertained by the majority of persons with whom he comes in contact.

Among the many false beliefs, too common to most people, perhaps no one is more firmly held in the night and with more disastrous effects than that time—days and weeks and months and years—passes and nothing satisfactory or worth while seemingly is being accomplished, although the average person is desirous of doing some good in the world if only the way were made clear. This erroneous belief does not tend to make the happy ones or peace-lovers, nor does it aggravate or uplift thought and thereby lighten one's cares and burdens or add pleasure to the duties which he is called to perform; rather does it depress energy with the unpleasant mental picture of ultimate helplessness and disability, until mortals are strongly described as those "having no hope, and without God in the world." Mankind fall very far short of helping the struggling upon the road whom they have perhaps heard of through daily Christ in training, and those who have been taught the lessons of Christian Science richly owe a debt of gratitude to Mrs. Eddy for teaching in a way that all can understand what God is and what He has done and is able to do for the children of men.

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Some years ago the writer attended a service held on the last night of the year in a large city church. This service was what is known as a watch-meeting, and was for the observance of the passing of the old year and the ushering in of the new one. As the church of which she was then a member held no like service, this one was in the nature of a novelty; therefore the sacredness of church service, supposedly held for the worship of God, was not uppermost in thought, and ritual and sermon went on with apparently little if any interest to her. At the midnight hour, however, when the bells of the city began to ring in the new year, the service closed with the singing of the hymn beginning,—

O God, our help in ages past,
Our hope for time to come,
Our shelter from the stormy blast,
And our eternal home.

This beautiful hymn may be found in the Christian Science Hymnal, but it was then unfamiliar to the writer. The words, however, left a deep and lasting impression. In those days God did not seem very near, but soon after the ushering in of that new year the truth of Christian Science found entrance to her consciousness through the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which had been brought to her attention, and through this teaching she began to learn something of the God to whom this hymn refers. From that time the words had a real significance, and as thought developed, the passing of time also came to have a different meaning, and the statement which is found on page 584 of our text-book, that "Mind measures time according to the good that is unfolded," became clear. Through the lessons thus learned the vague concept of God as practically unknowable has been replaced by that acquaintance with Him which Job counseled, and by the comforting assurance that He is "a very present help in trouble," and "able to do exceeding abundantly above all that we ask or think."

This is one of the many forms of that healing which takes place through the study of Christian Science, and which goes on until one false belief after another yields to the truth and disappears, never to return. The lessons we learn in this way are wonderful aids to our progress in spiritual growth and in our appreciation of that divine source of good which is always available. The incident referred to would be of no special value only that in human experience the midnight hour comes to all, even to those faithful workers in Christian Science who have labored and who have been privileged to see wonderful results from the application of the Principle to which they have adhered. In the dark hours sometimes the sense of utter helplessness and disability will be so keenly felt that courage almost fails and hope seems to grow dim; then suddenly the bells will be heard ringing in the new-old truth that the God who was a help in ages past will surely help now, and hope is kindled anew.

We may well hold watch-meetings for ourselves every day in every year, and instead of counting the passing of time, rather observe the signs of the passing from our consciousness of harmful and inharmonious beliefs which had previously manifested themselves in physical ills and other discordant conditions. So doing, we shall presently find that we are more ready to "go forth with honest hearts to work and watch for wisdom, Truth, and Love" (Science and Health, p. 15),—to give even as we have received.

Christian Scientists can never be too thankful to their Leader for the aid and encouragement she has given them to help them on their way in their daily life, for she has vigilantly pointed out that God is their helper now; that He is the one in whom they may well hope; and that in Him they will surely find shelter from the stormy blasts of earthly strife and sorrow. How comforting it is, to one who has been accustomed to count the passing of time as mortals usually do until they are better instructed in Christian Science, to turn from the false belief and false testimony of material sense and accept the teachings of Truth, for, as Mrs. Eddy states in "Miscellaneous Writings" (p. 362), "we all must find shelter from the storm and tempest in the tabernacle of Spirit."

Practitioner and Patient

JOHN M. TUTT

THE beginner in Christian Science may find himself perplexed in his effort to understand the office of a practitioner. Former beliefs concerning the healing art and physicians provide no accurate basis for an estimation of the metaphysician and his work. Material medical theories and practices address themselves frankly to the prevention and cure of disease by means of matter. They take no thought for the mind, except as it relates to and is dependent on the body. Metaphysics, obedient to Jesus' command, takes no thought for the body, dealing rather with the mental states which cause disease, and appealing to the divine Mind for prevention and cure alike. *Materia medica* is avowedly unreligious, and its art requires no Christian qualification.

At the outset and in all their procedure the two systems diverge. The man of material medicine, content with the apparent restoration of the body to the normal, rests his case there; the one who heals through Mind, viewing the healing of the body as indicative of a mental change, pushes on toward reformation, that moral and spiritual regeneration without which there is no true metaphysical attainment. As the Christian Science practitioner does not, therefore, occupy a position analogous to that of the medical doctor, it may be helpful to the beginner in Science to have set forth, in part at least, the office of a practitioner, his relation to the patient, and *vice versa*.

In the sixteenth chapter of Acts there is recorded an incident in Paul's Christian practice. It reads: "A vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." Paul's response to the appeal was instant, for "assuredly gathering that the Lord had called," he went immediately and performed the office of helper, leaving the enduring record of Christian healing from sin, disease, and death. No less today the Macedonian cry comes up out of the confusion of human life,—

From our brother comes the wail
Give us light, our idols fail.

In Science every man can be his own physician, and his practice is the unremitting work of casting out of thought all that is unlike God, good. In general the need of assistance results from a state of confusion as to the great facts of being, their beneficence, ever-presence, and permanence, with a consequent inability to lay hold upon the healing power of Christ, Truth. Such a mesmeric state may be attended by great pain, or depression and distressing conditions of body, all calculated to unfit one for effective prayer in his own behalf. The necessity for breaking this mesmerism is apparent, and the cry for help is instinctive. Here may be recalled Mrs. Eddy's admonition in Science and Health (p. 420): "If students do not readily heal themselves, they should early call an experienced Christian Scientist to aid them. If they are unwilling to do this for themselves, they need only to know that error cannot produce this unnatural reluctance."

It cannot be too strongly pointed out that whereas the

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privilege and duty to seek a practitioner in time of need is clear, one should also know that no erroneous process of reasoning can induce one to turn over to another the work which rightly devolves upon one's self, thus shifting the responsibility to work out one's own salvation. There may be an occasion wherein the patient should relinquish his own effort, leaving the case entirely in the practitioner's hands, but as a rule the office of practitioner should be that of helper. Both practitioner and patient should work to know the truth, and to know the truth is a simple definition of a Christian Science treatment.

The bonds of Roman subjugation bore heavily upon the free-born Macedonian, even as carnal beliefs incapacitate and enslave free thought. But the attentive ear of a Paul is ever receptive to the call for help; his clarity of vision includes no such mesmeric beliefs as beset the patient. God does for man through man. The patient should be confident that there is a practitioner available who can meet his need. Indeed there is no case which cannot be met by some practitioner, and it is always possible to find that one. If a choice is made and there be no favorable results from the work done, the relationship of practitioner and patient thus established should not be made to continue arbitrarily. It is not always easy to lay down a rule, but in general, in the absence of complete healing, or at least distinct improvement, the practitioner may be courteously asked to yield the case to another; or the practitioner, under proper circumstances, may ask the patient to change. Failure of one or more practitioners is no basis for discouragement, for such failures only indicate the need for "patient continuance in well doing." There is a right treatment for every case, and God has not withheld either the truth or its manifestation.

The relationship of practitioner and patient being based on the mutual helpfulness of God's children, the interrelationship of Mind's ideas, there can be properly no restraint, no binding, no undue mental intrusion; not even the successful issue of a case can be made the basis for continuous or future relationship. Indeed the anticipation of a necessity for treatment is erroneous. Each call should be divinely directed. There is therefore no *rationale* for a permanent relationship of practitioner and patient, and no practitioner correctly thinks of any one as his patient unless that one be actually under treatment. The relationship ceases when the treatments cease, but may be renewed at any time by mutual consent. In the interim the terms "my practitioner" and "my patient" are manifestly out of keeping.

The practitioner seeks to cast out of his own thought and that of the patient all superstitious beliefs which might operate to establish a substitute for the family doctor or clergyman. He relies upon the wholesomeness of right thinking to correct the errors of belief. He makes no effort to concentrate his mind on that of the patient, but he does consecratedly seek to let that Mind be in him "which was also in Christ Jesus." The one and only Mind, being everywhere present, needs not to be concentrated. Practitioner and patient together humbly approach the throne of grace in confidence, never doubting. The practitioner in accepting a patient assumes full responsibility for the healing in so far as he himself is concerned. His first responsibility is to accept the patient only when, under wisdom, he recognizes his fitness to be healed, for, as our Leader says (Science and Health, p. 369), "no man is physically healed in wilful error or by it, any more than he is morally saved in or by sin." The patient should also assume the full responsibility on his own part. **Each needs to be right without judgment of the other, and both are wholly responsible to God.**

A not uncommon erroneous belief is that a certain practitioner is peculiarly successful in the treatment of a particular disease. That diseases are to be considered entities is repudiated even by certain schools of material medicine. Christian Science certainly gives no basis for specializing in the treatment of disease, unless indeed it be conceded, as Christian Science holds, that all diseases are reducible to this: a misconception as to health. Every Christian Scientist should be a "specialist" in reversing the lying belief of life in matter and revealing man's true status as a spiritual being.

It will thus be seen that the Christian Science practitioner is not, in the common usage of terms, a family physician, prescriptionist, specialist, mediator, pastor, or master. He is simply a servant of mankind, and his office may be fittingly termed a helper. His heart is open toward Macedonia, his ears are alert, and his footsteps are eagerly set thitherward. He receives his commission from the master Metaphysician, Christ Jesus, and the apostle James thus voices its practical nature: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

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Friendship

VIVIAN M. KUENZLI

In no other one thing, perhaps, does mortal mind so betray its followers as in its perverted sense of what constitutes friendship. Any one can recall an instance where some one submitted to a slighting remark or offensive attitude on the part of one of his associates or "friends" without retaliation in kind, and perhaps without apparent notice of what was very palpable to the onlookers, and the judgment meted out by these same bystanders later may have been that he was guilty of something or he never would have submitted to such treatment without resentment. Have we not all heard this, and more?

Perhaps these two persons had been very closely associated for years, had learned in part to "bear and forbear," had given each to the other love and unselfish service in unstinted measure, had shared each other's sorrows and joys. Then because in an unguarded moment one may have listened to the arguments of mortal mind and believed himself to be entirely justified in assuming an aggrieved and injured attitude, must the other, in order to evince a "proper pride," retaliate in like manner? Should he immediately forget all that has gone before,—all the years of loving companionship? No, not even in common humanity, much less if one or both have "enlisted to lessen evil" (Science and Health, p. 450).

Can the holding to a human sense of pride, injury, or resentment ever give the slightest degree of satisfaction to any one? Can we not rather afford to be misjudged, to be thought incapable of intelligence enough to perceive an affront, when we are learning that intelligence never did and never will see anything of this kind, and are striving consciously to reflect this intelligence, the Mind that is God?

Suppose a neighbor or friend has apparently forgotten to do his work: have we always been so faithful in guarding our own thought that we would willingly have others know all that has been entertained therein? and has not this negligence expressed itself later in the neglect of some opportunity to show love and forbearance when there seemed sore need of tender patience and forgiveness? Should not any apparent manifestation of error in others merely serve to remind us to hold to the truth until the lie is destroyed in our consciousness and that much of the burden is lifted from our brother?

It is surely our duty and privilege to watch that we be

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not deceived by sense-testimony into believing a falsehood. Nothing that has been written along this line can be more helpful than a careful study of the article "Taking Offense," beginning on page 223 of "Miscellaneous Writings" by Mrs. Eddy. Then we can ponder the Master's teachings and prepare to forgive an offending brother, not merely seven times in a day, but "seventy times seven" if the need arise.

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"Bring the book"

ANNIE JONES ATKIN

In a small town in southern Utah a traveler stopped at the hotel. He was stricken with illness when he came, and after being assigned to a room did not leave it for four days. The writer, who was the proprietress, asked the maids if the room had been attended to, but was told that the man was never out and that he would not let them enter. Accordingly she went at once and, demanding admission, found the man in a very weak state. She advised him to take the next room, so that his could be put in order, and although he at first objected to this arrangement, he finally consented.

When the proprietress was leaving the traveler in his new quarters he asked her to bring him something from the other room, and said: "I have a few bottles of medicine in there, and a book. I do not care about the medicine so much, but please bring the book." She did so, but as it was dark did not notice what the book was until she brought it to him and turned on the light, when he said: "I do not know what kind of book it is; my brother sent it from Los Angeles. Nevertheless, since I have had this trouble that drove me to drink I feel better all the time I am reading it." It was "Science and Health with Key to the Scriptures" by Mrs. Eddy.

The proprietress told this man that she was a Christian Scientist and that she read the book every day. Nothing more was said, but the next morning he came down to breakfast looking calm and peaceful. In a few days he was fully recovered and the drink habit was completely eradicated. He had been waiting for the truth that heals and saves, and when it came he did not know the source. This weary wanderer, "athirst in the desert" (Science and Health, p. 570), was healed and saved through the word of Truth as revealed in Christian Science, and the battle he fought in the secret place of human thought defeated the evil suggestions and gained a victory, the consciousness of perfect peace.

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[Written for the *Sentinel*]

Coming Morn

FRANCES A. HALDANE

Across the earth the fogs hang low and drear,
And tardy-footed morn delays to come,
While death stalks boldly where the bullets hum,
Save when it meeteth one that knows no fear:

The bugle-call of Spirit, sweet yet clear,
Will pierce the mists of "chaos and old night"
Till startled sense awakes to primal light,
And e'en the seeming dead shall hear,—shall hear!

Then with that glorious dawning will appear,
In the pure light that Truth alone doth give,
To a clear sight, undimmed by time or tear,
That all the seeming dead do live,—do live!

Blow, bugle-call of Spirit, loud and long,
Till earth resounds with Life's glad matin song.

Selected Articles

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

In a book review the reviewer quoted and commended a statement to the effect that the cures wrought by Christian Science are due to suggestion. This is a common misapprehension. Suggestion differs from the practice of Christian Science as "that which is born of the flesh" differs from "that which is born of the Spirit," or as that which is material and human differs from that which is spiritual and divine. The one differs from the other as "the power of darkness" differs from "the finger of God," even as ignorance differs from understanding and as deception differs from enlightenment. The only effect of suggestion is a change from one form of bondage to another, but the invariable effect of practising Christian Science is some degree of freedom.

I am aware that the advocates of suggestion have not assented to the distinctions just stated. Indeed, its practitioners do not need to be interested in the basis of such distinctions. But it is probable that most of the authors who have written in favor of suggestion would admit that the person who formulates a proposition for the practice of suggestion does not need to know it is true, or even believe it, and that the expected effect of a suggestion on the person to whom it is made is an assent without actual knowledge, a belief without the presence of true consciousness. To such a practice Christian Science is opposed. The basis of its practice is the absolute truth of man's being. It requires spiritual understanding instead of human belief, and one of its effects is to annul the possibility of suggestion. As Mrs. Eddy has said, "The Christian Scientist demonstrates that divine Mind heals, while the hypnotist dispossesses the patient of his individuality in order to control him" (Science and Health, p. 375).

The practice of Christian Science therefore consists in having "the mind of Christ" and in using its power to liberate and redeem, to heal and save. In this practice the spiritual sense of being manifests the life-giving power of Spirit; it corrects the errors of human belief and confers a freedom from their effects; it redeems men from the seeming laws of evil and enforces the government of God.

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[Robert S. Ross in *The Knickerbocker Press*, Albany, N. Y.]

In an article headed, "Says Lying Is Best Asset of Doctor," a physician is credited with premising that disease is something real and formidable, and that a denial of this reality constitutes a lie. His readers are then instructed how to lie so persistently that one human mind thoroughly believing in the reality of disease will be able to force another human mind, also thoroughly believing in the reality of disease, to admit that it is not sick. By this process this doctor would endeavor to bring health out of the impossible situation illustrated by Jesus when he said, "If Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?" In brief, he would have the human mind cure that of which the human mind is already the cause. The physician admits that the suggestive, hypnotic method which he espouses is capable of both good and evil; that the same mental method which is employed to cure one person may be employed to kill another person, but St. James has said, "Doth a fountain send forth at the same place sweet water and bitter?"

The Scriptures tell us that God made all that was made, and that it was "very good." In other words, God's work was done; nothing could be added to or taken from His crea-

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tion, which was spiritual, perfect, complete. Sin, disease, and death certainly are not good; therefore they were not made by God; and if God did not make them, they do not really exist, since He made all that was made. It was to the operation of divine law underlying this metaphysical process of reducing sin, disease, and death to their native nothingness, and substituting in consciousness the idea of God's allness, that Jesus referred when he said, "Ye shall know the truth, and the truth shall make you free." It is this identical method of healing which Mrs. Eddy has taught the world for over forty years in the Christian Science text-book, "Science and Health with Key to the Scriptures."

In the light of Christian metaphysics it will be evident to logical thinkers that to deny the reality of sin, disease, and death is not to utter a falsehood, but to declare the absolute truth. To believe otherwise would be to impugn the veracity of Christ Jesus himself, who healed by spiritual means only, and assured his followers that throughout all time those who should understand his teachings would be able to repeat his works. Therefore instead of trying to make a sick man well, Christian Science affirms the spiritual fact that man as God made him never has been sick, and that this method heals more effectively than any other method few will now deny.

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[S. T. Downs in *The Richmond* (Ind.) *Item*]

In an attack upon things in general by an evangelist, Christian Science is included with the absurd and many times refuted claim that Christian Scientists worship Mrs. Eddy. Christian Scientists are grateful to Mrs. Eddy, of course,—and why not? The Christian Science ranks are made up of those who have been healed of disease and misery after other modes of treatment had failed, and also of those who have searched in vain elsewhere for the truth about God and man and have found it in the teaching of Christ Jesus as it is spiritually interpreted in Science and Health. This has awakened a love for and a sense of gratitude to this noble woman; but any one who has even a superficial knowledge of her teaching knows that Christian Scientists worship the God of Moses and the prophets—Him whom Christ Jesus came to reveal.

A fact well known and highly commended by many in the Christian denominations who are in a position to know, is that Christian Science has made more Bible students than any other movement of modern times. The fact that Christian Scientists read the Bible daily in connection with their text-book does not mean that Science and Health takes the place of the Bible, as our critic stated, and this practice could not rightfully call forth denunciation any more than could the study of the Word in connection with any of the great number of commentaries that are on the market. No one has ever heard of Christian Science denouncing or vilifying any one for preferring to accept a preacher's opinion about the Bible "with as good grace" as he would read Science and Health. Yet Christian Science has healed every known disease and all manner of sin in obedience to the Master's commands to "preach the gospel" and "heal the sick."

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[Hiram W. Hayes in *Washington* (D. C.) *Post*]

Nothing could be farther from the teaching of Christian Science than the statement that healing can be accomplished by suggestion. The healing which comes through the understanding and application of Christian Science is the exemplification of that well-known saying of Jesus, "Ye shall know the truth, and the truth shall make you free." It comes, as stated in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy (p. 231), through "the higher understanding that the divine Mind makes perfect, acts upon the so-called human mind through truth, leads the human mind to relinquish all error, to find the divine Mind to be the only Mind, and the healer of sin, disease, death." The efficacy of this "higher understanding" in the healing of disease is being attested daily by thousands who have turned to Christian Science for health and happiness, of whom the writer is one.

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[Carl E. Herring in *Trenton* (Neb.) *Register*]

It has always seemed to me to be unfair to begin a discussion of any subject by discussing something not related to it, without regard either to antithesis or similarity. For instance, why should an advocate of vertical writing begin an argument in its favor by discussing cuneiform characters, leaving the inference that there is some similarity between slant writing and the primitive writings of the Persians?

Christian Science bears no more relationship to mesmerism or spiritualism than Methodism does to cannibalism, and an attack on the Methodist church, if any one cared to make it, should not be prefaced by a sketch of the decline of cannibalism, coupled with a suggestion that Wesley built on its ruins. The facts as to the origin and growth of Christian Science are too well known to be the occasion of any dispute. The world has accorded to Mrs. Eddy the rightful claim to be its Discoverer and Founder. Her wealth is not a "bone of contention," but is being used in the hands of trustees to promote peace on earth, "good will toward men," in accordance with the provisions of her will. There was litigation during her lifetime, but it was brought by interests opposed to Christian Science, who used that means to try to break it down and enrich themselves.

Our critic says that miracles were performed by Jesus to prove that he was God, and by the apostles in the name of Jesus "to prove that he has the power and will to save those who trust in him, from sin and all its evil consequences." For three hundred years after the crucifixion, or until the time of Constantine, the followers of Jesus healed the sick. If it was done to attest the divinity of Jesus, why did it cease then? If it was done pursuant to the command of Jesus to heal the sick, as oft repeated in the gospels, why did it cease then?

Miracles were performed by Moses. For what purpose? The Bible says, "That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee." Elisha healed the leper, Elijah raised the dead: the Old Testament abounds with accounts of miraculous deliverances and cures. Shall we say that God's arm is shortened in these latter days, or shall we say that no suffering and misery exists now that calls for the attention of divine power?

Instead of believing that God has withdrawn Himself through the ages only to appear at rare intervals to prove His existence, or to prove the sonship of Jesus, or to prove something else by means of some supernatural exhibition, would it not be better to study the Bible in the light of an ever present God, whereby, as Mrs. Eddy says, "these mighty works" become "not supernatural, but supremely natural"? (Science and Health, Pref., p. xi.) Can it be said that Jesus gave his commands to heal the sick and demonstrated the divine power for the benefit of a few fishermen on the shores of Galilee? Christian Science is proving today that the Christ-power is for all time and for all people.

There is so much to commend in the article of our friend, and the quotations so aptly define the purposes and aims of Christian Science, that we regret space does not permit

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more of commendation to balance the criticism; but we feel no conclusion can be better than that of our critic: "Oh, that Christians would follow the example of the first thirty years of our Saviour's life on earth, which he has promised to help us do."

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[Harry I. Hunt in *Newark* (N. J.) *News*]

An evangelist's reported attack upon what he calls "Modern Misbeliefs," places Christian Science in an improper light. The statement was made, with more feeling than elegance, that the teachings of Christian Science are as "garbage" placed "before the souls of thoughtful men and women." If our brother expects this to be accepted at its face value, how does he account for the fact that thousands of thoughtful men and women who have accepted these teachings and put them into daily practice, have become better citizens and neighbors, more loving and kind in the home and in their dealings with their fellows, more honest and successful in business? "Ye shall know them by their fruits," Jesus said, in that wonderful address known as the Sermon on the Mount. "Do men gather grapes of thorns, or figs of thistles? . . . A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

If Christian Science resembled in any degree that which its critics say it is, it would deserve the harsh things they have said about it. But as long as the experience of those who are striving to follow the Master as they are taught in Christian Science, coincides with the declaration of St. Paul to the Galatian church, so long must Christian Science be judged by its fruits. "The fruit of the Spirit," Paul wrote, "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." What has been our critic's Christian experience? Does it bear out the apostle's statement?

Our critic charges that Christian Scientists deny "the divinity and deity of Jesus," and so gives evidence that he has failed to grasp the teaching of Christian Science as to Christ Jesus. If our brother means to make "divinity" and "deity" synonymous, then most certainly Christian Scientists will dissent. Jesus must have known whether he was God, and he never said that he was. He frequently called himself "the Son of man," and referring to his divine origin, called himself "the Son of God." If he had been God, he would not have declared, as John reports: "I can of mine own self do nothing: . . . I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true." It is quite evident that the disciples did not regard Jesus as Deity, for we find Peter, in his pentecostal sermon, referring to "Jesus of Nazareth, a man approved of God." Many other references might be quoted to show that Christian Scientists have Jesus' own authority for denying that he is God, and that authority ought to be conclusive.

Christian Scientists accept the Scriptural account of Christ Jesus' divine origin. On page 26 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes: "The Christ was the Spirit which Jesus implied in his own statements: 'I am the way, the truth, and the life;' 'I and my Father are one.' This Christ, or divinity of the man Jesus, was his divine nature, the godliness which animated him." It should be clear to any fair-minded thinker that Christian Scientists claim and concede to Christ Jesus all that he claimed for himself. So far from making the Bible a lie, as our brother says, this teaching brings mankind back to the religion taught and practised by the great Teacher.

To scoff at Mrs. Eddy's "easily amended work," as does our brother, is merely unkind; but to say that it (Science and Health) is "constantly appearing in new editions, with interpretation changed," is both unkind and untruthful. The last revised edition of the Christian Science text-book was issued in 1909. Mrs. Eddy's only purpose in making revisions was to make the language clearer, so that the student might the more easily grasp the thought expressed. The critic's concluding reference to Christian Science as "building itself upon the wreckage of rational thinking and the deity of Jesus," raises the question as to how anything enduring can be built upon irrational thinking, and recalls the wise counsel of Gamaliel: "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

Christian Science is Christian knowledge or knowing, and its healing work and its redemptive work are carried on by right thinking applied to every human problem and condition. "Let this mind be in you, which was also in Christ Jesus," is the injunction of St. Paul to the Christians in Philippi. That is the Mind for which Christian Scientists are striving. Those who are striving for the same Mind will find no time to cast stones at their brothers along the way.

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[Henry A. Teasdel in *The Ogden* (Utah) *Standard*]

A lecturer makes a statement of his religious views as compared with the teachings of Christian Science. Our friend has evidently read something of Christian Science, but not studied it. When he does study it, his views on the subject will undoubtedly undergo a change. He says, "The exegesis of all the new cults is not warranted by the Greek and Hebrew." Christian Science is not a new cult, but is the religion taught and practised by Jesus of Nazareth nineteen centuries ago, a religion of love. It is the practising of the commandments of Jesus, with all that they imply,—to love God, and your neighbor as yourself,—for, as Jesus said to the inquiring lawyer, "on these two commandments hang all the law and the prophets."

Our friend further says, "We are told that the real man is not sick. Then why take a treatment?" The real man made in God's image and likeness, as recorded in the first chapter of Genesis, is not and can not be sick, for he is spiritual. To the mortal man, or Adam-man, sickness and disease appear real, as the physical senses testify. On page 460 of Science and Health Mrs. Eddy says: "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction." But God has given man dominion over all materiality, and with this God-given power man can and does heal the sick, even as he was repeatedly commanded to do by Jesus. It is useless to attempt to decry Christian Science treatment, as its efficacy has been proved and is daily being proved by thousands of successful cases of healing of all manner of diseases.

Judging by the efforts of our friend to explain the differences between his beliefs and the teachings of Christian Science, it would indicate that against his will he partly believes in the latter, but is striving to convince himself and his hearers to the contrary. In conclusion he says, "When the church does go forth with her real message of wholeness, salvation, and healing, she will come to her own birthright." The Christian Science churches throughout the world today are giving out to mankind that very message, and are furthermore proving the truth of it by doing the works Jesus did and promised should be done by those who believed on him.

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He who waits to do a great deal of good at once will never do any.—Dr. Samuel Johnson.

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Editorial

Holding Fast

THERE is no better, no easier way to acquire what might be termed a working knowledge of Christian Science, than is briefly outlined by Mrs. Eddy on page 495 of Science and Health: "Study thoroughly the letter and imbibe the spirit. Adhere to the divine Principle of Christian Science and follow the behests of God, abiding steadfastly in wisdom, Truth, and Love." Surely these directions are simple enough, yet here we have in substance the theory of all Christian Science practice, either for one's self or for a patient. That it is practical, demonstrable, and ever available, has been proven times without number.

Christian Science does not demand of those who turn to it for aid that they become adherents of its teachings, but it does point out to them the open door to that glorious liberty of the children of God which is man's heritage, even while it binds up their wounds and soothes their sorrows. There are those who like the lepers of old accept their healing and go their way unmindful of the boon they have received, content to accept though giving nothing in exchange. Nevertheless, that all mankind shall know and exercise their privilege of salvation, till sin, disease, and death have ceased to be, is the goal toward which every loyal student is striving.

Such was the underlying purpose of Paul's command, "Work out your own salvation," and the more earnestly each one who has gained an understanding of this Science, however slight it may be, puts that understanding to the test, the sooner will the mission of redemption and regeneration to which the cause is committed reach fulfilment. This does not mean that one is never to ask aid from a practitioner, never to turn to his teacher for help and counsel, but it does mean that he should first make a tremendous and persistent effort to stand on his own feet instead of always being bolstered up by some one else. By daily study and unceasing prayer he can so fortify himself against the illusions of sickness and sin that when temptation assails him, when the hour of trial of his faith comes, he will instinctively turn to the source of all wisdom, even to infinite Mind, for help and guidance.

This is the wisdom, or knowledge of God, which Christ Jesus declared is eternal life to him that hath it. The best of it all is that this understanding increases with use; the more one gives it out, the more he has. His confidence in the omnipotence and ever-presence of Truth and Love is enhanced with each new proof of God's unchanging goodness, and he finds, as the apostle declared, that "whoso looketh into the perfect law of liberty, and continueth therein, . . . this man shall be blessed in his deed." It is the parable of the talents over again: "For unto every one that hath shall be given, and he shall have abundance."

So long as there are sick and needy ones, so long there will be work for the practitioner; but it is a part of his responsibility, when the immediate occasion for help has been met, so to encourage his patient's faltering footsteps in the new way, so to strengthen his reliance upon Principle rather than upon any human personality, that he will neither lack confidence to plead his own case in the court of Truth, nor become so mentally asleep or mesmerized by error that he relies on the practitioner to pull him out of the difficulties into which his own inactivity has betrayed him, just as he formerly depended on the family physician. Such a relationship, needless to say, is incongruous with the consistent practice of Christian Science.

To the stanchest Christian Scientist, however, there may come an hour of trial, an hour of anguish of mind or body when, struggle as he may, his usual clear sense of the allness of God and the nothingness of error is momentarily dimmed and the loving Father seems afar off. That is the hour to bring up reenforcements, and having fought the good fight, he will not hesitate to ask for the needed assistance to hold his ground. It is a serious mistake, in fact, to let pride stand in the way when one's most earnest efforts have seemingly failed. Christian Science faithfully practised is an effectual preventive of inharmony of mind, body, or estate, but this is accomplished only by holding fast to the truth of being, by unflagging obedience to the greatest of all the commandments,—love to God and to our fellow man. Thus and thus only are the palms of victory won.

ARCHIBALD MCLELLAN.

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Gladness and Gain

AMONG Old Testament worthies there is no more interesting figure than that of David, the story of whose youth is a romance, of his manhood a tragedy, of his old age an epic. At his best he was venerated and loved by his own people and honored and feared by all the nations about him, and when he went down it was with a crash such as when a monarch of the forest measures its giant greatness upon the ground. In that sad hour it could have been truly said of him, "How are the mighty fallen!"

Nevertheless, when human sense had been duly chastened by suffering, when his heart had been purged as by fire, it was given him to acquire his greatest distinction as the Sweet Singer of Israel, the poet of the religious world. From his wallowing in the mire of moral debasement, he rose to the summit of spiritual exaltation, companioned with God as with a friend, and bequeathed to mankind an inexhaustible heritage of comforting and inspiring thought. Though familiar with the heart-breaking aspects of human experience, though, as it would seem, forever saddened and subdued by the remembrance of his own unspeakable sin and the rebellion and death of Absalom, yet he so responded to the call of God, so "put on Christ," his true spiritual nature, as to be able to manifest a veritable genius for joy, and enthrone praise and thanksgiving as not only the highest tribute to God, but as the noblest service we can render Him. Again and again he affirms that to rejoice in God is not only true worship, it is the secret of the gain of all good. "Let the people praise thee, O God," he cries; "let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us."

When in the light of Christian Science one comes to understand this assurance, that the possession of coveted good is to be won through the cultivation of a sense of being which is ever sorgful, he perceives that it is altogether philosophical. In Science we learn that true praise is the fragrance of spiritual apprehension, the spontaneous outgive of the bloom of redeemed consciousness. This thought is constantly emphasized by Mrs. Eddy, that "Science inevitably lifts one's being higher in the scale of harmony and happiness" (Science and Health, p. 60); that the perception of good means the attainment of good, and that rejoicing in God is a harvest song, even as David declares, "Delight thyself . . . in the Lord: and he shall give thee the desires of thine heart."

St. Paul's counsel that we "rejoice in the Lord alway," is in fact a call to perpetual and efficient prayer, and he defines the nature of this winning joy when he says, "I delight in the law of God." This is the secret of gain. We win as we appropriatingly rejoice in the truth. To know God is to reach

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the wellspring of happiness; it is to find comfort of heart, content of mind, and as an incidental blessing, the satisfaction of every lesser human need. "Joy in the Lord" is not the result of the supply of wants, but the ground and occasion of that supply. He who has come to realize that God, infinite good, is the strength of his life, his light, and his salvation, is at once and irresistibly impelled to break forth in those wonderfully beautiful words expressive of the consciousness of abiding safety and peace: "And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacles sacrifices of joy; I will sing, yea, I will sing praises unto the Lord."

Though smitten and afflicted of men as none other, though he bore the burden of the whole world's unworthiness, nevertheless the great Wayshower said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." The coming of the gospel was heralded as "tidings of great joy," and its restatement and demonstration in this our day has begotten an echo of that sweet song in the heart of every true Christian Scientist. In tender, vibrant gratitude he is learning to say with David, "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore," and when this gladdening song is wrought into all his daily doings, then he becomes a veritable evangel, a blessing to all he may meet.

JOHN B. WILLIS.

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Immortal Qualities

CHRISTIAN SCIENCE enables its students to distinguish clearly between that which really expresses Life and that which does not; in other words, between the true and the seeming. St. Paul tells us that God "only hath immortality," and yet in all his epistles we are urged to "lay hold on eternal life." Apart from the teachings of Christian Science it has generally been supposed that both good and evil are immortal, that the good enjoy endless bliss and the not-good endure eternal suffering; but human sense has challenged the justice of such doctrines, even while unable to offer mankind anything better.

Some, it is true, have had glimpses of the truth that evil cannot be immortal because it is self-destructive, and so they have assumed that only good people continue to exist after death; but this has failed to satisfy because no proof can be given that such an assumption is correct. Furthermore, such theories do not relate themselves to the problems of every-day experience. There are others, again, who are unable to grasp the idea of immortality, either for themselves or for those dear to them, and yet we have the unequivocal statement of Christ Jesus, "If a man keep my saying, he shall never see death." We are told that at the time he was giving out this truth, and telling his followers what it means to "live by the Father," there were some who became offended and left the ranks; but Peter could see beyond the mortal sense of things, and he said, "Thou hast the words of eternal life." The others murmured at the teaching because it pointed away from the material to the spiritual, but Paul, a later disciple, declared unhesitatingly that "flesh and blood cannot inherit the kingdom of God," hence the necessity that our concepts of life and immortality be changed, and then shall death be "swallowed up in victory."

Here some one may ask how Christian Science deals with these questions. To this it may be answered that it makes a clear distinction between the material and the spiritual. The mere fact that a destructive insect or savage beast can move about is no evidence of life from the Christian Science standpoint. All that really lives must express the divine nature and qualities, and these are never less than immortal. Mere physical strength is no more a proof of the actual presence of life in a human being than in an animal, and it has no power to perpetuate itself; but as the sick and suffering are awakened to a consciousness of the divine nature and omnipresence, and man's inalienable right to reflect and express the divine qualities, a great change is wrought, sometimes slowly, but in other cases "in the twinkling of an eye."

A well-known writer has said that fear is the "attraction of mortals to earthiest earth," and as this asserted attraction is broken and the attraction of Spirit, God, is felt and responded to, fear vanishes, and in its place is found the immortal quality of courage, which is closely allied to heroism. Fear certainly can lay no claim to immortality, nor can any of kindred brood. It is no part of man's true being, and so we say to the faint-hearted, "Be a man." Besides fear there are other mortal qualities, such as selfishness, hatred, impurity, and various etceteras, which belong neither to God nor to man, and as these vanish before the light of Truth, immortal qualities appear as eternal facts, and are made manifest to the human sense as mental and physical health.

On page 88 of "Retrospection and Introspection" Mrs. Eddy speaks of the understanding needed to "apprehend the living beauty of Love, its practicality, its divine energies, its health-giving and life-bestowing qualities,—yea, its power to demonstrate immortality." If we would enjoy sound health and lay hold upon eternal life, we must see to it that nothing unlike God is allowed to linger in consciousness. Besides this we must more fully apprehend "the living beauty of Love" and do this in such a practical way that Love and Truth may be the directing and controlling influence in our lives. As this is done, the immortal qualities which tell of "God with us" will shine forth in health, happiness, and harmony.

ANNIE M. KNOTT.

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Notice

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Address Allison V. Stewart, Falmouth and St. Paul Streets, Boston, Mass.

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Among the Churches

Current Notes

COLORADO.—The progress of Christian Science has never been more marked than during the past year. Growth in attendance and membership is noted in practically every Christian Science organization throughout the state, while new organizations and groups of Scientists working together have sprung up in a number of communities which heretofore had no known workers. For a number of years the state committee has been chairman of the joint distribution committee of the Denver churches, but on July 1, 1915, separate committees for each church were organized. During the nine months beginning Nov. 1, 1914, and ending July 31, 1915, there was distributed by the Denver committee under the direction of this office a total of 56,369 pieces of literature. Also during the fiscal year there was distributed throughout the state by the state committee on publication 14,935 pieces.

The *Monitor* is supplied to the Denver & Rio Grande Railroad observation cars between Denver and Salt Lake City, and the Y. M. C. A. at Minturn, the Santa Fe observation car (train No. 12), the State Road Camp at La Porte, the

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Odd Fellows Home, the Boys' Industrial School, the State School of Mines, the public library at Lamar, the U. S. Naval Hospital, the State Penitentiary, the Girls' Industrial School, and the State Reformatory. Mrs. Eddy's works, also "The Life of Mary Baker Eddy" by Sibyl Wilbur, and subscriptions to the Christian Science periodicals, are supplied to the libraries of the state by the Trustees under the Will of Mary Baker Eddy upon recommendation of the state committee. Last year thirty-nine public libraries were supplied in this manner, and in these libraries subscriptions to periodicals are being renewed and new works added, where necessary.

The press of the state continues its favorable attitude toward Christian Science. In fact, editorial criticisms of Christian Science have almost ceased. On the other hand, references favorable to Christian Science frequently appear on the editorial pages.—*Committee on Publication.*

MILWAUKEE, WIS.—Christian Scientists began working on the problem of holding services in the county jail as soon as the present sheriff was installed. He freely gave his consent, but it took some time to settle on the date for holding them, as all the regular Sundays were occupied by other denominations. Finally it was arranged to have the fifth Sunday of the month whenever it occurred. Two services have been held on those days, and a third on Thanksgiving day, when the Thanksgiving service provided in The Mother Church Manual was followed, including testimonies by Christian Scientists which were appropriate for the occasion.

The prisoners, some thirty-five to forty in number, followed the service throughout with strict attention and apparent interest, and gladly accepted the literature which was distributed afterward. The jail officials and attachés were very courteous and lent valuable assistance in carrying out the service. One of them volunteered to see that the literature left over was distributed to those of the prisoners who would be interested in receiving it. After the first of the year it is proposed to arrange to have more Christian Science services. To date, the three churches that unite in maintaining the committee on distribution of literature have had charge of these services, each holding one service.

Correspondence.

COLORADO SPRINGS, COL.—Following the Thanksgiving services of First Church of Christ, Scientist, yesterday morning [Nov. 25], dedicatory exercises were held. Although the church building was completed in 1908, it was not until a short time ago that it was entirely free from debt. As is customary, Christian Science church edifices are not dedicated until all debts have been cleared away.

Colorado Springs Gazette.

Admission to Membership in The Mother Church

The next admission of candidates will be June 2, 1916. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 10, 1916.

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

Those who have made application for membership prior to Nov. 5, 1915, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*

Suite 550, 236 Huntington Avenue, Boston, Mass.

The Lectures

Boston, Mass.

William R. Rathvon on Monday evening [Jan. 31] delivered a lecture on Christian Science in The Mother Church. H. Cornell Wilson, first reader, in introducing the lecturer said:—

Christian Science is indissolubly connected with the onward and upward development of mankind. It provides the scientific way by which Christianity will attain for humanity those ideals that have ever been its hope. Mrs. Eddy, who discovered and founded Christian Science, defined it as "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony" (Rudimental Divine Science, p. 1).

That the Principle and rule of Christian Science apply directly and beneficially to all physical, mental, moral, and spiritual conditions of mankind, whenever and wherever this Principle and rule are obeyed, is a fact that needs no emphasis on my part. The benefits of Christian Science are becoming generally known, and they are increasingly impressive. These lectures make it possible for more people to have a correct conception of how Christian Science works, and why, thus extending the influence and advantages of right, spiritual thinking.—*The Christian Science Monitor.*

Manchester, N. H.

Willis F. Gross delivered a lecture on Christian Science in the Palace Theater. He was introduced by Attorney Fremont E. Shurtleff, who said in part:—

Are the subjects taught in Christian Science those about which we ought to know, or are they mere academic questions of no real or vital importance? The true answer to this question will determine the extent of the possible benefits we may derive from this lecture.

Alexander Pope said that "the proper study of mankind is man," while Christian Science teaches that to know man aright we must know God, the author and creator of man, thus directing our thoughts, as do the Scriptures, to the fountainhead of all knowledge. It is claimed, too, that we can begin here and now to know God, not simply to know about Him; and to the extent that we acquire such knowledge and apply it, to that extent will our daily problems be solved, —evil will disappear and heaven be gained.

If we can thus acquaint ourselves with God, the importance of that fact cannot be overestimated. All the physical discoveries and inventions of the past ages, and all the material knowledge acquired by our greatest thinkers and investigators, sink into insignificance beside it. Is it true? Can it be done? Thousands of men and women throughout this and other countries, many of them of the highest intelligence, declare they have proven to their own satisfaction, by actual demonstration in their own lives, that it is true, that it can be done.—*Correspondence.*

Kingston-on-Thames, England

There was a large attendance in the assembly rooms, Surbiton, when a lecture on Christian Science was delivered by John W. Doorly. C. W. J. Tennant of London presided, and in introducing the lecturer said in part:—

We have reached a period in the world's history when the question is being asked by many, Has Christianity failed? Christian Science has come to assure us that Christianity has not failed, and never will fail, but that humanity has some-

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what misunderstood, or not understood to the full, the teachings of our Master, and we have to put his teachings fully into practice. Christian Science comes with its message of love to mankind, revealing to us again the methods by which the early Christians healed the sick and which enabled the disciples of our Lord to come out and preach everywhere, "the Lord working with them, and confirming the word with signs following."—*Correspondence.*

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New York, N. Y.

The remarks of Albert F. Gilmore in introducing Dr. Francis J. Fluno, who lectured on Christian Science at the edifice of Second Church of Christ, Scientist, were in part as follows:—

It may be truly said that Christian Science is the religion of optimism, if one may judge by the cheerfulness, happiness, and hopefulness of its adherents and followers. If one were to inquire for the reason of this assurance, this splendid confidence, it would be found that it is not due to mere belief, unfounded opinion, but that it comes from a very definite and absolute knowledge and understanding, an understanding of the greatest of all truths,—the truth about God and man, and the scientific relation between God and man. And then with this knowledge, with this understanding, there comes the great truth that God is ever present good, omniactive, all-power, all-presence; that man is the expression, the reflection of that infinite good,—perfect God and perfect man; and this knowledge coming into man's consciousness dispels the clouds of darkness and fear and doubt of whatever kind, and brings that calm and peace and assurance which is well defined as "optimism," optimism in the highest and best sense.—*Correspondence.*

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Canton, Ohio

The new building of First Church of Christ, Scientist, Cleveland Avenue N.W., was filled to its capacity when Willis F. Gross gave a lecture on Christian Science. Mayor C. A. Stolberg in introducing the speaker said:—

It requires no belief in miracles to prove to any intelligent man that a true God exists. It is impossible to study nature without believing in nature's God. No man with the welfare of his city at heart would tear down the present religious institutions, but the good done largely depends on the helpfulness to the individual. The so-called social problem of today is the problem of the individual. Moral and social reform is individual reform. A creed of religious belief must be based on truth to endure; even the work of fiction, no matter how beautifully written, must have a grain of truth in the story to live beyond the generation in which it is published. I am not a Christian Scientist, but in this great land of ours we all have the right to believe as our conscience dictates, and I firmly believe a religion should rather teach us how to live than how to die.—*Canton News.*

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Lectures to be Delivered

CALIFORNIA—Artesia: William R. Rathvon, Brick Hall, 8 p.m., Feb. 21.
Modesto: William R. Rathvon, Modesto Theater, 3 p.m., Feb. 20.
Monrovia: William R. Rathvon, Woman's Club House, 8 p.m., Feb. 22.
COLORADO—Grand Junction: Bicknell Young, Margery Building, 8 p.m., Feb. 17.
Leadville: Bicknell Young, Elks Opera House, 8 p.m., Feb. 19.
Littleton: Bicknell Young, Lux Theater, 8 p.m., Feb. 21.
CONNECTICUT—Waterbury: Frank Bell, Temple Hall, West Main Street, 3:30 p.m., Feb. 20.
ENGLAND—Bradford, Yorkshire: Col. William E. Fell, Church Edifice, 7 p.m., Feb. 26.
London (First Church): Col. William E. Fell, Chelsea Town Hall, Kings Road, S.W., 8 p.m., Feb. 28.
FLORIDA—Key West: Clarence C. Eaton, Church Edifice, Division and Georgia Streets, 8 p.m., Feb. 21.
Miami: Clarence C. Eaton, School Auditorium, Avenue C, 3 p.m., Feb. 20.
Pensacola: Jacob S. Shield, Universalist Church, 3:30 p.m., Feb. 20.
ILLINOIS—Chicago (Fourth Church): Hon. Clarence A. Buskirk, Church Edifice, Harvard Avenue and West Marquette Road, 8 p.m., Feb. 24 and 25.
Chicago (Fifth Church): John W. Doorly, Church Edifice, 4840 Dorchester Avenue, 3:30 p.m., Feb. 20, and 8 p.m., Feb. 21 and 22.
Chicago (Eighth Church): George Shaw Cook, Church Edifice, Michigan Boulevard and Forty-fourth Street, 8 p.m., Feb. 25, and 3:30 p.m., Feb. 26.
INDIANA—Fort Wayne: Virgil O. Strickler, Majestic Theater, 8:15 p.m., Feb. 21.
KANSAS—Ottawa: Bicknell Young, Congregational Church, Third and Hickory, 8 p.m., Feb. 25.
LOUISIANA—New Orleans: Jacob S. Shield, Church Edifice, Nashville Avenue and Garfield Street, 8 p.m., Feb. 21.
MARYLAND—Cumberland: Virgil O. Strickler, City Hall Auditorium, 8 p.m., Feb. 24.
MICHIGAN—Detroit (Second Church): Charles I. Ohrenstein, Arcadia Hall, Stimson Place and Woodward Avenue, 4 p.m., Feb. 20.
Kalkaska: George Shaw Cook, Brant Block, 8 p.m., Feb. 15.
MISSOURI—Carrollton: Bicknell Young, Opera House, 8 p.m., Feb. 24.
MONTANA—Livingston: Prof. Hermann S. Hering, Central School, 8 p.m., Feb. 24.
Thompson Falls: Prof. Hermann S. Hering, Purple Ray Theater, 8 p.m., Feb. 22.
NEW JERSEY—Woodbridge (auspices Sewaren): Virgil O. Strickler, Woodbridge Athletic Association Club House, 3 p.m., Feb. 20.
NEW YORK—Bath: Clarence S. Eaton, Park Theater, 3 p.m., Feb. 13.
New York (First Church): Frank Bell, Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., Feb. 21.
OHIO—Carey: Virgil O. Strickler, The Royal Theater, 8:15 p.m., Feb. 22.
OREGON—Portland (Third Church): Prof. Hermann S. Hering, auditorium Washington High School, 8 p.m., Feb. 17 and 18.
PENNSYLVANIA—Pittsburgh (Second Church): George Shaw Cook, Nixon Theater, Sixth Avenue, 3 p.m., Feb. 20, and Church Edifice, North and Galveston Avenues, North Side, 8 p.m., Feb. 21.
Williamsport: Frank Bell, Church Edifice, West Third and Maynard Streets, 8 p.m., Feb. 22.
TEXAS—Dallas: Jacob S. Shield, Dallas Opera House, 8 p.m., Feb. 24.
WASHINGTON—Seattle (Second Church): Prof. Hermann S. Hering, Second Baptist Church Building, Sixty-third Street and Twentieth Avenue, N.W., 8 p.m., Feb. 19.
Seattle (Fourth Church): Prof. Hermann S. Hering, Hippodrome, Fifth Avenue and University Street, 3 p.m., Feb. 20.

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Testimonies of Healing

For over fifteen years I suffered intensely from various ailments, diagnosed by physicians as stomach trouble, an abnormal kidney condition, rheumatism, catarrh, and bowel disorder. Finally I was told that dropsy was setting in, but if I would adhere strictly to the treatment offered I could be cured. This I did, continuing medical treatment from time to time until 1909, when my condition was worse than ever, the physician in attendance admitting he was at a loss to know what to do next.

At that time there seemed to be nothing for me but surgery, for my suffering was continual. I was about to yield to an operation, when Christian Science was recommended to me, and I feel that divine wisdom guided me to the office of a practitioner, who with all patience made clear to me that all things are possible to God, infinite Mind, Life, Truth, and Love, a thought that has helped me many times since. I took treatment for three months and was healed, and words are inadequate to express my thankfulness to God and my gratitude to our beloved Leader for this healing. It is my desire to know more of this blessed truth which freed me in such a short time from the bondage to which I had been a slave for so many years.

After studying Christian Science about a year, one day while crocheting the hook slipped and entered my forefinger clear to the bone. My first thought was to go down-stairs for assistance, as I was alone, but immediately I realized that I was alone with God, and as the hook hung heavy from the finger I proceeded to prove my faith by my work. It did not seem any time before the finger was free. This happened between four and five o'clock in the afternoon; at six, when my husband came home, in telling him of the demonstration I showed him the finger, but we could find no mark or discoloration or soreness at all.

Our blessings have been many. The privileges which we have enjoyed in our home, especially these last two years, have all come through the study of Christian Science. By reading the Bible, together with "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have learned that sickness, sin, and death are unreal, and that Life is God, good, harmonious and eternal. Quite recently a splinter got into my arm above the wrist. There were many temptations to employ material assistance, but reliance on Truth met the need. On one occasion, the cover of the ice-box fell down with its full weight upon my hand, but there was no pain, and no discoloration. This again proved to me our God-given dominion. Many problems have thus been solved since I became interested in Christian Science. Dental work has been done, which before coming into Science I had let go on account of fear; but this was destroyed by the truth. It is now five years since I became interested in this teaching, and during this time my only physician has been and is divine Truth.

In submitting this testimony I thank God for the patience and love which our Leader exemplified in making so clear to us the word as taught by Jesus for the good of all mankind.

LILLIAN M. KNAPP, Michigan City, Ind.

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[Translated from the German]

I gratefully testify herewith to the rich blessings which I have received through Christian Science. For years I had been afflicted with hemorrhages from an ulcerated stomach, and with neuralgia. The lightest kind of food disagreed with me, and there was little hope of improvement. In my need I heard of Christian Science, and although the subject seemed quite incomprehensible to me at first, yet it contained a definite promise, and I therefore decided to attend the meetings and services in order that I might gain a clearer idea of these teachings. Next I applied to a Christian Science practitioner, who declared herself ready to help me. It was lovingly explained to me that God is man's life, that there is no power apart from Him, hence that all evil is unreal. A change took place in my condition, and in a short time I had so far recovered that I could partake of all kinds of food without experiencing any discomfort.

I was very happy and grateful for the help received, but the memory of my former sufferings had so impressed itself upon my mind that I entertained a sense of fear lest there might be a relapse. This mental state finally did result in a severe manifestation of the former trouble. I had to ask again for help, but the practitioner immediately discerned the trouble, and this time the fear was destroyed along with all symptoms of disease through the power of divine Truth. This wonderful healing and all the good which I have experienced since have made Christian Science very dear to me. I feel convinced that divine Love will continue to be my help, guide, and instructor in gaining a better and clearer understanding of Christian Science.

For all these blessings I am deeply thankful to God, and grateful for having been led by His goodness into the right way. I also lovingly remember Mrs. Eddy, our revered Leader, through whose work it has become possible for us to know the truth. My family shares my gratitude, and we are endeavoring to draw more and more from the fount of life, that we may fully recognize that God is Truth, Spirit, and Love.—HERMANN HELMS, Schwerin i.M., Germany.

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While I was a student at college, I withdrew from the church in which I had been brought up. Tormented by theological questions, and wholly unsatisfied because of the impossibility of obtaining any answer to my inquiries, I found it difficult to keep an easy conscience in the association with my fellow church workers. The philosophy of the professors promised much more than the theology of the pastors. Gradually my childhood love of nature seemed to fill the place of religious faith, as in nature I saw God, a power and presence ever working. But the most wonderful part of the unfolding of this time was the way in which I was led gradually to see the life of Jesus in a new light, and it came to me that some day I should know what his birth, his resurrection, and his ascension meant. Christian Science has revealed this to me, and given what those years had so surely foreshadowed. It has been a demonstration of the revelation of Truth which is all-satisfying. All that I love in nature is here, as full and lovely as ever, but I do not depend so much upon it, nor do I walk miles to secure quiet and rest of thought. More and more the ideal of "stationary power, stillness, and strength" (Retrospection and Introspection, p. 93) is present with me.

To have a church home is a wonderful blessing. The time had come, after that period of cleansing, when I would go to church for the comfort of hearing God spoken of and for the tender message of the hymns; but that was merely spasmodic. Now to be able to give one's self freely and fully to the service of the church, to receive its blessings, to rejoice in its oneness, lifts all one's endeavors to a higher place. I used to think religion was for the soul only, so that when Christian Science proved that it has healing for physical ills, I began to understand more clearly what we are and what we are not. I struggled for years with catarrh, bowel trouble, and eyestrain of the eyes; but the trouble lessens, and I know it will finally disappear when harmony is seen in its place. In re-

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gard to the eyes, it came to me that there is perfect adjustment in Mind. Once the glasses were resumed with a sense of relief, then laid off again, and finally.

Science does not stop short of complete regeneration. Every fault of character, every blemish, has to be cleansed. Hard experience has taught me that self-will has to be given up, temperament corrected. Nor can we stop half-way at any diversion, subterfuge, or palliative. We must yield ourselves to the divine Mind if we would receive the blessing. When we have yielded, the blessing is inevitable.

The Christian Science literature so abundantly provided fills my needs. One becomes involuntarily more discriminating in his choice of reading when in Science he realizes the imperative demand for pure thinking. So one cannot afford to read that which would defile. The daily study of the Lesson-Sermon hallows the morning and strengthens us for the day.

It is impossible to describe the whole debt I owe to Christian Science; it can only be acknowledged. This teaching presents to us "infinite tasks" (Science and Health, p. 323), but it gives also the Principle by which to work them, for they mean our salvation. My appreciation of Mrs. Eddy's life and work becomes greater as I strive for deeper understanding of what they have brought to us.

MARGARET TROILI CAMPBELL, Los Angeles, Cal.

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About three years ago Science and Health was loaned to me by a very dear friend, who handed it to me on a Saturday with the remark that she could spare it until Monday. This gave me the impression that she prized the book very highly, as I had no book, not even the Bible, which I would not loan for thirty days at least. However, I took the book home, and my wife perused it sufficiently to be desirous of obtaining a copy from the public library, and this she accordingly did. Shortly afterward, when she had an attack of backache, to which she had been subject for years, she said she would like to try Christian Science if I would go with her to a practitioner. I considered myself very indulgent when I consented to do so, and as we neared the building I viewed askance every one I met, wondering if any one might perchance know where we were going. The practitioner was out and my wife was disappointed, but I saw on the next door the name of another practitioner, so I said, "Let us try this one; they are all alike." After a short chat the practitioner picked up a much used copy of Science and Health and read these beautiful words on page 6: "'God is Love.' More than this we cannot ask, higher we cannot look, farther we cannot go." Somehow there was a gentle cadence in the reader's voice which made the words sound truly appealing, and I know now it was because she understood what she was reading.

Shortly afterward I was asked to step into the outer room while my wife received treatment. She realized instant relief, and from that time we have had innumerable blessings. After having worn glasses for seventeen years and being unable to do needlework or read very long at one time, a single treatment adjusted the trouble, although my wife had been advised by one of the most prominent eye specialists in the United States to have an operation. Her physical condition has improved in every way.

I had always had the best of physical health, but I soon began to take inventory of my habits and modes of thinking. I had been an inveterate smoker for over twenty years, and I told my wife that I should like to quit the habit. She said nothing, but went to work to see if she could make of herself a channel to bring relief to me, with the result that I was healed of the habit in a week. This meant much to both of us, and soon a red-letter day came in our journey from sense to Soul. We packed all our drugs in a basket, and I took it to a vacant lot and there disposed of its contents.

Since that time divine Principle has been our liberator from every discord, physical and otherwise. One by one the shackles are loosening and dropping off, and our horizon broadens as we journey Spiritward. Mrs. Eddy's unbounded love for mankind prompted her to study years to give to the world a guiding star, "Science and Health with Key to the Scriptures," which as an interpretation of the spiritual meaning of the Scriptures has become a prime factor in transforming the world from discord to harmony. Her effacement of personal opinion and her exposition of truth in the absolute are sublime facts that inspiration alone could make manifest.—THOMAS C. PULLEN, Portland, Ore.

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[Translated from the German]

This testimony is given with a grateful heart. In the latter part of March, 1915, I was suddenly taken ill. Being in the public service, I had to be examined by the confidential physician, who found a serious case of jaundice, swelling of the liver, and gall-stones. I did not, however, take the medicine prescribed, but applied for help to a Christian Science practitioner. My healing was slow, for there was many a fault which the practitioner lovingly and patiently pointed out and which had to be eradicated. I willingly submitted to this task, and today am enjoying excellent health. For this I am most deeply thankful to God, and grateful indeed to our beloved Leader, Mrs. Eddy.

OLGA MÜLLER, Charlottenburg-Berlin, Germany.

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My attention was called to Christian Science through the healing of a friend. Experiences for several years previous to this time had made me dissatisfied with my knowledge of God. I felt there was much more joy and satisfaction for us, if we only knew how to come into possession of it. This case of healing awakened a hope within me that it was possible in this world to gain something higher in Christianity than we had yet known.

I procured a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy and began the study of it. I read much which I was not then able to understand, but the small proofs I was enabled to make encouraged me to press on in my search for Truth. In the next year after I began the study of Christian Science, twin boys came to our home. I had absent treatment for two weeks previous to their birth, and thankfully testify that the experiences of that time were absolutely free from pain or discord of any kind. This grand proof of the power of Truth over so-called material law gave me much joy, and I determined to make my life an expression of thankfulness to God for this truth which our dear Leader has labored so wisely and unselfishly to reveal to us.

Within the past year members of our family have been freed from the law of contagion with small-pox, measles, and mumps. We are blessed indeed with daily benefits, and with the constant store of good things in our literature, for all of which our love and gratitude increases.

LILLIE M. BARTLETT, Iola, Kan.

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I have so much for which to be grateful to Christian Science that I will no longer delay giving my testimony. Always delicate as a girl and young woman, it was not until I was forced to turn to Christian Science, because the doctors said they could do nothing more for me, that I was healed of asthma in a very severe form, rheumatism from which I had

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been helpless for weeks at a time, a throat trouble which came regularly every winter, chronic bowel disorder, and a tendency to coughs and colds. I have had only one slight attack of asthma since my healing, and that was quickly overcome. Christian Science has been my only help in every need.

On one occasion my daughter, not quite two years old, pierced her tongue with a wire spring on a spinning-top. It is a spiral wire, turning until it gets to a point, when it turns back. I heard her crying, and went outdoors, striving to know that she was God's child, and that there are no accidents in divine Mind; but when I saw this wire right through her tongue I was frightened, as there seemed no way to remove it except by tearing a piece of the flesh with it. Then I found myself saying aloud, "All is infinite Mind and its infinite manifestation" (Science and Health, p. 468), and the top came away into my hand. It was to me a proof of God's loving care for His little one. After I had washed her face and changed her dress she wanted to play again, and there was no soreness or any indication of the accident.

God has been my only physician for a number of years, and I am very grateful to our Leader, Mrs. Eddy, who has made it possible for me to gain this understanding of God as an ever present help.—ADELE L. BARUCH, Glendale, Cal.

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For many years I suffered from kidney trouble, and a relative told me to ask a Christian Science practitioner for help. I did so at once and was healed in one treatment. I can truly say that the power of God does heal, save, protect, and defend here and now. I have had many proofs of this in the overcoming of discordant conditions through the reading of Science and Health. I wish to express my thankfulness to God, and my gratitude to our beloved Leader, Mrs. Eddy.—FLORA KUTTNER, Chicago, Ill.

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It is with love and thankfulness to God, and gratitude to our dear Leader, Mrs. Eddy, that I write this testimony. After being an invalid for eight years and after having been given up by at least a dozen physicians and specialists, Christian Science was recommended to me, and through the patient, faithful work of a practitioner I was healed. The healing seemed a little slow at first, but one symptom after another disappeared, until now I am perfectly well. My husband also was healed of a serious eye disease in a short time through Christian Science treatment. This trouble appeared every year before Science was applied, but since the healing, about five years ago, there has not been a trace of it, and he is very grateful.—MRS. L. J. DORSCH, Milwaukee, Wis.

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I am very thankful that several years ago I became interested in Christian Science. While visiting in London I had the pleasure of reading Science and Health for the first time. I attended the church services and thought them most impressive, also met several people who told me they had been healed in Christian Science. Some time after returning home I was afflicted with varicose veins and suffered for about six months. Then a friend came to stay with me and brought Science and Health with her. Again I read and studied the book, and tried to put the truth into practice to the best of my understanding, with the result that in two weeks the trouble had entirely disappeared, and I have had no return of it.

This was my first experience of healing in Christian Science, and since that time I have not used any material remedies. Afterward I met with an accident, giving my back a severe strain. This for a time caused much pain, but with the loving help of a practitioner it was quickly overcome. Then in December, 1913, my foot was slightly hurt and a piece of skin rubbed off. I did not take any notice of this until the foot became much swollen and inflamed, with every appearance of blood-poisoning. As I seemed unable to overcome the trouble and relief was urgent, I again asked for help from the practitioner, and the healing was soon complete.

My gratitude is sincere for all the blessings I have received in Christian Science, and I hope I am gaining each day a better understanding of God, who healeth all our diseases. I am also very grateful to Mrs. Eddy for the great spiritual help contained in Science and Health, which unfolds and makes manifest even the truth of the Christ-healing.

ROSETTA LAWRENCE, Harpole, Northampton, England.

✧

About three and a half years ago my son was afflicted with rheumatism of the heart and a complication of diseases. Medical aid proved of no avail. Then Christian Science was brought to my notice by a lady who was not a member of the Christian Science church, but who had been greatly benefited by the truth it taught. She loaned me the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. My son read it and was healed. My wife, my younger son, and myself have all been cured of ailments of years' standing, among them rupture and abnormal growths.

I preached what I thought was the gospel for twenty-four years, but all that time was conscious of a barrenness that could not be explained. In my missionary work in the South I often felt for the afflicted people I was called upon to visit. I could simply pray for them, and my prayer was not one of understanding. Now, even my slight understanding of Christian Science is of immeasurable value. I am in better condition than ever in my experience. The rupture, which was of about thirty years' standing, has been permanently overcome. I have gained much in weight and can run like an athlete, where before I could not even walk more than a few blocks without pain, and many times I was compelled to sit down.—C. W. HAWKINS, Philadelphia, Pa.

✧

When Christian Science found me, I was a depressed and depressing invalid, spending my time largely in bed or on the couch, and leading a life of mental and physical suffering. I know now that resentment within myself not only caused a large part of my illness, but also unfitted me to cope with the problems at hand. In the terrible mental depression in which I then lived the thought of death as "surcease from sorrow" often appealed to me almost attractively, for life seemed to have become only a mockery. Several good physicians advised an operation, saying that I would never be a well woman without one. Change of scene did some good, and osteopathy seemed to help for a time, the latter being undertaken especially for a supposed curvature of the spine and sciatic rheumatism. At this time also stomach disorder developed, so that all food distressed me. As I look back upon those years of invalidism, I can see what heavy burdens my thoughts of self laid upon the dear ones who worked so hard to help me into health and happiness, and certainly my life was as much a burden to those around me as to myself.

Even the casual thought or mention of those years now is followed immediately and eagerly with the thought, deep with thankfulness and gratitude, of the "cup of cold water" that was finally offered to me, almost in fear and trembling, by a dear friend. This friend was an osteopathic physician who had labored long and earnestly to restore me to health, and

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who was loving enough to see finally that "a sick body is evolved from sick thoughts" (Science and Health, p. 260). I believed then, as do many people before investigating it, that Christian Science was something a little bit "queer," and felt the necessity for apologizing to my friends for becoming interested in it. Also, my mental attitude was one of condescension.

However, by the time I had taken a few treatments and had read even a little in Science and Health my attitude changed. I well remember gleaning through the pages of the book, during those few days, for sentences or parts of sentences whose meaning I could grasp, and I realized that there had come into my life what I could express then only in the rather crude words, "the discovery of a gold mine." This feeling of the rich store that Christian Science is, its unlimited joy and love and peace and abundance, has never left me, though my steps at first seemed slow and my healing gradual; but during the ten years that I have endeavored to follow Truth's guidance I have experienced some heavy sorrows and have had many difficult problems to meet. Through its teachings I am learning to trust God entirely, to take every problem to divine Love. Daily and hourly I am thankful to God for the one law of good which surrounds and supports us, and it is my endeavor to make my life express the gratitude I feel.

For the help that Christian Science has been in the home, and for its guidance, for the happiness and well-being of my three children, I am deeply thankful. It quickly overcomes any sickness or inharmony that may arise, and it is very unusual for a member of our family to be absent from work or school on account of indisposition of any sort.

Aurilla H. Allyn, Western Springs, Ill.

✧

Gratitude for what Christian Science has done for my family as well as for myself during the past eight years prompts me to send this testimony. For twenty years I suffered from a skin eruption in its severest form. When I turned to Christian Science for treatment, the condition of my hands was such that I had not for years been able to open them fully; and to put them into warm water and to do my housework caused constant and severe suffering. All of this has been changed through the loving ministry of Christian Science, and for the last four years my hands have not only been supple but smooth and soft, and I can work without suffering. Words fail to express my thankfulness to God for this deliverance.

I could tell of many healings in our family of seven, and of the help Christian Science has been in time of trouble, but the fact that we have found the right road and the way to work out our salvation is the greatest of all. When we first heard of Christian Science and had bought the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, my husband asked me not to read it until he first saw if it was all right. On the third day of his reading he found he was healed of a difficulty from which he had suffered for years and for which he wore a medical appliance all the time. After this I began the study of the book and found a happiness never before experienced.

Georgina King, Ottawa, Canada.

✧ ✧ ✧

There is not in a wide and sorrowing earth
Enough of dark
To dim the sunshine or the tender worth
Of love's least spark.

Laura Gerahty.

From Our Exchanges

[*The Christian Register*]

The finest office of the Christmas spirit would be to make us celebrate it so earnestly and generously that one day will not hold its observance. The year ought to be different for having had a Christmas before it. It ought not to be a day alone, but a year and a day. That is the really consistent Christmas, whose irrepressible spirit does not die at birth. How one has observed Christmas let succeeding months show. It can be the light of a life as well as the glow of a season. The atmosphere of friendliness may get so inbreathed that one will exhale friendliness everywhere. It would be no small mission to see that expressions of kindness were atomized into the most ordinary relations of life, particularly those of service, in which so many are held at arms' length from us. The fee of feeling happier for having served us, is the right of every one who meets our need. The gift not of condescension, but of the giver with the gift, is the prime and universal opportunity. Such a spirit makes Christmas perennial and perpetual.

[*Northwestern Christian Advocate*]

It is well to remember that the pentecostal gift was not a new thing in the world; it was really the renewal of an old-time privilege. Some people argue as if the spirit of God began its active career among men only in connection with the prayer-meeting in Jerusalem, at the beginning of our so-called Christian era. Nothing could be more mistaken or misleading. The spirit is not given by measure that way. From the day of creation down, God's spirit has been brooding over the universe as the informing and directing power through which the sons of men were to become the sons of God.

It was in the power of this spirit that Enoch "walked with God," that Noah became "a preacher of righteousness," that Abram went out from the ancestral home to seek a city whose builder and maker was God, that Moses "endured, as seeing him who is invisible," that Jesus became the captain of our salvation, that Paul fought the fight and kept the faith. . . . It is in this spirit that the sure hope of this world's redemption lies, and it is for a church quick with the power of this spirit that the world waits. Always the spirit of God has been in the world; always it is that God waits to make His people rich and powerful in the possession of His spirit; always it is the privilege of united and steadfast prayer to make the resources of the spirit available; and always it is the church, glorious in the power of the spirit, which will move upon the world to bring order out of confusion and to bring light into the darkness.

[*The Universalist Leader*]

To know that our conduct fulfils the divine purpose, that our pulses beat in rhythmic unison with the eternal heart, that in so far as the infinite can find expression in the finite we and God are one,—this is to know the purest and most abiding happiness which life can offer. Such happiness is felt by every one who hears, in his sense of having done what duty required, not merely the approval of his own conscience, but a higher voice saying to him as it said to Jesus, "Thou art my beloved Son, in whom I am well pleased."

[*The Christian Intelligencer*]

One of the great defects of the age is its lack of earnest and honest thought. As some keen observer has remarked, "All men talk and act, few men think;" and it is because of this lack of thought that so much of our speech is foolish or evil

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and so many of our actions fruitless or unwise. We owe it therefore to ourselves and to others that our thoughts should be right and true, sweet and pure, and able to produce right actions.

[*Unitarian Word and Work*]

Supposing we could incarnate the Christmas salutation for the coming year, so that the main business of our living would be to create the feeling wherever we went that is expressed in the words, "Fear not: for, behold, I bring you good tidings of great joy," what an increase of life would flow all along the channels of our influence! We would not have to define religion, we would not need to state our beliefs, we would never think of denying or defending the positions of orthodoxy. More abundant life would flow into and through human minds and hearts, and a kind of spiritual good cheer would radiate so persistently that religion could be taken for granted, as Jesus took it. Christmas would then be not only for a single day, it would be a living presence all the year round.

[John Reid Shannon, S.T.D., Ph.D., in *Zion's Herald*]

As the mountain stands alone with the sky and the stars, so Jesus the Christ stands isolated in his supremacy because of his spirit. He is vastly more than anything he says, vastly more than anything he does. The richest possession of the world is what Jesus is in spirit. True, patient, tender, sympathetic, loving, godlike in the midst of every-day human experiences, he illustrates the possibility of such a life in the midst of the commonest conditions. Christ's spirit is an incarnation of Christianity. It shines forth like the sun. It is the moral inspiration of the ages. It is the glory of Christendom.

[*Western Christian Advocate*]

Before it can be honestly alleged that "Christianity is a failure," it would be better to inquire whether, as it was set forth in the Sermon on the Mount and in the parables and direct instructions of Jesus, it had ever been thoroughly adopted on the large scale as a program in entirety. It may be that the organized church of Christ on earth has made attempts, with some comparative success, to embody these magnificent ideals in its practice, but with humility it must acknowledge that in its corporate life it has fallen far short of complete realization. Nevertheless, better the straining after such lofty attainments, though failure mark the effort, than supineness and no struggle at all.

[*The Congregationalist and Christian World*]

Love is the greatest force in the world, and love for God and among men is the very heart of the life and the gospel of Christ. In spite of all signs to the contrary, the spirit of love is increasing among men. A study of the history of the Christian centuries proves, by its contrasts between the past and the present, that the leaven of Christ's spirit is working in the meal of human society. It works slowly indeed, even as Christ forewarned his followers, but it works steadily. The kingdom of peace on earth is a goal set before us, and a goal which, with faltering steps and slow, mankind is approaching. The follower of Christ must never doubt, nor lose sight of the goal.

[*The Standard*]

The experience of being filled with the Holy Spirit was not confined to the day of Pentecost. We read throughout the first chapters of the Acts of the Apostles how the people were filled again and again with the Holy Spirit, and in the epistles of Paul we find him commanding his converts to be filled with the spirit. Therefore we conclude that this rich experience is for all Christians for all time.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

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

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1,103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health.

Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

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

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

From the Editor

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

From the Publishing Society

A new pamphlet entitled "Man's Unity with God" has been printed in the German language. This pamphlet contains seven articles from the Christian Science periodicals, which have been translated into German. The pamphlet is now on sale at the prices of our regular pamphlets, as shown on the opposite page.

"Christian Science: The Religion of Divine Law," a lecture by Jacob S. Shield, C.S.B., has been published in pamphlet form, and is now on sale at prices for our regular pamphlets, as shown on the opposite page.

A new pamphlet, "What went ye out for to see?" is now on sale. This pamphlet contains the four following articles from the Christian Science periodicals: "Principle Not Person"; "Jesus of Nazareth"; "Jesus the Christ"; and "Jesus and the Christ."

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, Suite 350, falsified Huntington Avenue, Boston, Mass.

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, Suite 350, falsified Huntington Avenue, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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

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The Christian Science Quarterly

Published January, April, July, and October

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

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The Christian Science Monitor

Published Every Day, Except Sunday

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Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also as a supplement the Lesson-Sermons of the following month which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1918.

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVIII No. 25

Boston, February 19, 1916

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

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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Items of Interest

The exports of oil-seeds from India in the year ended March 31, 1915, amounted to 953,900 tons, valued at £9,750,000, as against 1,582,000 tons, valued at over £17,000,000, in 1913-14. In normal years about 95 per cent of the exports goes to the countries at present involved in hostilities. Noticeable decreases occurred in the quantity and value of the exports of rape-seed, groundnuts, and sesamum. India has seen a great increase in recent years in the number of oil-mills worked by steam or other mechanical power. These crush all the more common oil-seeds, and this development has been especially noticeable in the case of mustard-oil and groundnut-oil. Mustard-oil manufacture is a flourishing industry in Bengal; there are several cocoanut-oil mills on the Malabar coast and in Cochin, and groundnut-oil mills in Bombay. Some of the larger mills deal with a great variety of seeds.

The board of engineers of flood control appointed by the supervisors of Los Angeles County, Cal., following the floods of 1914, has just rendered its report. Among the measures proposed as a part of the remedial program are these: conservation of storm waters through reforestation and retarding work in the mountains; spreading of storm waters on the gravel deposits at the mouths of cañons; acquisition of official channels for the principal streams on the lower levels and the permanent rectification and protection of these channels; diversion of the Los Angeles and San Gabriel Rivers from the Los Angeles and Long Beach harbors to Alamitos Bay.

Russia has just opened for traffic the first line in her new double-tracked railroad from Petrograd to the Arctic Ocean. The section completed is 530 miles long, from the capital to Soroka on the White Sea. It will relieve and expedite the traffic now centered at Archangel when that port is open. Ordinarily it is closed by ice from October to May. This line will give Russia a port on the Arctic which is open the year round, due to the fact that the Gulf Stream pursues its course as far as the Arctic waters to the north of Ekaterina, and its backwashes touch the Lapland and Murman coasts. They prevent the formation of more than a thin film of ice over the harbor of Ekaterina, which is 400 miles nearer the Atlantic than Archangel. The road has been built through difficult country,—a land of morass and swamp. Ekaterina has a sheltered anchorage, where the waters are nearly always calm, even when the Arctic storms are raging. The water is from sixty to ninety feet deep.

The Marseilles-Rhone Canal, a great engineering work that has been under way for some time, is now nearly completed. The four and a half mile tunnel through which the canal will flow, penetrating the Rove Mountains, is nearly finished. The work was begun six years ago and the war has not been permitted to interfere with the enterprise. The width of the canal through the tunnel is seventy-two feet and the depth of the water fifteen feet eleven inches, permitting small Mediterranean steamers to enter the Rhone and even admitting sea traffic to go as far up the river as Lyons. The canal, which is just short of fifty miles in length, cost about $18,000,000, of which $7,000,000 was borne by the French Government and the remainder by the city of Marseilles and the department of Bouches-du-Rhone.

Upward of six hundred miles of levees for the reclamation of agricultural lands alone have been built in the Sacramento Valley of California in the work of reclaiming over four hundred thousand acres of the million or more of fertile overflow lands in this section. Approximately 300,000 acres more are included in contemplated reclamation work. The levees now in existence have cost the state approximately $25,000,000. War department engineers estimate this reclaimed land as worth from two hundred to three hundred dollars an acre, so there is every reason to believe that the expenditure for reclamation work has been justified.

The Government of South Australia has a project in view for a connection of the Morgan to Wentworth line with Hay. This line is laid with the object of linking up the irrigated tracts of Coldoglia and Ral-Ral, and to afford access to the farming areas north of the river. The connection of the line with Hay will involve larger scope for trading facilities between Riverina and Port Adelaide. The interstate railway commissioners report states that a railway extending from Hay by way of Wentworth and Terowie to Port Augusta, would provide an almost direct through inland line on a standard gage between Sydney and Kalgoorlie.

The beet-sugar industry has come to be one of the important industries in California, producing an annual revenue of more than $16,000,000. More than one hundred thousand acres of land is devoted to the raising of sugar beets, and ten great factories have been built for the purpose of converting the beets into the sugar which finds it way into the markets of the world. A total of $15,750,000 was derived from the marketing of the state's output last year. In addition to this, a considerable revenue, almost $700,000, was realized through the sale of beet pulp used for feeding dairy and other stock.

By a decision of the supreme court of Pennsylvania, just handed down, the title to forty acres given to the University of Pennsylvania by the city of Philadelphia has been confirmed. The university is obliged to maintain seventy-five city scholarships and to pay a nominal annual ground rent. The land secured joins the present boundary on the south. By the added land the university now occupies 117 acres of land practically in the center of the city, as it is only ten minutes to City Hall. Upon this land are seventy buildings, and in addition there are forty club and fraternity houses surrounding it.

The United States federal district court at Cincinnati, Ohio, has entered a decree, with the consent of the National Cash Register Company, finding that the company and its officers "had violated the federal anti-trust act by combining to restrain and attempting to monopolize interstate trade and commerce in cash registers." The criminal proceedings will be dropped. The decree sets forth the means employed by the company to achieve its object and specifically forbids the use of any of these means in the future.

"You think of Bolivia as a little country," says a writer in *World Outlook*. "It is as big as Germany, Austria, and England. Peru is as large as all the United States from Nova Scotia to Indiana, from Canada south to the Gulf of Mexico. Argentina equals all the United States west of Omaha. Brazil is a United States with another Texas added. The resources of that vast area are in keeping with the bigness of the continent."

Lloyd's register returns indicate that there were under construction in the United Kingdom at the end of 1915, excluding warships, 420 vessels of 1,363,590 tons gross. The tonnage is about 264,000 tons less than that which was building at the end of 1914. All vessels below 100 tons are excluded from the returns. During the past quarter work was started on seventy steamers of 83,656 tons, and seventy steamers of 93,621 tons were launched.

The Chinese ministry of agriculture and commerce has done much to encourage fisheries. On April 28, 1914, regulations to promote the fishing industry on the high seas were issued. A sum of $50,000 was set aside in that year, and this has been made an annual appropriation.

President Porras formally opened the Panama national exposition Sunday afternoon, Feb. 6. It includes many United States Government exhibits brought from the San Francisco exposition. The exposition will continue 100 days.

Officials of the New York Fur Auction Sales Corporation, buyers, and all others interested in the first fur auction held in that city, pronounce the recent sale an unqualified success. The million dollar mark in sales was eclipsed by $100,000.

The appointment of a committee to return the visit of Central Americans who attended the recent Pan-American Financial Conference has been made by Secretary McAdoo. Other committees will be named to go to South American countries.

The Board of Trade of England have placed an embargo on the export of logwood from Jamaica to the United States, in view of the difficulty experienced in obtaining supplies of logwood for the aniline dye industry of their own country.

The Irish flax crop for 1915 is estimated at 1,516,267 stones, an increase of nearly a quarter of a million stones over 1914, while the area showed an increase of 3890 acres.

The total mineral output of Alaska for 1915 is estimated at $32,000,000, compared with $19,064,963 for 1914.

The value of the 1915 milk production of the United States is estimated at $2,320,000,000.

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Christian Science Sentinel

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

Vol. XVIII | February 19, 1916 | No. 25

A New Enrichment

REV. WILLIAM P. MC KENZIE

For a long time earnest students of Christian Science have gathered from Science and Health the coherent teaching of Mrs. Eddy on practical topics by the use of its full concordance, and from her other published works by means of partial indexes. The recent appearance of a complete concordance to these other writings is therefore a special occasion for gratitude and rejoicing, in that it renders the entire field of her published thought accessible to every one without the expenditure of much time or extended labor.

Mrs. Eddy's teaching, as contained in her books, we conceive to be the pure spring of living water for this age, for it draws from the eternal fountains revealed in days of old by prophets and seers and messengers of God, and offers its blessing universally. The apostle Peter, using the figure of light, speaks of prophecy as thus unfolding its blessing: "Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." He declares that the message of Scripture is not of private interpretation, indicating that it is not sectarian or divisive, but scientific and universal, and he goes on to say, "No prophecy ever came by the will of man: but men spake from God, being moved by the Holy Ghost." Thus the Revised Version clarifies an often quoted passage. These utterances of "holy men of God" in the past have, through the interpretation and demonstration of Christian Science, become present inspiration.

The consummation of prophecy, the interpretation of mystery, was found in the acts of Christ Jesus; yet he taught his disciples so to labor that their acts were acts of healing. Mrs. Eddy shows the universality of this teaching when she says, "Jesus gave his disciples (students) power over all manner of diseases; and the Bible was written in order that all peoples, in all ages, should have the same opportunity to become students of the Christ, Truth, and thus become God-endued with power (knowledge of divine law) and with 'signs following'" (The First Church of Christ, Scientist, and Miscellany, p. 190). Science and Health unfolds this opportunity because it has proved to be a "Key to the Scriptures" by opening the treasure-house that the doors of the past had shut off from men of today. And now indeed we have guidance additional, since in these other writings of Mrs. Eddy there are three hundred and sixty-five references in clarification of the Old Testament, and a thousand and thirty-one in exposition of the New.

When the Japanese made their expedition into Manchuria, a great deal was made of the care that was taken to provide the soldiers with pure water. It was recognized that the rain-water which had swept down hillsides and collected in standing pools had gathered surface impurities, hence required filtration and separation from these ere it was fit for drinking; whereas the springs of water pushing up through sand-beds or porous rock were thus naturally cleansed. Care was taken to guide every soldier in the way of receiving only what might be called his natural right to pure water. If such care has recognized value, how much more important is it that the mind should be given that which is pure, and thus saved from the painful elimination of what is unwise, unwholesome, unclean, uninspiring.

It might be well to recall a dictionary definition of Christian Science, showing how it is identified. In the Standard dictionary it is defined as "a system of moral and religious instruction, founded upon principles formulated by Rev. Mary Baker Eddy, and combined with a method of treating diseases mentally. As presented in Mrs. Eddy's Science and Health, 'Christian Science is based on teachings of Scripture which it interprets, giving the Christ-principle and rule in divine metaphysics which heals the sick and sinner. It explains all cause and effect as mental, and shows the scientific relation of man to God.'"

"The natural fruits of Christian Science Mind-healing are harmony, brotherly love, spiritual growth and activity," Mrs. Eddy says, and she continues: "The malicious aim of perverted mind-power, or animal magnetism, is to paralyze good and give activity to evil. It starts factions and engenders envy and hatred." She also says, "The spirit of Truth is the lever which elevates mankind" (The First Church of Christ, Scientist, and Miscellany, pp. 213, 130). If a bearer carrying the precious spring-water provided for the thirsty lips of the wounded should spill it on the ground, then gather up the defiled liquid and offer the same for drink to the undiscerning, would he be the real helper? Is not the honorable one he who brings fresh water, clear and clean, to satisfy humanity's thirst? This the Discoverer and Founder of Christian Science has done through her writings, and just so soon as students discern their own free access to the unadulterated Christ-teaching, they will naturally turn from stagnant traditions and false metaphysics and drink of the living spring.

Christian Science practice has this outstanding distinction: that healing is its *raison d'être*. Healing is the motive uplifting the worker, healing is his reward, healing is the proof that it is a divine method. The theory of false systems is to greaten one person at the expense of another, to subdue the other and make him tributary. It is "the will to power," and respecting it Mrs. Eddy with clear, ringing certainty has said: "This is not Science. *Per contra*, it is the mortal mind sense—mental healing on a material basis—hurling its so-called healing at random, filling with hate its deluded victims, or resting in silly peace upon the laurels of headlong human will" (Miscellaneous Writings, p. 254).

The reestablishment of the Christ-teaching, adversative to that of the world, took place not without cost. Arrogance, cruelty, lust, self-will, subtlety, envy, hypocrisy, pride, and fear are the crowned heads of the world kingdom. Patience, kindness, purity, obedience, honesty, generosity, sincerity, humility, and love are characteristics of those who seek first "the kingdom of God, and his righteousness," and these were the characteristics of the Leader of this movement. What she recommends in her writings she first proved. Chancer

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pictures this ideal in describing his parson, whose noble example was "that first he wroghte, and afterward he taughte." The description ends:—

He wayted after no pompe and reverence,
Ne maked him a spyced conscience,
But Cristes lore, and his apostles twelve,
He taughte, but first he folwed it him-selve.

Goldsmith in "The Deserted Village" depicts the universal friendliness of the village preacher, how

He watched and wept, he prayed and felt for all.
And as a bird each fond endearment tries
To tempt its new-fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way.

Hardly could there be a better description of the tender influence in these writings of which we have been speaking. But ages may pass before poets will understand enough to do full and complete justice to the life and example of Mrs. Eddy, because mankind must win a due appreciation of her teachings by themselves proving them true.

Spirit's Silent Activities

LUCY HAYS REYNOLDS

Amid the mountain heights stillness reigns supreme. With the coming of the evening hour the calm of Spirit seems to brood over all. An occasional call of a bird, the babble of running water, or the low rustle of leaves are the only sounds that are heard. Yet everywhere there is activity, from the mountain brook at one's feet to the great celestial bodies above that move through space at an almost incalculable speed. In the harmony of this silent action earth's turbulent noises are forgotten, and intuitively thought turns Godward. Pondering these beauties of nature and their silent activities, we discern through them, even if but dimly, the true universe, the activities of Mind.

"Mind revolves on a spiritual axis," Mrs. Eddy writes, "and its power is displayed and its presence felt in eternal stillness and immovable Love" (Retrospection and Introspection, p. 88). In the hush of divine might creation was brought forth; in the silence of Soul the rotations and revolutions of the universe operate with unlabored energy. No harsh noises, no friction, no explosive activities of mortal law pertain to the operations of Spirit.

As spiritual thought-forces are perceived and understood they become operative in human consciousness, unfolding through reason and revelation the eternal verities of being. Silently they correct false beliefs with spiritual facts, and cause human concepts to give place to divine ideas. As this spiritual activity goes on in human thought, lives are quietly transformed and the sick are healed. Thus spiritual being is never characterized by inertia or stagnation, but rather by that divine energy which authoritatively commands the false belief of inaction to stretch forth the withered hand that it may be made whole. Its power is displayed in the calming of the storm and in the walking on the waves. Through its operation material activity gives way to spiritual activity, even as in the lonely tomb, where false belief reported the torpor of death, there was going on the great work of our Master as he "set the seal of eternity on time" (Science and Health, p. 44).

Let him, then, who affirms that the Christian Scientist, because he sits in silence and administers no material remedies, does nothing for his patient, investigate the results of scientific "silence," and if honest with himself he too will come to behold its majesty and power. "This sounds very well," some one may say, "but how can mortals gain this higher consciousness while in the midst of the strife and confusion, the storm and earthquake of human experience?"

Christian Science declares that spiritual overcoming and peace can be experienced only through the realization in consciousness of spiritual law, and that there is never a time when this law is inoperative. It should be as natural for the metaphysician to apply this law under all conditions as for the tradesman in the rush and confusion of business hours to utilize the rules of computation. Many a time the Christian Science practitioner is called upon to prove the power of unspoken spiritual thought when all around is uproar and confusion. Before this power error subsides, and again the sweet words, "Peace, be still," bring about a Christly calm. Silencing the material senses, the Scientist gains communion with Spirit and listens to the inaudible word of God.

As one enters into the silence of spiritual consciousness the nature is transformed; impulse, emotion, and other temperamental abnormalities are healed. In silent wrestling with himself the earnest Christian Scientist fights against principalities and powers until, conquering, he gains a dominion which the world can neither give nor take. His words may be few, but they are wise and effective in contrast with the babble of idle and superficial chatter. "A silent, grand man or woman, healing sickness and destroying sin," Mrs. Eddy says, "builds that which reaches heaven" (The First Church of Christ, Scientist, and Miscellany, p. 194). Silence may indeed become golden, its blessings priceless. Within its sacred precincts wisdom, peace, and power are found, depth of purpose and stern resolutions are sustained, and true friendship is established and sanctified.

Christian Science has reduced spiritual experiences to human comprehension, and all who will may avail themselves of the silent power of Truth, until

Through the harsh noises of our day
A low sweet prelude finds its way

and the half hour's stillness that was once experienced in heaven is experienced on earth. Thus quickened and inspired through reason and revelation, glimpses of the real universe unfold, until "sun, moon, and stars forgot," we feel the presence of Mind, and experience "the solemn hush of being, newly born."

"I look to thee"

RICHARD ALFRED LAZIER

It was Christmas day, but never before had the significance of the day appeared so clear to me. About three o'clock that anticipated morning I awoke with a sense of acute pain. My first impulse was to try to relieve it by rubbing, but immediately the right thought came and I did not move. I lay still, trying to realize that there is no sensation in matter, and that "all is infinite Mind and its infinite manifestation, for God is All-in-all," as we read in the "scientific statement of being" (Science and Health, p. 468). Then there came to me, as they had done many times before, the words on page 208 of our Hymnal:—

I look to Thee in every need,
And never look in vain;
I feel Thy touch, eternal Love,
And all is well again:
The thought of Thee is mightier far
Than sin and pain and sorrow are.

and in a few minutes all sense of pain had disappeared, as it must always do when the truth is declared and realized.

Since beginning to study Christian Science some four years ago, I have had experiences which to mortal sense would probably appear much more wonderful than this; but to me

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this was the most significant of all, for as the sense of pain vanished, the church bells began to ring and I realized that it was Christmas morning,—the anniversary of that day when Jesus the Christ appeared, to teach humanity the way of Truth. My heart was filled with gratitude that again the Christ-presence and power are with us, healing us from sickness, sorrow, and sin, even as in Jesus' time. This demonstration, coming in the early hours of Christmas day, seemed to me a bright promise of the time to come, when we shall be able to overcome all error, even as did our Master.

Prayer and Answer

DR. EDMUND F. BURTON

JESUS said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." On page 1 of "Science and Health with Key to the Scriptures" Mrs. Eddy says, "Desire is prayer." To the thought untaught by Christian Science it appears that lack is a constant factor of desire; that that which is desired is not yet possessed; that possession extinguishes desire; that the two cannot coexist,—so that to this thought it seems impossible to be conscious of the possession of that which we desire. During the centuries since the above words of Jesus were uttered, many an honest seeker, lacking understanding of the true relation of answer to prayer, has despaired of being able to obey them. In place of this despair Christian Science brings exactly the opposite experience through its scientific and satisfying revelation that prayer is the unfoldment to experience of the blessings which we already possess, and that therefore the higher and more urgent our desires the greater our joy; that it is not humility which allows our prayers to be small or feeble in their demands, but self-limiting ignorance of both God and man.

Based on the fundamental truth that "all is infinite Mind and its infinite manifestation," and that "man is not material; he is spiritual" (Science and Health, p. 468), Christian Science teaches that all the realities which constitute harmonious life for man are present states of consciousness. Since no individual can step outside of his own consciousness, that which he desires necessarily already exists in his own consciousness, or it could not be perceived to be desirable. Desire indicates the conviction that that which is desired is good. The strength of this conviction measures both the fervency of the prayer and the experience of the benefit of its answer. We may be sure then that our prayer is being answered at the moment it is offered; in fact, that it is the perception of the answer which inspires the prayer; that the answer may be said to be within the prayer, it being not the creation or production of a new condition in response to petition or newly arisen need, but the unfolding in human consciousness of eternal truth. We are thus privileged to say with scientific certainty, as did Jesus, "I knew that thou hearest me always," having learned that the answer to every prayer is an eternal truth before the desire is felt.

To "pray without ceasing" is therefore to experience without ceasing higher and higher consciousness as thought unfolds to the reality of God, good, and we may have the happy knowledge that as our prayers increase in depth and fervency, become higher, holier, purer, they are not dreams of the unattainable, as mortal sense would tell us, but are the unfolding within us of the Christ-idea, the truth about God, growing into conscious immortality. All the good that we know how to pray for is already ours potentially, though not as yet in experience. God is ever present good, and when desire mounts to absolute conviction of good, there will be experienced the understanding of God which is eternal life.

Again, this teaching of Christian Science forestalls the discouragement which comes from a sense of an irremediably faulty self, for it shows to the one who is praying for a cleaner and higher human life his own innate purity, teaching him that every aspiration, however limited at first, is his individual consciousness of good; that it is both a reflection of God and an awakening to his own being, to the spiritual self that is man; that prayer is thus true self-assertion, man's true nature seeking expression.

Moreover, since God is All-in-all, prayer is a looking toward all good, and even though it be no more than a fleeting aspiration toward a dim something above one's present belief of experience, still that which is glimpsed is of God and is His godlike manifestation, and there is certain to come to the individual, through the clarifying effect of faithful prayer, far more than was asked for. So much does the answer often exceed the expectation as not to be recognized without the light of later knowledge. "Eye hath not seen . . . the things which God hath prepared for them that love him," and who perceive His goodness.

By way of crude illustration, suppose a traveler to be lost on his journey. He searches the landscape, and finally sees on the horizon a moving speck which proves to be a motor-car, by means of which he is rescued. At first even the outlines of the machine are indistinct. Although ignorant of its construction and knowing nothing of its various parts, yet from the moment that it appears to his sight he is really looking upon a demonstration of all the laws involved in its mechanism. Later he may become entirely familiar with the machine, and as this familiarity develops, the meaning and use of each part will unfold to his understanding as though newly created for him. Yet there will never be anything really added to that which was to him at first sight but a speck in the distance.

Desire colored by selfish beliefs involves disappointment, and good cannot accord with personal outlining. It is therefore not the part of wisdom to limit prayer to present thought, dim through lack of spiritual experience. Such limitation opens the way to doubt, and doubt obscures the perception of divine qualities, thereby postponing fuller experience of their blessings. Mrs. Eddy says, "No loss can occur from trusting God with our desires, that they may be molded and exalted" (Science and Health, p. 1); and escape from all danger of this sort is through obedience to the fundamental teaching that all prayer must include the "not my will, but thine, be done," which enabled Jesus finally to say, "I have overcome the world," and which is making Christian Science prayer effective in the healing of sin and sickness in the world today. Also the further teaching that evil has no knowable existence is in scientific harmony with the promise of Jesus that the pure in heart shall see God, and with his instruction to let the eye be single, since the conviction of the utter desirability of good which is ceaseless prayer is the purity and singleness of vision through which the whole consciousness is filled with the light of divine presence.

Moreover, through this perception of the unity of good there is given protection from the suggestion of lack of capacity to live up to the demands of the higher life aspired to. The knowledge which Christian Science brings us that the desired good is God manifest, leaves no room for fear that there can be any good thing lacking, and the good which reveals the presence of God must contain in itself that which enables the individual to utilize to its fullest extent all that can possibly come to him in answer to his highest desires. Whatever is needed in character or condition, be it courage, talent, skill, wisdom, freedom, strength of body or mind, friends, opportunity, all will be found comprised in the answer to his prayer.

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One who has learned through Science and experience this true relation of aspiration to realization, and that both are stages of actual experience, is free from the limitation of blind faith in and trembling supplication to a God needing to be influenced to be good. Since with God all things are and always have been possible, all good is and always has been existent. He whose faith assures him of this truth is in a state of constant prayer; he is learning more and more thoroughly that all prayer has inevitably been answered from all eternity; he is ever actively receptive to greater good; he is bringing into consciousness day after day new phases of life; he is understanding and obeying divine Love; he is steadily progressing toward that knowledge of God which Jesus said is eternal life; in a word, he is demonstrating Christian Science.

"Human footsteps"

EMMA W. DIMOND

To the consciousness upon which Christian Science has dawned with its wonderful hope and promise, the light, though really faint, seems so brilliant when contrasted with the deep darkness of material thought, that the beginner in the study of the Science of Life may feel confused, failing to remember that he cannot comprehend infinite Truth at one bound. The prophet's counsel, "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little," does not seem to him to be necessary in his case. Lifted by some demonstration of Truth's power to a mental mountain top, it seems as though the infinite were fully revealed.

Most students of Christian Science have experienced the shock of a fall to the valley again, with its depression and darkness; but the vision gained is not lost, it is only temporarily obscured, and if we adhere steadfastly to Truth, the cloud of discouragement will be pierced and dissolved. We are told that after Peter and James and John had witnessed the transfiguration they came down from the mountain and took up the detail of their daily life, and through the illumination which comes from obedience and suffering they were able in a measure to do the works their Master did.

On page 254 of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, we are told that "the human footsteps leading to perfection are indispensable." It is no easier to be obedient now, when every tendency of the human mind pulls the other way, than it was two thousand years ago. Human nature is the same, and mortal mind just as essentially evil and just as subtle. If we examine ourselves honestly, we will face the fact that we are continually denying the Christ.

How often, like the disciples, do we neglect to watch with the Master one hour, being overpowered by the sleep of material sense. We want to be obedient and faithful; we fully intend to be, but we do not know the way; we have not taken the necessary steps of spiritual growth. The beginner must not be discouraged, however, because he sometimes fails to be obedient, does not always watch, or does not always keep awake. Patiently following Isaiah's counsel, starting on again after stumbling or falling, and keeping his eyes fixed on the goal of spiritual understanding, satisfied if here a little false belief is cast out and there a little inclination to be unloving is restrained, he is roused from the dream of material living and gets nearer to the full awakening.

Most people who enter with interest into any line of work, at first attempt too much. There is no royal road to any human endeavor, and though we know that God leadeth us "in the paths of righteousness," the lifting of thought from the human to the divine cannot be done without patient, continuous effort, without the prophet's rule of life,—"precept upon precept; line upon line, . . . here a little, and there a little." Some of us realize now how much of our early Science life was spent in groping; how far we fell short of being faithful because we did not know how.

Again, we have sometimes been so busy watching the groping of our brother that we have fallen, not recognizing our own unsteadiness. As our faces were turned from the light of Love, we have not seen in our own path the stumbling-blocks of criticism and censure. It is only by taking the needed footsteps that we cast out of consciousness the false beliefs with which sense tries to govern us. It is only by reflecting here a little love and there a little love that in time we shall dissolve the "adamant of error,—self-will, self-justification, and self-love,—which wars against spirituality and is the law of sin and death" (Science and Health, p. 242).

A receptive child-thought often sees the light and accepts the truth, while those of larger experience are trying to reconcile its leadings with the material laws which all have so long obeyed. We have seen how the trusting little child will put his hand in his father's and go anywhere with him, never doubting that he will be protected and guided aright. His trust is so absolute that he does not think of anything but the joy of going with his father. He knows no danger, but he does know that his father will take care of him.

It is this quality of thought in the child which Jesus has told us that we must emulate. Mentally we must put our hand in the Father's, and go with Him trustfully, joyfully. To reach this mental state we need to "study thoroughly the letter and imbibe the spirit" of Christian Science (Science and Health, p. 495). We must also let our lives show that we have imbibed the spirit. We must demonstrate what we know of Truth and Love, until at length we find our consciousness the habitation of infinite good, until we consciously walk with God, having awakened in His likeness.

Faith and Works

AIMÉE BURDETT DAWES

It is in its wonderful interpretation of the Bible as a whole that Christian Science is unique. This to the writer was the proof of its divine origin. The seemingly irreconcilable differences between reason and revelation, between conscience and revelation, and even between one Scripture statement and another, had led to a confusion of thought, a drift of doubt which had almost reached indifference. Then came the white light of Christian Science, in which the varying prism hues to appearance so unlike in color are yet blended in one.

Two of the truths thus reconciled are the seemingly contradictory statements as to faith and works. The writer was brought up in a school of thought which emphasized Paul's teaching of justification by faith almost to the total exclusion of James' practical corollary, "Faith without works is dead." The teaching that it is wrong to believe that by our works we are justified, may lead to the conclusion that works are of little importance, and the result is mental and spiritual stagnation. Fortunately the inner light of Truth will constantly militate against this view, and in the conflict between Truth and dogma, Truth must at length prove victorious.

But how wonderfully does Christian Science reconcile these seemingly divergent views! All we have and all we are, are gifts of eternal Love, our heavenly Father; all is the gift of grace. God's man does not need to win pardon for offenses against God's law, for St. John declares, "Whosoever sinneth hath not seen him [God], neither known him." Mortals, however, must work out their salvation from all error until

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mortality is "swallowed up of life." We find forgiveness in the perception of the true man's reflection of his Father's righteousness.

But what of works? James says, "Ye see then how that by works a man is justified, and not by faith only," and in Revelation we read, "And they were judged every man according to their works." This is simply a statement of the fact that true faith or understanding is a vital power, not merely an intellectual perception, for it includes fidelity as well as faith. To take a familiar example: A child may have been taught concerning the buoyant properties of sea-water, and have some intellectual perception of these, and yet this same child may refuse even to attempt to float on the water. What is the difficulty? Is it not the seemingly overwhelming sense-testimony? The water does not appear to have the properties necessary for supporting weight. This sense-testimony may gradually yield to a clearer view of truth, but it cannot blossom into understanding until it is coupled with that venture of faith which alone can give satisfying proof.

This enables us to understand why Mrs. Eddy laid so much stress on the destruction of false beliefs and sense-testimony. Their destruction is not only a sign of the presence of a vital faith, but enables faith to grow, for "we cannot fill vessels already full" (Science and Health, p. 201). "Faith without works is dead," for then it shows no vitality; and until we learn to deny sense-testimony and commit ourselves to the ocean of divine Love we have not that faith of which Abraham was the type, in whose "seed shall all the nations of the earth be blessed." Browning has beautifully expressed something of this idea in the words,—

> This throws himself on God, and unperplexed
> Seeking shall find Him.

The only way by which we may find God is through demonstration of the truth we apprehend.

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"Let your light so shine"

BETSEY R. TAYLOR

We are often reminded that if we improve our opportunities, are faithful to the light we have, we shall be prepared to gain clearer views of Truth. This recalls something which was once told me, and which has been a help many times since, when I had a difficult problem to solve and it seemed almost impossible not to outline my future steps.

The story was to the effect that a farmer whose barn was some distance from his house was accustomed to start out each night after dark to go there with a dimly lighted lantern. A motorist who was staying at the house thought he was very foolish to try to find the barn door with so small a light, and offered to loan him the search-light from his automobile. The farmer said to him: "I do not need to see the barn door. I use the little light I have, which is just enough to show me that I am in the path. I put one foot where the light shines and then find the place for my next step. I continue this, and before I know it I have reached the barn door."

Here was practical wisdom, and just the kind we need to use in working out our problems. With the understanding gained in Christian Science it is not necessary for us to see the end of our mental journey; all we have to do is to live day by day in the highest understanding of Truth we have. Then we can rest calm in the assurance Mrs. Eddy has given us (Science and Health, p. 254), that "when we wait patiently on God and seek Truth righteously, He directs our path," and that no good thing will be withheld "from them that walk uprightly."

Selected Articles

[Editorial in *Bellingham* (Wash.) *Journal-Progressive*]

That Mrs. Eddy's name is seldom mentioned as worthy of a place among the great women of the world seems inexplicable. Were the only monument to her memory the founding of a religion which in a few short years numbers its adherents in millions and in every nationality, we might explain this oversight to ourselves on the theory that small indeed is the earthly reward of those who tread spiritual pathways. But even at that the name of this great American woman is probably better known and more familiar in more countries today than that of any other woman to whom the world has given birth.

One does not need to endorse the spiritual teachings of Mrs. Eddy to realize the greatness of their author; the growth of her following speaks eloquently for itself. Apart altogether from the foundation and the business management of one of the great churches of the world, she is the founder of a daily newspaper that ranks second to no publication in the world in its reliability, the cleanness of its columns, and its impartiality; also of several other publications. While she herself never attained fame in the newspaper field, and never, as far as we know, attempted to, yet her accomplishments in this direction, if they do not altogether outshine, form at least a worthy rival to those of the Pulitzers, the Gordon Bennetts, and all the rest. A wonderful woman indeed!

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[W. G. Watkins in *Milwaukee* (Wis.) *Journal*]

In confusing Christian Science with psychotherapy (alias mental suggestion, or hypnotism), our critic, a doctor, in his reported statement makes it quite plain that he is not acquainted with what Christian Science teaches. It is true that what Mrs. Eddy discovered is nothing new. The power of right thinking has always been available. Its value was discovered of old by the prophets and the apostles, as witnessed in the many good works which they performed. It remained, however, for Jesus to demonstrate the full salvation of pure metaphysics. All manner of disease, as well as death itself, disappeared in the presence of his realization of man's oneness with divine Mind.

The operation of the Mind which was in Christ Jesus is in marked contrast, however, with that of the human mind, which is capable of both good and evil. It is becoming more and more apparent that salvation must be wrought out in the mental realm; and it is a question of distinguishing between thoughts which are finite and make for limitation, and thoughts which have their origin in "the great First Cause," or God, and which make for life eternal. On page 264 of Science and Health Mrs. Eddy says that "mortals must look beyond fading, finite forms, if they would gain the true sense of things. Where shall the gaze rest but in the unsearchable realm of Mind? We must look where we would walk, and we must act as possessing all power from Him in whom we have our being."

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[Thomas E. Boland in *Easton* (Pa.) *Free Press*]

To quote passages from Mrs. Eddy's writings which pertain to the spiritual, perfect man, made in the image and likeness of God, and then apply them to mortal, material, human beings, is completely to distort their intended meaning. The text-book, "Science and Health with Key to the Scriptures," is sufficiently clear on this point to be understood by an earnest reader, for there we read, "Man is the likeness of Spirit, but a material personality is not this likeness;" also, "A sinful, sick, and dying mortal is not the likeness of

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God, the perfect and eternal" (pp. 544, 292). Mrs. Eddy did not teach that the spiritual, perfect man, the image and likeness of God, is sinful or sick or dies, any more than God Himself is sinful or sick or dies. It ought to be clear, however, that she recognized that these misfortunes come into human experience, since she devoted forty-four years to teaching how to overcome them and ameliorate their results.

The critic objects to Mrs. Eddy's views on death being an unreality, and in proof quotes Jesus' declaration, "Lazarus is dead," entirely overlooking those other words of the Master recorded just a few lines previous to the above quotation: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." Seeing that his disciples had not understood him, he then used the language with which they were familiar. Again, when called to the house of the ruler of the synagogue, Jesus said of the daughter who they had told him was dead, "Weep not; she is not dead, but sleepeth," and straightway restored her. Mrs. Eddy's teaching relative to death is simply that it is not a creation of God, not an eternal fact of being. She did not deny that it comes into human experience, any more than she denied that sin and misfortune come into human experience. These errors are not, however, regarded as God-created or God-sent.

It is seldom indeed that any critic, however careless of a basis for his accusations, alludes to Christian Science as a "peril to the home." Mrs. Eddy's writings will be searched in vain for the least far-fetched shred of evidence to support such an utterly unjust and untrue statement. If Christian Science involved any such thing, the tree would long ago have been known by its fruits. The lives of Christian Scientists constitute a sufficient refutation of this falsification. The chapter Marriage, in Science and Health, sets forth the author's views on this subject. One quotation (p. 56) will serve as an illustration: "Infidelity to the marriage covenant is the social scourge of all races, the 'pestilence that walketh in darkness, . . . the destruction that wasteth at noonday.' The commandment, 'Thou shalt not commit adultery,' is no less imperative than the one, 'Thou shalt not kill.' Chastity is the cement of civilization and progress. Without it there is no stability in society."

Fault is also found with Mrs. Eddy's views on the unsubstantiality of matter. This is a question which has long vexed scholars and thinkers. That physicists and philosophers are not so far afield from Mrs. Eddy's expressions on this subject may be gathered from Mr. Huxley's opinion that the existence of matter is "hypothetical." Professor Ostwald says, "It is a thing of thought;" and John Burroughs wrote recently, "In the electron we have matter de-materialized; the electron is not a material particle," and "indeed, in the new physics, matter is only a hole in the ether."

There is in Science and Health a chapter on the subject of prayer, which for sanity and clarity of view, as well as for truth and beauty, is truly remarkable. Surely any Christian could accept these statements found on page 4: "What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds;" "Audible prayer can never do the works of spiritual understanding, which regenerates; but silent prayer, watchfulness, and devout obedience enable us to follow Jesus' example."

Christian Science accepts the life, teachings, atonement, resurrection, and ascension of Jesus, for it accepts the whole Bible. It may not interpret some theological views in exactly the same way the critic himself happens to think. It is no new thing for denominations to differ over theological beliefs; in fact, that is the reason there are different denominations. Christian Science does not, for instance, believe or teach that the crucifixion of Jesus of Nazareth nineteen centuries ago will save from punishment in this day one who deliberately and persistently sins. If the critic wishes to believe this he has that privilege. Science and Health says, "Escape from punishment is not in accordance with God's government, since justice is the handmaid of mercy;" and "without punishment, sin would multiply;" also: "The way to escape the misery of sin is to cease sinning. There is no other way" (pp. 36, 11, 327). An entire chapter in Science and Health, Atonement and Eucharist, is devoted to the teachings of Christian Science on the atonement, crucifixion, resurrection, and ascension. To thousands this chapter has brought a clear and helpful understanding of these subjects.

In conclusion, there is food for thought in the editorial comment of two papers. The *Rocky Mountain News* of Denver says: "From the days of popular 'exposure' and ridicule, Christian Science has moved quietly and efficiently onward to its present high station. It has brought peace to many tempest-worn lives; it has given health to many pain-racked bodies; it has conferred content upon many tortured minds; it has established faith and cheerfulness, where formerly was despair of this world and doubt of the hereafter. For all the beauty and usefulness it has given to a million lives, the faith is to be revered and the name of its Founder is to be held in grateful remembrance." The *Manchester Union* of New Hampshire says: "The character of the members of Christian Science churches is such that ridicule may be said to have become itself ridiculous, and it has well-nigh ceased."

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[David Anderson in *The Ballarat* (Australia) *Courier*]

By an increasing number of unbiased sermon hearers it is now considered axiomatic that if one would learn something of what Christian Science is not, attention should be given to pulpit philippics of the "orthodox" divine. In an address as reported in *The Ballarat Courier*, a bishop put a question to his hearers which expressed a fallacy, and answered it for them in a misrepresentation of fact. "Why," the bishop asked, "do not Christian Scientists go to church?" "Because," he answered, "Christian Science says there is no such thing as sin, and therefore you do not need any such person as Saviour."

In reply I would say that Christian Scientists do go to church. In relative proportion of members, as well as in regularity of attendance and in devoutness of attention and participation in the service, they will compare favorably with churchgoers of the Anglican or any other denomination. They go to church to pray, and to worship and hold communion with God, a natural part of their daily lives which is not confined to Sunday observance. They go for the very reason cited by the bishop as desirable on the part of his congregation: "Because they want to bring themselves into closer touch with God and the unseen world."

Christian Science does not tell its devotees, any more than it tells its theological critics, that "there is no such thing as sin." As sin is neither God created nor God upheld, it is not an eternal verity of being, and so it is regarded in Christian Science as "unreal." Sin, being any want of conformity with or any transgression of the law of God (and Christian Scientists read into that definition the widest comprehensiveness), is painfully in evidence on every hand, and nobody is more alive to it as a present factor in human experience than the Christian Scientist, for he knows that to cast sin out of his own consciousness it must be grappled with and overcome. He knows also that if sin were today cast out of the thought of individual consciousness, of all humanity, there would be nothing left of it. In "Science and Health with Key to the Scriptures" Mrs. Eddy says: "Since Jesus must have been tempted in all points, he, the immaculate, met and conquered

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sin in every form." "For victory over a single sin, we give thanks and magnify the Lord of Hosts." "Vibrating like a pendulum between sin and the hope of forgiveness,—selfishness and sensuality causing constant retrogression,—our moral progress will be slow. Waking to Christ's demand, mortals experience suffering. This causes them, even as drowning men, to make vigorous efforts to save themselves; and through Christ's precious love these efforts are crowned with success" (pp. 564, 568, 22).

The Christian Science view of the atonement may not in all respects harmonize with that of the bishop, and on that account the reverend bishop may call it "heresy" and possibly think it wrong. Christian Scientists believe it accords with the teachings of Jesus the Christ, and they have a right to their belief. They do not quarrel with the bishop because of his belief. Some of them are nevertheless under the impression that all the bishops of the Anglican church are not in absolute uniformity of view in respect of that doctrine.

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[John M. Tutt in *Joplin* (Mo.) *News Herald*]

It is unfortunate for the critics of Christian Science that they do not first arrive at the spiritual view-point of the Scriptures seen in Christian Science before they give utterance to statements entirely unfair to the subject. It should be quite sufficient for our reverend friend to say that Christian Scientists do not unqualifiedly concur in his opinion concerning certain Scriptural teaching.

It should be said here, in all sincerity, that Christian Science accepts every essential of the scheme of salvation as set forth in the Bible. Christian Scientists believe, however, that the spiritual import of the Scriptures is their essence; that since God, Spirit, and His creation are not material, the universe, including man, must be interpreted not materially, but spiritually. They believe they find full authority in Jesus' example for turning away from matter to divine Mind, and thus abandoning material ritualism and observances.

But as proof of the fact that the unparalleled sacrifice of Jesus with its saving grace is recognized and magnified in Christian Science, I quote from "No and Yes" by Mrs. Eddy (p. 33): "The sacrifice of our blessed Lord is undeniable, and it was a million times greater than the brief agony of the cross; for that would have been insufficient to insure the glory his sacrifice brought and the good it wrought. . . . The glory of human life is in overcoming sickness, sin, and death. Jesus suffered for all mortals to bring in this glory; and his purpose was to show them that the way out of the flesh, out of the delusion of all human error, must be through the baptism of suffering, leading up to health, harmony, and heaven."

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[Charles W. J. Tennant in *New Days*, London, England]

The article in a recent issue entitled "Christ and Mrs. Eddy" reveals an extraordinary misunderstanding of both the teachings of Jesus and of Christian Science. Our critic, in speaking of Jesus, says, "He lived a life of poverty, self-denial, and persecution, and went at last, of his own choice, and innocent of all offense, to a violent and shameful death." Jesus certainly did not lay up any store of materiality, for he knew perfectly well that matter was not substance. All the same, at a moment's notice he could apply his spiritual understanding to produce loaves and fishes for the multitude, money from a fish's mouth to pay a requisite tax, and clothes to wear when coming out of the tomb. Possessing the ability to prove God's power to this extent, it were folly to call him poor, in any sense of the word. Jesus went through what mortals term death in order to prove its unreality and that it had no dominion over him. He said, "Destroy this temple [body], and in three days I will raise it up;" and he did so.

Our critic, speaking of Mrs. Eddy, says, "She denied the existence of sin, suffering, disease, and the devil, although he whom she professed to follow had treated them as serious realities, of which nothing but his death could ever rid the world." If the critic had understood for a moment the meaning of reality, as used in Christian Science, he would have understood why Mrs. Eddy denied their reality. On page 335 of Science and Health she writes, "Reality is spiritual, harmonious, immutable, immortal, divine, eternal." From this it will be seen how impossible it would be to include sin, disease, and death in this definition. Mrs. Eddy never denies that these conditions seem real to the material senses, for she thoroughly agrees with St. Paul when he says, "The things which are seen," that is, by the physical senses, "are temporal; but the things which are not seen are eternal."

Referring to the Christian Science text-book, "Science and Health with Key to the Scriptures," our critic says, "This curious volume has very little in it that is prayerful." Now it all depends upon what prayer is considered to be. Mrs. Eddy has devoted a chapter in the text-book to the subject of prayer, and many have expressed their opinion that it is the finest treatise on the subject extant. St. James tells us, "The prayer of faith shall save the sick, and the Lord shall raise him up." This effect has followed in hundreds of cases while reading and understanding Science and Health, and this is a clear proof of the prayerfulness of the text.

Two thousand years ago Jesus taught that the kingdom of God was at hand. He said very plainly, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Mrs. Eddy does not depart from this teaching when she says, "Thy kingdom is come; Thou art ever-present" (Science and Health, p. 16). Christians acknowledge the omnipresence of God. They must acknowledge also the omnipresence of His kingdom, which is a state of spiritual consciousness and not a physical locality, as some believe.

If our critic had read the Christian Science text-book more carefully, he would not have made the mistake of saying that it denied the divinity of the Christ. Such is not the case. The following quotation, taken from page 25 of Science and Health, is one of many throughout the book showing forth the teaching of Christian Science on this point: "The divinity of the Christ was made manifest in the humanity of Jesus."

That Christian Science does heal the sick and sinning is an acknowledged fact throughout the civilized world. The phenomenal growth of the movement is brought about by the simple fact that Christian Science has taught its followers how to obey the injunction of our Master, to preach the gospel and heal the sick, "confirming the word with signs following."

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[Written for the *Sentinel*]

Love's Bounty

RUTH TINKLER

So many smiles that come and play
Across the threshold of the day,
So many flowers that softly bring
The tender messages of spring,
So many songs so sweetly sung,
So many deeds of kindness done,
So many loving hearts and hands
To loosen sin's unlawful bands,
So many stars that banish quite
The seeming darkness of the night:—
So much of good, so much of love,
Who seeks a paradise above?

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Editorial

"The Christian's vital breath"

NOWHERE is there to be found a stronger refutation of the claim that is even now occasionally put forward, namely, that Christian Scientists do not pray, than is given on page 133 of "Miscellaneous Writings," where Mrs. Eddy, in a letter to one who had attacked Christian Science and referred to her as "prayerless Mrs. Eddy," not only disproved the statements of this critic, but also pointed out to her followers her own practice in regard to daily communion with God. She says: "Three times a day, I retire to seek the divine blessing on the sick and sorrowing, with my face toward the Jerusalem of Love and Truth, in silent prayer to the Father which 'seeth in secret,' and with childlike confidence that He will reward 'openly.' In the midst of depressing care and labor I turn constantly to divine Love for guidance, and find rest."

If further proof is desired that Christian Scientists are taught to pray, we have only to turn to Article VIII of the Manual, where in Section 4 our Leader outlines a prayer for daily use, and in Section 1 she also counsels daily seeking for deliverance from all evil. On page 442 (line 30) of Science and Health she clearly indicates an important subject of prayer, which she has also made imperative through Section 6 of Article VIII of the Manual. The chapter "Prayer" in Science and Health is, particularly to beginners, one of the most beautiful and probably the most appealing of all in this text-book. In it Mrs. Eddy quotes with approval the Scriptural injunction to "pray without ceasing," and also, at the close of the chapter, she has given us that wonderful spiritual interpretation of the Lord's Prayer which has brought comfort and healing to so many aching hearts.

As any one who makes use of the concordances to Mrs. Eddy's writings may find without trouble, prayer was to her what the poet has stated it to be, namely, "the Christian's vital breath." In her Message to The Mother Church, June, 1901 (pp. 19, 28), she writes: "I know that prayer brings the seeker into closer proximity with divine Love;" and again, "It is only by praying, watching, and working for the kingdom of heaven within us and upon earth, that we enter the strait and narrow way, whereof our Master said, 'and few there be that find it.'"

With many well meaning Christians (and this includes Christian Scientists) the manifold and conflicting duties and pleasures of each day have seemed to leave no time for daily prayer, or at least no time for more than the perfunctory repetition of words which, without the divine animus of unselfish desire and holy, consecrated purpose, have become but the noise of "sounding brass, or a tinkling cymbal." Our Master plainly did not say that after we had sought all other things then would the kingdom of God be added unto us, but rather that we should seek "first the kingdom of God," and that a result of this unselfish seeking would be the supply of all our needs. The prayer of the Christian Scientist is of course this unselfish seeking of God's kingdom, and not the desire that he personally may gain something of material value to himself, or that like the Pharisee he may be "not as other men."

The opening sentence of the first chapter of Science and Health is, "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love," and this describes the prayer of Christian Science. The example which Mrs. Eddy set for Christian Scientists, of praying three times daily for the blessing of all mankind, is one which can be followed by all with the assurance that if our prayers are sincere and unselfish they will not be amiss, but will be answered in the purification of our thought and motives, and in the understanding that on earth, even as in heaven, God's will is done, and that He is our divine helper, guide, and friend.

Who will dare say that they have no time for such intimate communion with the Father? With prayer as the central feature and greatest purpose of each day, men will surely see and understand that the kingdom of heaven is within, and that God is not a far-off abstraction,—that He is omnipotent, omniscient, and omnipresent; "the same yesterday, and today, and forever."

ARCHIBALD MCLELLAN.

Truth's Power

THERE is perhaps no passage of Scripture which is so much loved and so often quoted by Christian Scientists as the Master's words, "Ye shall know the truth, and the truth shall make you free." As this promise is appropriated by each one, it assures him of freedom from every ill which seems to hold him in bondage at the present time or which might threaten him in the future, whether it be manifested as sickness, sorrow, sin, or poverty. In all of Jesus' teachings constant reference is made to the power and availability of Truth, and yet professed Christians in general are on very much the same plane as was Pilate when he asked, "What is truth?" If, for instance, they were told by a Christian Scientist that truth alone could heal some sick person, without the use of any material remedy, would they not question the wisdom of relying upon something unseen by the physical senses and fall back upon the threadbare argument that to depend upon a purely spiritual remedy would be equivalent to doing nothing for the patient. Did we not all believe so before we became acquainted with Mrs. Eddy's teachings?

Now truth may be spoken of as "the substance of things hoped for," although it is approached by faith on the part of humanity. Nothing else is so vital as truth, and the saying of Christ Jesus when on trial before Pilate, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth," cannot too often be recalled. It is noteworthy in this connection that Jesus did not answer Pilate's question, so far as the record goes, doubtless for the reason that the materialists about him would not understand his answer any more than the corresponding thought does today. Yet the Master said on that momentous occasion, "Every one that is of the truth heareth my voice." On page 142 of Science and Health we are told that "Truth is God's remedy for error of every kind."

Students of Christian Science soon learn that they cannot accept both truth and error in respect to anything and make any progress. They must "know the truth" about every problem of human experience, and this demands the acceptance of the spiritual fact at all times. Absolute Truth is always opposed to material sense evidence. The "scientific statement of being," which bases all work done in Christian Science, says (Science and Health, p. 468), "Spirit is immortal Truth; matter is mortal error." It is necessary, however, to know the truth as distinguished from error, in order to prove Truth's power. When Jesus entered Jairus' home he was told that the ruler's young daughter was dead, but he denied this in the face of scorn and opposition. He held by the changeless fact of God as the only Life of man, while those who laughed at him held to their belief that matter is the arbiter of life and death and that Mind had surrendered its sway, temporarily at least, to this mortal despot.

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It was then and there that the answer to Pilate's question was given. Those who were "of the truth" heard his voice and witnessed to the majesty of Truth; even the maiden who was in the dream of death responded to the call and proved that the identity of God's child is never lost or obscured. Those who were not "of the truth" were not participants in that triumph of Life over death. We read that Jesus "put them all out." This cleared the way for the great demonstration which followed, and thus must we put out of our consciousness all that questions or denies in any wise the power of Truth to break the fetters of sin, disease, and death.

That which was true "when the morning stars sang together, and all the sons of God shouted for joy," is just as true today, and when we know it we can do no less than give utterance to our joy. To the Christian Scientist Truth's power is infinite and Truth's name so sacred that it can never be taken in vain. It means no cold abstraction, no mere formula of the schools, it is God with us, Love with us, the Christ with us, forever declaring, "All power is given unto me in heaven and in earth." Those who cling to this declaration rejoice that Christian Science is obeying the command to "teach all nations" the truth that makes free.

ANNIE M. KNOTT.

"Be not faithless"

IN reading the story of Thomas' unbelief one is impressed with the wilfulness of his doubt, with the wretchedness of the dejection and discouragement into which it must have plunged him, and with the gentleness and pertinence of the Master's rebuke, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing."

The more one thinks of the matter, the more clear it becomes to him that every disabling doubt has something of this stubborn nature, and that we all have need to pray that we may have the will to believe. Faith, as generally understood, is expressive of much besides logical apprehension, namely, educated disposition, sentiment, emotion, and certainly choice. Faith not only affects the whole domain of human sense, it involves it. When the Master said, "Get thee behind me, Satan," he rebuked the entire list of material impulses and beliefs, and especially that assertive, would-be ruler among men and things known in Christian Science as the mortal I; our "one enemy," as Mrs. Eddy names it on page 10 of "Miscellaneous Writings."

No state can be more pitiful than that of a famishing man who, though having abundance of food, is wholly debarred from its enjoyment by the fact that he cannot swallow. This illustrates the condition of him who, while in possession of convincing evidence of the verity of some vital statement, is apparently unable to accept it because of inherited or educated temperamental incapacity. The incredulity or reserve of judgment which calls for logical sequences of thought, and for convincing proofs that a given proposition is true, before giving it consideration, may be said to be essential to all scientific advance, all healthful mental development. He whose thought is so undiscriminatingly hospitable as to be accessible to every vagrant theory or wind of doctrine that may come his way, is sure to revel in excitations, but he can never get anywhere, and the wise do not envy him his so-called "open-mindedness."

On the other hand, the state of the man who cannot be convinced, who has unconsciously grown to be rather proud of what he may think of as his immovable adherence to truth, but which in fact is a sectarian indisposition to think outside of a prescribed circle, this Thomas-type of a man—and he is a very numerous body—is no less hopelessly enthralled. The Christian Scientist has gone but a little way before he realizes that in this regard he has experienced a great emancipation. The crawfish that refuses to leave his last year's shell is destined to become a dwarf, and so is the man who habitually refuses to consider any proposition which would prove him to be in error. Upon every plane of life teachableness is absolutely essential to growth.

Two facts loom large in this story of Thomas, to wit, his self-stultifying stand for the inviolability of material law, and our Lord's willingness to satisfy him upon his own plane of thought. With respect to both of these facts he stands for a very great though rapidly decreasing number of disciples today. He had known and rejoiced in the power of Spirit to annul physical law, even in the raising of the dead, and he had heard the Master's assurances that he would rise the third day. Moreover, he had heard the testimony of the other disciples that the Lord had risen, and yet he would not believe. This was not only defeating to his hope, it was discreditable to his past opportunity and professed belief. So too while most Christian believers accept the fact of the healing works of Christ Jesus and his early disciples, while they affirm the immutability of divine law, and in these latter days have heard from unnumbered fellow disciples that the Christ has come again to free from sickness, sin, and death, nevertheless many will not believe.

This will to doubt is one of the most lamentable facts of modern times, of all times; but as in Thomas' instance, it must yield and is yielding to the compassionate and convincing ministry of the Christ-idea in Christian Science.

JOHN B. WILLIS.

Among the Churches

Current Notes

RICHMOND, STEGE, CAL.—Second Church of Christ, Scientist, held dedicatory exercises in their church edifice on Bay Avenue, Stege, Sunday, Nov. 21, 1915. In July, 1912, the members of this organization secured their building lot. They erected, furnished, and occupied their church in ten days, and have been holding regular Christian Science services in it ever since it was constructed,—a period of over three years.

Wednesday evening, Oct. 2, 1910, fourteen residents of Stege and two invited guests from Berkeley, all of whom were interested in Christian Science, gathered at a private home. They decided to begin services and continue them for six months. The following Sunday the first service, with a congregation of twenty-seven, was held in a small room in a building on Bay Avenue, Stege. In one month the accommodations were outgrown, and it was found necessary to move into larger quarters at the same location. When the six months had expired, a Christian Science Society was organized, with twenty-four members enrolled. The society in June, 1912, was merged into Second Church of Christ, Scientist, Richmond, Stege, Cal., with thirty-one charter members.

Richmond Independent.

DULUTH, MINN.—Members of First Church of Christ, Scientist, held services in the basement of their new building at John Avenue and Nineteenth Street yesterday [Dec. 5, 1915].—*Duluth News-Tribune.*

CONCORD, N. H.—First Church of Christ, Scientist, of Concord, has been given a lot of land on Tuttle Street, adjoining Pleasant View.—*The Manchester Union.*

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CONNECTICUT.—A review of the past seventeen months to Nov. 1 reveals gratifying evidences that in Connecticut, as elsewhere, interest in Christian Science has steadily increased. The attendance at Christian Science lectures has been larger than formerly, there has been a greater number of visitors at the reading-rooms, and more activity has been manifested in all lines of Christian Science work. The demand for Christian Science literature has resulted in increasing the facilities and broadening the work of established literature distribution committees, and also in the organization of new committees. In connection with the distribution of literature, special mention should be made of the Christian Science literature booth conducted by the Christian Scientists of Hartford at the state fair, Charter Oak Park. This was first undertaken in September, 1914, at which time 1510 pieces of literature were distributed. There was a Christian Science literature exhibit, consisting of Mrs. Eddy's works and the publications of The Christian Science Publishing Society. The results were so gratifying that a year later, September, 1915, the project was repeated on a somewhat larger scale. On this occasion the distribution totaled 2448 pieces.

The generous offer of the Trustees under the Will of Mary Baker Eddy to donate to public libraries willing to accept and properly catalogue them, copies of Mrs. Eddy's works, "The Life of Mary Baker Eddy" by Sibyl Wilbur, and subscriptions to the Christian Science periodicals, has given a new impetus to the library work. Ninety-two Connecticut public libraries have one or more Christian Science books, or are regularly receiving one or more of the Christian Science periodicals. *The Christian Science Monitor* is being supplied to the Connecticut State Reformatory, the George Junior Republic, seven jails, the Stonington Home, the Connecticut School for Boys, the Masonic Home, the three state normal training schools, the Connecticut Agricultural College, the Loomis Institute, and the Norwich Hospital for the Insane. Science and Health, "The Life of Mary Baker Eddy" by Sibyl Wilbur, and the *Monitor* have been placed at the Hospital for the Insane, Middletown, the Connecticut Industrial School for Girls, and the Fitch's Home for the Soldiers. A full set of Christian Science literature has been given to Yale University Library, Wesleyan University, and the Woman's College. The distribution of literature for the seventeen months ending Oct. 31, 1915, totaled 30,440 pieces.—*Committee on Publication.*

ZANESVILLE, OHIO.—One of the most important real estate deals of Wednesday [Dec. 15, 1915] was the purchase of the old Schultz homestead, on South Seventh Street, by First Church of Christ, Scientist. The lot is 63 feet front and 142 feet deep, and the price paid was five thousand two hundred and fifty dollars. The site is ideal for church purposes.

The Zanesville Times Recorder.

Admission to Membership in The Mother Church

The next admission of candidates will be June 2, 1916. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 10, 1916.

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

Those who have made application for membership prior to Nov. 5, 1915, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

The Lectures

Roslindale and West Roxbury, Mass.

The Hon. William A. Morse, in introducing Virgil O. Strickler, who lectured on Christian Science in Highland Club Hall, West Roxbury, under the auspices of The Mother Church, The First Church of Christ, Scientist, of Boston, spoke as follows:—

When I first came to West Roxbury about twenty-five years ago, there were but few persons here who had manifested the slightest interest in Christian Science, and those few were charitably criticized by their kindly disposed neighbors, who were confident it was only a matter of time until they would return to the fold they had abandoned, wiser and somewhat humbled by their peculiar waywardness; but this, like many other human prophecies, has come to naught.

My attention was first called directly to the subject of Christian Science some eighteen years ago. I was then senator from the Cape district and a bill was presented for an enactment which would have completely prohibited the teaching and practice of Christian Science. I was surprised to find that the passage of the measure was urged not only by certain influential members of the medical profession, but by active members of churches of almost every denomination. In those days the Christian Science movement certainly had its hours of danger, but because it was based upon divine Principle it has developed and extended by virtue of its inherent truth and the benefits following its application, until it has become as firmly established in this commonwealth, where it had its beginning, as the law itself. It is now rapidly monopolizing many members of those same denominations, as well as occasionally taking over some progressive and conscientious members of the medical profession itself. My interest later was much intensified by having the great privilege of knowing the Discoverer and Founder of Christian Science and hearing from her own lips of what she had done and was doing for the cause and its advancement. Since that time I have read and heard much about it, and I state a fact that is known to all,—that no person who has sought Christian Science with an open, impartial mind can now be found who is not its advocate and friend.

As I understand it, the one great spiritual truth that distinguishes Christian Science from all other religious teachings is that the divine Mind can help men in their troubles from sickness as well as in their troubles from sin. There is a science of the intellect that has indeed made wonderful progress, and in its sublime research and philosophy has measured the ocean, has almost counted the sands of the earth and calculated and classified the stars. Knowledge of these facts brings little comfort to struggling humanity, weary and heavily laden with difficulties and despair; but there is a science of the heart and mind that brings joy, peace, and sympathy, that casts out fear, weakness, and despair, and enthrones in their place strength, courage, and harmony; and the great Metaphysician that brings these things to pass is the divine Principle of Christian Science as made known by Mrs. Eddy and her faithful followers.

Correspondence.

Terre Haute, Ind.

The Hon. Clarence A. Buskirk, who lectured on Christian Science at First Church of Christ, Scientist, was introduced by Attorney Chalmers M. Hamill, who said in part:—

There is a field of production that cannot be termed industrial or economic. For our present purpose we may style it spiritual production. It is perhaps not unfamiliar

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doctrine that each human being is in itself an instrument of production, and that its product is the impression which that life, as a spiritual entity, makes and leaves on its surroundings. As in industry, so in spiritual production, one of the great elements is education. The religion based on the life and teachings of Jesus the Christ must, as I see it, become more and more a scientific exploration into the recesses of the infinite Mind. Christian Science has made admirable advances in that direction.—*Correspondence.*

St. Paul, Minn.

Bliss Knapp, when he spoke on Christian Science at First Church of Christ, Scientist, was introduced by Senator Moses E. Clapp, who said in part:—

It may not be amiss to step beyond the limits of a mere perfunctory introduction and say that as Christian Scientists, realizing that God is the author of all that is, of all that is real, and that all of His works are good, we are forced to turn to a source outside of and not of God for that which we see and call "evil." As Christian Scientists we are not so much concerned with the origin of evil, for if it cannot be attributed to God, if it is not of God, then it is not a reality, in the light of God's purpose, and is not a part of God's work. Therefore, we say in this sense, there is no reality in evil. Real as evil may seem, it is real only to our mortal sense, and as we understand that it cannot be of God, that it cannot be real as part of God's work, as we realize its nothingness, it disappears. Thus, for the destruction of sin and sickness—for Jesus said, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?"—we turn to a realization of the allness of God and the perfection of His works.

Many suppose that physical healing is the ultimate purpose of Christian Science. This is natural, perhaps, because the healing of sickness is more tangible than the destruction of sin, if we use these terms distinctively. But Christian Science is a religion which deals with sickness and sin, with all forms of what we call "evil," and destroys them through the knowledge and realization of their unreality, as not being of and from God.—*St. Paul Dispatch.*

Lectures to be Delivered

ALABAMA—Birmingham (Second Church): Charles I. Ohrenstein, Lyric Theater, 3 p.m., Feb. 27.

Montgomery: Charles I. Ohrenstein, Church Edifice, 16 High Street, 8 p.m., Feb. 24.

CALIFORNIA—Alameda: Dr. Francis J. Fluno, Unitarian Church, 8 p.m., Feb. 29.

Bakersfield: Willis F. Gross, Scribner's Opera House, Feb. 28.

Berkeley (University of California): Willis F. Gross, Edifice First Church of Christ, Scientist, Bowditch Street and Dwight Way, 8 p.m., March 2. (University public only.)

San Francisco (First Church): William R. Rathvon, Dreamland Rink, Steiner Street, near Sutter Street, 3 p.m., Feb. 27, and Church Edifice, California and Franklin Streets, 8 p.m., Feb. 28.

Ukiah: William R. Rathvon, Victory Theater, 8 p.m., Feb. 29.

CANADA—Westmount, Province of Quebec: John W. Doorly, Victoria Hall, 8:15 p.m., March 2.

Woodstock, Ontario: John W. Doorly, City Hall, 8:15 p.m., Feb. 28.

COLORADO—Loveland: Bicknell Young, Majestic Theater, 3 p.m., Feb. 20.

Rocky Ford: Bicknell Young, Christian Church, 8:15 p.m., Feb. 22.

ILLINOIS—Chicago (Twelfth Church): Virgil O. Strickler, Temple Sholom, 3760 Pine Grove Avenue, 8 p.m., Feb. 28 and 29.

Centralia: George Shaw Cook, Pittenger Opera House, 2:30 p.m., Feb. 27.

Decatur: George Shaw Cook, High School Auditorium, 8:15 p.m., March 3.

Morris: George Shaw Cook, Empire Theater, 8 p.m., Feb. 28.

INDIANA—Indianapolis (Second Church): Virgil O. Strickler, Church Edifice, Delaware and Twelfth Streets, 8 p.m., March 2 and 3.

IOWA—Keokuk: Clarence W. Chadwick, Elks Hall, 8 p.m., Feb. 28.

Marshalltown: Clarence W. Chadwick, Church Edifice, Fifth and Main Streets, 8:15 p.m., March 2.

McGregor: George Shaw Cook, Sullivan's Opera House, 8 p.m., March 2.

Oskaloosa: Bicknell Young, Church Edifice, 406 East High Avenue, 8 p.m., March 3.

KANSAS—Eureka: Bicknell Young, Princess Theater, 3 p.m., Feb. 27.

Kansas City: Bicknell Young, Scottish Rite Temple, Seventh Street and Ann Avenue, 8 p.m., March 2.

LOUISIANA—Shreveport: Charles I. Ohrenstein, City Hall Auditorium, 8 p.m., Feb. 28.

MARYLAND—Baltimore (First Church): William D. McCrackan, Church Edifice, University Parkway, west of Oak Street, 8 p.m., Feb. 29.

MASSACHUSETTS—Marlboro: William D. McCrackan, Universalist Church, Main Street, 8 p.m., March 3.

Sharon: Bliss Knapp, Unitarian Church, 8 p.m., Feb. 28.

MICHIGAN—Muskegon: George Shaw Cook, Woman's Club Building, 8 p.m., Feb. 29.

MISSOURI—Kansas City (Second Church): Clarence C. Eaton, Church Edifice, Thirty-first Street and Troost Avenue, 8 p.m., March 2 and 3.

Moberly: Clarence W. Chadwick, Our Grand Theater, 3 p.m., Feb. 27.

MONTANA—Billings: Prof. Hermann S. Hering, Church Edifice, Burlington Avenue and Division Street, 3:30 p.m., Feb. 27.

NEW JERSEY—Passaic: William D. McCrackan, Smith Academy, 42 Pennington Avenue, 8:15 p.m., March 2.

Princeton: Virgil O. Strickler, Thomson Hall, Stockton Street, 8:15 p.m., Feb. 25.

NEW MEXICO—Roswell: Jacob S. Shield, Masonic Temple, 8 p.m., March 2.

NEW YORK—Jamestown: Virgil O. Strickler, Samuels Opera House, 3 p.m., Feb. 27.

Richmond Hill: Frank Bell, Garden Theater, 3:30 p.m., Feb. 27.

Salamanca: Virgil O. Strickler, Andrews Theater, 7:30 p.m., Feb. 27.

OKLAHOMA—Shawnee: Bicknell Young, Savoy Theater, 8 p.m., Feb. 29.

TEXAS—El Paso: Jacob S. Shield, Texas Grand Theater, 8 p.m., Feb. 29.

Galveston: Charles I. Ohrenstein, Scottish Rite Cathedral, 8 p.m., March 2.

San Antonio: Jacob S. Shield, Beethoven Hall, 3:30 p.m., Feb. 27.

Temple: Jacob S. Shield, Brady and Black Building, Christian Science Hall, 8 p.m., Feb. 25.

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Testimonies of Healing

I was healed of chronic peritonitis through reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. The Science literature was brought to me when there was no hope of recovery. I had undergone three major operations with only temporary relief. The last operation failed to give even that, and the attending physician said he could do no more. My diet at that time was rice water, and for seven years I had been able to eat very few things. There was no action of the bowels, and the only relief obtained was by washing them out. In three weeks I had proved the truths of Christian Science so that I ate anything the rest of the family had, and walked up-town a long distance to the Christian Science service. Inside of six months I did the housework for a family of four. I had never been able to do this, as my sickness dated back to the time I was fourteen years old. It is now eight years since my healing, and all conditions of inharmony have been overcome very quickly. I have not been confined to my bed more than a day; whereas before my healing in Christian Science I would be seriously ill for months every year.

My prayer is that I may strive to follow our Leader, Mrs. Eddy, in every way. I am very grateful for the spiritual uplift her teachings have brought into my life.

ANNIE B. DUKESHIRE, Portsmouth, N. H.

I can verify my wife's testimony. The physical conditions were most serious, but have been entirely overcome through reading Science and Health. It was through this healing that I became interested in Christian Science, and I have since been greatly benefited. The overcoming of the tobacco habit is one of the great benefits that have come to me through this teaching, and I am very grateful for all the blessings we have received.—HOWARD L. DUKESHIRE.



Like many others, I entertained a very erroneous opinion of Christian Science until I attended a Wednesday evening meeting, when my views underwent a change. I did not believe it possible that this new religion could be founded on the Bible, or that the beneficial results so much talked about were anything other than some form of will-power, producing a mesmeric state which caused the patient to forget for a time his bodily ills or mental troubles.

I went to this meeting in a criticizing state of mind, but came away determined to investigate the subject. I did not want opinions, I wanted facts, so I immediately secured a copy of the Christian Science text-book, "Science and Health with Key to the Scriptures." The popular belief that God is Life and All, yet sends or allows death; that He is Love and All, yet is responsible for the hate manifested in this world, had never seemed reasonable to me. Consequently when I came across the statements in this text-book that God is Life and does not send death, and that He is Love and knows no hate, I was intensely interested to know if such conclusions could be substantiated by Bible authority.

I soon found myself looking up and comparing Bible references with the quotations used by Mrs. Eddy in Science and Health. The Bible statements referred to were so plain, and the passages, some of which I had committed to memory as a small boy at Sunday school, became so illuminated by her explanation, that the Bible became a new book to me, and the good result of corrected thinking manifested itself upon the body by restoring my eyesight. I had been unable to read more than the head-lines of a newspaper for years without the use of glasses. There was no use for any one to tell me that this healing was not good; that it was not founded on the Bible; that the Christian Science text-book had not been the means of unlocking to my consciousness the truth which the Master said would make us free; or that the work had been accomplished by any other than the divine will, for I had not resorted to any other means for help than the reading of the Bible together with Science and Health.

This healing was soon followed by the overcoming of biliousness, bowel trouble, stomach disorder, a moderate use of liquor, and a long confirmed smoking habit which I had attempted to break off many times through will-power, but could not, as I was never able to get rid of the desire to smoke again. These healings occurred ten years ago. Not only have they proved permanent, but I have enjoyed good health during this period, using no other remedies than the better understanding of God and His laws as taught by Christian Science, which ensures health and harmony in proportion as these laws and this understanding are put into practice.

As David, after first learning how the lion and the bear could be driven away without a spear, could show the armies of Israel how Goliath could be conquered without a sword, so Mrs. Eddy, after discovering how Jesus healed all manner of sickness and all manner of sin, was able to show through her words and works how it is possible for all mankind to overcome all kinds of sickness and all kinds of sin, in the same way and by the same truth used by Christ Jesus and his disciples. More than this, Christian Science has proved and is proving that these healings are permanent, and are available to every one here and now.

HARRISON D. FOLINSBEE, Brookline, Mass.



In 1905 I became afflicted with a serious nerve trouble, which affected my muscles so that I became almost helpless. For six years I could not lift my arms, comb my hair, or write a letter. After trying all the local physicians without relief, I entered a sanitarium in Cincinnati, Ohio; but after remaining there for nine months I was in a far worse condition than before. The specialist said I had tuberculosis of the nerves. I then went to Mobile, Ala., and after I had been there six weeks the specialist sent for my husband and told him to take me home, saying there was nothing that could cure me.

My mother then closed her house and came to remain with me until the end. While I was in this state of utter despair a relative telephoned that he had a message for me, and I waited impatiently for his coming, thinking he had at last found a physician who could cure me. When he said he wanted me to try Christian Science treatment I burst into tears, and cried all night from disappointment, wrongly believing that Christian Science was only good for imaginary diseases. He tried to allay my fears by assuring me that during his travels in the West most of the thinking people he had met were Christian Scientists, or trying to be, and that they had related many wonderful healings after doctors had given up the cases as incurable.

Upon my promising to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, this relative gave me a copy, and I read it through several times before going to Memphis, Tenn., for treatment. In one week I was able to walk to the office of the practitioner, though it was nine blocks away, without fatigue, and after three weeks my arms were free, so that I could write, as well as comb my hair. Although I had written to my husband of my healing, he could not fully realize it until I arrived home. When the

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friend who had so often helped me dress offered to remove my coat, I thanked her, but said I did not need assistance, as I could do it myself. Then the tears of gratitude and joy shone on my husband's face. I live in a town where it is difficult to get servants, and for seven months I have been doing my own work. I am now a strong, well woman.

For the physical healing I am deeply grateful, but for the spiritual uplift I "praise God, from whom all blessings flow." Job says, "There is a spirit in man: and the inspiration of the Almighty giveth them understanding." I thank our Father that through Mrs. Eddy He has given us a "Key to the Scriptures" that helps us to understand what our Master meant when he said, "Ye shall know the truth, and the truth shall make you free."

ANNA W. FARNSWORTH, Lockhart, Ala.

It gives me pleasure to confirm the above statement of my wife, and I am more grateful every day for the many blessings Christian Science has brought into my home.

CHARLES A. FARNSWORTH.

✧

I feel so grateful for Christian Science and all it has done for me that I desire to tell others of my healing. For nine years I suffered from what was diagnosed as tuberculosis of the breast. I was attended for about three years by four different medical men and underwent three slight operations. I was then advised to undergo a serious one; but having heard of Christian Science and its wonderful healing power, I decided to try it. On applying to a practitioner for help, I had immediate relief, but after a month the trouble again appeared. I asked for treatment from another practitioner, who was coming frequently to our house to see a member of my family, with the result that after three treatments the condition disappeared. That was two years ago. There has been no return of the symptoms and I am in perfect health.

For this, and also for a recent healing of acute stomach trouble, I am grateful, but still more so for the spiritual enlightenment which has come through the teaching of Christian Science. I am most deeply thankful to God, who is indeed "a very present help in trouble," and grateful to the kind friends who have so lovingly helped me.

MARGARET ELLISON, Bournemouth, England.

✧

I was always considered delicate and had throat and stomach trouble. Tuberculosis was supposed to be hereditary in our family and the fear of that disease was always held over me. When I was seventeen years old symptoms of this malady began to appear, after we had left our home in New Mexico and moved to Los Angeles. I grew worse all the time and tried one doctor after another. Finally a specialist, after several weeks of severe treatment, told me I must leave California at once, as I would live but a few months in that climate. I returned to Albuquerque, N. Mex., in the hope that the climate there would cure me. I also took three months' treatment from a doctor, who said he would cure me in that time, but at the end of that period he said I was incurable. I was a total wreck. The doctor also told me that if I lived a year I would go insane. I left his office very much discouraged, but a wonderful surprise was awaiting me, and my sadness was soon to be turned into joy unsurpassed.

When I returned home I found a letter from a Christian Science friend in Los Angeles who had tried to interest me in Science when I was there, but I was not ready for it until everything else had failed. I wrote her that very night to begin treatment; I also began to study out the truth for myself. The stomach trouble and cough were overcome in a few weeks, and one by one all other symptoms faded into their native nothingness. This was in May, and the following August I entered the university. In the two years I went there and the following year that I taught school I did not miss a day on account of ill health. My father was opposed to Christian Science and would not give me the money to get a copy of "Science and Health with Key to the Scriptures," so I walked to the university each day, a distance of two miles or more, and saved five cents. In this way I got enough to buy a pocket edition of the text-book. It took quite a while to save the amount, and I had to walk about two hundred miles, but it was worth it.

In the glorious eight years since my healing I have had many proofs of the truth of Christian Science, both for myself and for others. I left New Mexico several years after my healing, and have lived in Ohio, Nevada, and again in California. This has proved to me that there is nothing in climate, and colds and sore throat are absolutely a thing of the past. I have been given a health certificate from the physician who treated me before I came into Science. He watched me for several years, and said himself that he knew I was healed.

I am thankful to God for the Comforter promised by Christ Jesus, and I am grateful to Mrs. Eddy, also to the loyal Scientists that so tenderly, lovingly guided me into this living truth.—RUTH REA THOMPSON IRWIN, Currant, Nev.

✧

When I took up Christian Science some three years ago, I was in utter despair, despondent and discouraged. For years I had been a sufferer from many physical discords, and although I was almost constantly under the care of a physician I never received any permanent relief. While my healing in Christian Science has in some respects seemed slow and is not yet entirely complete, still I can hardly realize how much Christian Science has done for me and what a complete change it has brought about in my thinking and living.

I have been healed of the smoking habit of more than twenty-five years' standing, of so-called chronic stomach disorder and bowel trouble of still longer standing, and my eyesight has been restored after wearing glasses for twenty years. It is now eight months since I destroyed my glasses, and I have had no further need of them. For many years even with glasses I could hardly bear bright sunlight or wind, but now I do not notice any strain from either, and my eyes are strong and good for constant use.

While very grateful for these and many other physical healings, I am far more grateful for the peace and harmony which Christian Science has brought into my home and business life, and for the realization of God's ever-presence and all-power to meet every human need.

S. M. KNAPP, Chicago, Ill.

✧

Many years ago, when only a child, I had what the physicians called a fever, and in a very dangerous form. After a long period of doctoring and nursing I recovered from the fever, but not from its effects. As years passed the suffering increased. Everything in the way of medical means was tried, but all these failed to bring the desired relief.

Then Christian Science was brought to my attention, and I decided to try it, with the result that relief came at once, and healing a little later. Now I am learning to seek Principle and to find true healing. In our home we are learning that when Truth is rightly sought, human needs are rightly met. As Solomon declares, "Understanding is a wellspring of life unto him that hath it." We are grateful for the understanding that comes to us through Christian Science,—its literature and other means of instruction.

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I can truthfully say that I consider it a duty, with many attending privileges, to be employed as a teacher in a Christian Science Sunday school. While directing others to the "wellspring of life" I am enabled to gain more from that infinite source. The deeper meaning now comes to me of Mrs. Eddy's profound sentence: "The rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good" (Science and Health, p. 518).

Words are inadequate to express my gratitude to Mrs. Eddy for her teachings. The Bible has been unfolded to me through her clear, spiritual perception of its teaching as given in her books. I thank God for the privilege of daily access to the literature of Christian Science.

LILIAN SNYDER MCBRIDE, Kansas City, Mo.

✧

One day my little girl fractured her collar-bone, and the injury seemed very serious. I had seen many wonderful healings by Christian Science, but they were not of surgical cases, and as I was a trained nurse before marriage, I had mental pictures of the result of imperfectly set bones; consequently I expressed a desire to call in a surgeon. My husband said I must do whatever I felt to be for the best, but pointed out that Truth always heals perfectly, and reminded me of the many wonderful healings we had seen. As I recalled them, a wave of shame came over me that even for an instant I had thought infinite, omnipotent Mind needed human help to heal any wrong condition. We called in a Christian Science practitioner, and the shoulder healed perfectly in a very short time, without pain or inconvenience to the little one. The healing is permanent and complete, and for this and many other blessings I am most sincerely grateful.

EDITH M. CHUTE, Wayzata, Minn.

✧

It is with a heart full of love and thankfulness to God, and gratitude to our dear Leader, Mrs. Eddy, that I give this testimony. From childhood I was afflicted with scrofulous affection from my knees to my feet, and it became worse as I grew older, so that for several weeks at a time I could scarcely walk. A lady called one day, and seeing the condition I was in both physically and mentally, for I was very much discouraged, asked if I would like some Christian Science literature, saying that through reading it she had been healed. I was very much interested, so in a few days she brought me "Science and Health with Key to the Scriptures" by Mrs. Eddy. At this time I could not wear my shoes, and got around mostly on my knees. When she came to see me three weeks later I had my shoes on and laced to the top.

With this healing there has come to me a sweet sense of peace and freedom such as I never knew before. This was six years ago, and I have since been healed of dropsy and many other ailments. I am happier now than I have ever been, and stronger in health, having been able to lay aside glasses during the past year, although I was sixty-nine years old last July. I can read, crochet lace, and sew without them.

I wish to express my gratitude for these healings, and also for the spiritual uplift that has come to me.

MRS. E. A. MARSH, Reno, Nev.

✧

After four doctors had told me I would never be well without an operation, and after nearly six years of indecision, I finally consented to have it performed, and with the doctor's help was getting in physical condition to withstand the shock. I had suffered so much that it seemed as if death would be a relief; but God had blessed me with three children, and my daily prayer was to be allowed to stay with them so as to train their little feet in the paths of righteousness.

Christian Science came as an answer to that prayer. A dear friend brought the truth home to me in such a convincing manner that then and there I knew that God's promises could be relied upon. For three days I simply devoured the *Sentinel* she gave me. There I found the quotation from Science and Health (p. 494), "Divine Love always has met and always will meet every human need." I kept my next appointment with the doctor, asking God for help to break the news gently to him; but after a thorough examination he informed me that an operation would not be necessary now. Divine Love had not failed me! After a few weeks I called on a Christian Science practitioner for relief from a condition of eighteen years' standing, and in a very short time was healed of that and many other ailments. I thank God daily for the Christian Science literature, which gives me a better understanding of His word.

My heart is filled with gratitude to Mrs. Eddy, who was spiritual enough to receive this great blessing and compassionate enough to give it to a seemingly ungrateful world.

MRS. W. E. GEACH, Los Angeles, Cal.

✧

My desire is to express our thankfulness to God and our gratitude to Mrs. Eddy, who has so lovingly opened the way for us in Christian Science that we can have the spiritual understanding that God is an ever present help in trouble. This was proved to us in the fall of 1913, when our little boy, then four years old, was taken ill, and all was done for him that could be done materially. At that time I stood alone in Christian Science, neither my husband nor any of my relatives being interested in it. A physician who was called diagnosed the case as appendicitis.

Time passed on with no relief for the little sufferer, and a second physician who was called in consultation agreed with the first in every way. At the end of two weeks it was decided to operate quickly in order to save the child's life. This was done, and it gave relief for a few days. We would not consent that he be taken to a hospital, so the work was done in our home. In a short time he began to cough, and the doctors claimed that an abscess had formed on the lung and that the whole system was poisoned. My husband did not seem to realize the seriousness of the child's condition, but I could see him weaken each day, and my grief was almost unbearable. I, however, clung steadfastly to God, and felt confident a way would be provided to restore him again to health, although he was only a shadow of the robust boy he had been. The doctors held another consultation, and I insisted that they tell me exactly their views of the case. One said there was no chance whatever, the other said there was one chance in a hundred, that one chance being that his strength might hold out.

Then man's extremity became God's opportunity. I asked my husband if he would not now have Christian Science, and he gladly agreed to do so. The practitioner who was called gave us words of encouragement and accepted the case even at so late a stage. She came about half past one in the afternoon, and two hours later there was a marked change for the better; the pallid look had left the child's face and he threw off all the pus which it was said he would not be relieved of. His appetite began to return and he was given everything to eat that he called for, with only good results. By the third day he was eating quite heartily, and he gained so

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rapidly that within a week we took him for a ride. By the fourth week he was out playing and as well as ever, the lung being perfectly normal, and now he is a picture of health. On entering school this fall he was examined by one of the physicians who had attended him, and his lungs were pronounced normal. This certainly was a convincing demonstration of the power of Truth over error.

I hope any one reading this testimony and needing help as we did, will not hesitate to ask for Christian Science treatment. It was one of the most peaceful and happy hours of my life when I knew our only child was under God's protecting care.—Florence Studyvin Morey, Watertown, S. Dak.

✧

I would like to tell how Christian Science helped me during an illness I had in January, 1913. I went to bed one Saturday night with pain in the top of my head and down the left side of my face. My sleep was broken, and I was unable to get up next morning; my face also was twisted to one side. I stayed in bed that day and sent to Edinburgh for Christian Science treatment. I had no fear and never thought of what the attack would be called. I just got up, as I felt I could, and worked away quietly. I think it was the following Friday that a doctor called. He was not sent for and did not know I had been ill, but just called in passing. He said I had facial paralysis, but that the worst was over. My ear was covered with little blisters, both inside and outside, and there was a strange noise in my head. Knowing that I was a student of Christian Science, he did not ask me to take any medicine, but offered to lend me a battery, saying it would be six weeks or two months before my face would be right, if even then. However, I wrote to him and said I would not need the battery, as my face was very much better. On Monday morning he called again, saying he could scarcely believe me and wanted to see for himself. He admitted that my face was much better, but thought I should use the battery, as the eye was still affected. He made still another call, and then asked me to do certain things, and I did them without any trouble. He said that he had never known a case of this kind to be healed in such a short time. I think it took in all about sixteen days for the trouble to disappear.

I felt so thankful for this demonstration,—thankful to God, and grateful to Mrs. Eddy for her wonderful teaching, which enables us to help ourselves and others.

Christian Cumming, Hamilton, Scotland.

✧

I often wonder how I ever got along without Christian Science, for I know it has saved my life. For years I had suffered from a serious nervous trouble, and this truth healed me; it has also healed every member of my family of different diseases, some of which were considered very serious.

Four children have been born to me under Christian Science treatment. Each time I have been able to get up the next day and go on with my work the same as usual. I know this has all been due to the healing power of Truth as taught in Christian Science. As a family we certainly have much for which to be grateful, but I have found the only way to prove our gratitude is to live this truth in our daily lives. This we can do, for if we press on each day and do our part, our Father will open the way.

I am thankful to live in this age when the leaven of Truth is at work; grateful to our dear Leader, who has borne so much to give to the world this Science which is helping all mankind; thankful to know God as an ever present help in time of trouble. I hope this testimony will be of benefit to others seeking the truth.

Mrs. M. E. Randal, O'Donnell, Texas.

From Our Exchanges

[Philip I. Roberts in *The Christian Work*]

At the manger of Bethlehem we may even dare to look forward in some coming time to that union of human hearts of which the noblest of our race again and again have dreamed; to a brotherhood which has sometimes been dictated by revolutionary terrorism, sometimes recommended by abstract arguments; but which to be genuine, must be the perfectly free movement of hearts impelled toward each other by a supreme attraction. And count these words as the wildest foolishness if you will; nevertheless, it shall here be written that when the "shouting and the fighting" have died away, as die away they will, that supreme attraction will be found in the child of Bethlehem, born that he might redeem, that he might regenerate the world!

[*The Advance*]

The Christian life is above all else a fellowship of the individual soul through Christ with God. The minister of the gospel, the organized church, the Bible, and the creeds, all are but agencies toward this fellowship. As agencies they may not be made ends.

These agencies of the Christian life often become hindrances, withholding the soul from the divine fellowship. There are many examples of those who have lost the end of divine fellowship in the means to its attainment. Some souls start out toward God and get no farther than the meeting-house. Some belong to a minister rather than to Christ. Not a few think they have reached the goal in the Bible, or in a creed new or old. At the present time, when stress is placed upon institutions and personalities, the peril of the Christian life is that many, even professing Christians, shall stop short of the supreme allegiance, which is to God, and fail to realize what President Henry Churchill King calls "the divine friendship."

["Anglais" in *Pacific Christian Advocate*]

Assuredly all persons do not receive the things of the spirit in the same way. The souls of some are slow to respond and are dependent on the stimuli of the spoken appeal, an elaborate ritual, or the ecstasy of music. Most of us derive our help from the mediation of the human: we need to be taught by the prophet, shown by the seer, and encouraged by the saint. It is well; but fortunate is he who can make his own voyages into the realms of God. There are some who thus are endowed with a higher sensitiveness of soul,—the prophets, poets, and mystics,—who reveal to us the spiritual mysteries as they are revealed to them. Hand in hand with expectation goes endeavor. To expect to attain goodness without striving for it is presumption.

[Gerald Stanley Lee in *The Congregationalist and Christian World*]

The world does not have today quite so religious a look as it had a hundred years ago. The people who are occupied in giving the world a religious look, who specialize all day, every day, in making religion look religious, are apparently somewhat smaller in numbers and less prominent in people's thoughts than they were a hundred years ago. There are moments when religion, judged by appearances, seems to many people to be a kind of trickle of goodness threading its way through the barren waste of a busy, stony, and preoccupied world. I cannot share this feeling, and while I as well as others have from time to time criticized the church, who was it but the church that taught us to criticize it, or gave me the standard, the impulse, or the faith to criticize it?

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Who but the church could have made us so proud of God and so sure of the church that criticism was possible? As it has seemed to me, there has never been a moment in the history of the world when the question of whether religion is stronger now than a hundred years ago could be answered with such joy and praise as today.

[*Unitarian Word and Work*]

Whatever the historical Jesus may have been, his life and his personality were such that he gave the world its pronounced and effective ideal of human completeness. . . . When that quiet Galilean is brought to mind, it is his completeness, his perfect soundness, that we recognize. It is the beauty of his wholeness, or holiness, that makes him wonderful. Somehow he makes us feel as if he could not be vanquished by any sort of opposition or adversity, and so he has become an ideal personality, not because of his knowledge or wisdom, not because of his oratory or his goodness or his spiritual insight even, but because of his perfect poise in a world that was full of strife and wrong and injustice and cruelty and ignorance. Nothing unsettled him; nothing clouded the clearness and sanity of his vision.

[*The Christian Register*]

Some old-fashioned truths cannot be shelved with that title. It is not enough to say that they are old-fashioned; it is only necessary to determine whether they are true. The identification of truth with time confuses the passing with the permanent. Fashions grow old, statements get old-fashioned, emphasis changes, and forms become antiquated, but once a truth is enunciated, time drops away from it, and it stands fresh and new forever. When we come upon it in ancient record we call it strangely modern. It is neither ancient nor modern; it is simply true. Its truth, not its age, makes it classic.

[*American Lutheran Survey*]

Vital, spiritual religion not only constrains men to lead lives of righteousness and patience and love, but it clarifies the intellectual vision as well. It brings to man's understanding the illumination of the Holy Spirit, enabling him to differentiate in all cases between right and wrong, and giving him the will to do that which is right, even to his own hurt. There are no clear moral perceptions where there is no "vital, spiritual religion." Expediency and self-aggrandizement obscure whatever moral perceptions an unregenerate man may have. Moral strabismus logically produces intellectual deficiency. Hence, the need of spiritual religion.

[*The Universalist Leader*]

If all Christians were to live up to their Christianity, within a year the kingdom of heaven would be here. But we have not taken our religion seriously enough. To some it has been a formula of belief entirely apart from life, and having practically nothing to do with it. Some still believe that it is related alone to the life that is to be after we are dead, and has no bearing upon today. Some have thought it a "sacred" thing that they must not take into their politics or business, but must confine to the meeting-house.

[*Zion's Herald*]

What one thinks of God finds expression in his acts. One need not give his imagination much play in order to grasp the full significance of this statement. The history of the human race, with its moral lapses, its persecutions, its spiritual indifference, its unethical social life, all enjoying at different periods, in one form or another, the sanction of religious authority, is pathetically emphatic in the proclamation of this fact. It makes a vast difference what man thinks of God.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

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

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1,103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health.

Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $2.00, six or more to one address, each $1.75.

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

From the Editor

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

From the Publishing Society

Translation into modern Greek has been made of the lecture, "Christian Science: Man's Dominion over Evil," by Edward A. Kimball, C.S.D., and is now printed as a pamphlet with the English version opposite the translation. The new Greek pamphlet is on sale at prices of our regular pamphlets, as shown on the opposite page.

A new pamphlet entitled "Man's Unity with God" has been printed in the German language. This pamphlet contains seven articles from the Christian Science periodicals, which have been translated into German. The pamphlet is now on sale at the prices of our regular pamphlets, as shown on the opposite page.

"Christian Science: The Religion of Divine Law," a lecture by Jacob S. Shield, C.S.B., has been published in pamphlet form, and is now on sale at prices for our regular pamphlets, as shown on the opposite page.

From the Clerk of The Mother Church

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

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



From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

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

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The Christian Science Journal

Published Monthly

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

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

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

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

The Christian Science Quarterly

Published January, April, July, and October

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

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

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

The Christian Science Monitor

Published Every Day, Except Sunday

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, one year $5; six months $2.50. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local newsdealer, 12 cents a week, payable to the newsdealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, one year $1; six months 50 cents; three months 25 cents. In all other countries, one year $1.25; six months 63 cents; three months 32 cents.

SALE PRICE, DOMESTIC TERRITORY AND CANADA, POSTPAID: Single copy 10 cents; four or more copies to one address, each 8 cents. Foreign rate, single copy 12 cents; four or more copies to one address, each 10 cents.

Pamphlets

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

CHRISTIAN SCIENCE: "THE RESURRECTION AND THE LIFE." By CLARENCE W. CHADWICK.

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

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

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

"THE SONS OF GOD." By COL. WILLIAM E. FELL, C.S.B.

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

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

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

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

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

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

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

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: THE EXPLANATION OF THE IDEAL MAN. By WILLIAM D. MCCRACKAN, M.A. Also printed in German.

CHRISTIAN SCIENCE: ITS DISCOVERY AND DEVELOPMENT. By WILLIAM D. MCCRACKAN, M.A. Also printed in German.

CHRISTIAN SCIENCE: GOD'S LOVINGKINDNESS PROVED TO MEN. By REV. WILLIAM P. MCKENZIE. Also printed in German.

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

CHRISTIAN SCIENCE: THE RELIGION OF DIVINE LAW. By JACOB S. SHIELD.

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

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

CHRISTIAN SCIENCE: THE NEW BIRTH. By BICKNELL YOUNG. Also printed in German and Norwegian.

CONFIDENCE AND SUPPLY.
FULFILLING THE LAW.
ENVIRONMENT AND OPPORTUNITY.
THE FATHER'S BUSINESS. Also printed in German and Swedish.
THE DIVINE NATURE. Also printed in Dutch and Norwegian.
THE PROVIDENCE OF GOOD. Also printed in Spanish and Swedish.
PRAYER AND HEALING. Also printed in German.
SEEKING AND FINDING. Also printed in Dutch, German, and Swedish.
"THEN THE FULL GRAIN IN THE EAR."
UPWARD FOOTSTEPS. Also printed in Dutch.
"WHAT WENT YE OUT FOR TO SEE?"
THE LAW OF KINDNESS.
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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVIII No. 26

Boston, February 26, 1916

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

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

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

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Items of Interest

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The Chamber of Commerce of Bogota is authorized to act as the official organ of all the commercial interests in Colombia, and as such to present to the national Government practical methods for increasing the prosperity of the country, to advocate improvements or reforms in commercial legislation, to make recommendations regarding taxes and tariff rates, and to promote the organization of any service which would be of value to commerce and industry in general. The Government is to make use of the chamber at Bogota as a consulting and administrative body, in the securing of estimates for public works and in supervising construction. The chamber will also provide a commercial court for the settlement of disputes arising between merchants where the parties concerned voluntarily submit their differences to this court rather than to the tribunals of law.

Improvements for the Mississippi and Missouri Rivers, as agreed upon by the rivers and harbors committee of the National House of Representatives, including completion of projects already under way and maintenance of those completed, aggregate a total cost of $10,000,000. This sum has been included in the $45,000,000 river and harbor bill about to be reported to the House. The bill proposes $6,720,000 for the Mississippi and $600,000 for the Southwest Pass at New Orleans in addition to the $100,000 regularly appropriated in the sundry civil bill for the South Pass. For the Missouri River $1,500,000 has been agreed upon for continuing improvements from Kansas City to the Mississippi, $50,000 from Kansas City to Sioux City, $125,000 from Sioux City to Fort Benton, and $75,000 for St. Joseph. The last item is dependent on a similar amount to be subscribed locally. For the Ohio River $5,000,000 is included for locks and dams, and upwards of $500,000 is proposed for open channel work. For the Hudson River generally an item of $640,000 has been included.

In South Australia, as in other parts of the commonwealth, the development of the interior has always demanded special attention by the Government on account of the problem presented by great distances. The area of this state is 380,070 square miles, and although over four and a half million acres have been brought under cultivation, the greater portion of this land is along the fringe of coast-line. In some instances, notably on Eyre's peninsula and south of the River Murray, vast tracts have been settled by means of the railway, and land that once was considered almost useless is now, by means of artificial fertilizers and improved farming methods, producing abundant crops of grain.

At a meeting of the Society of Antiquaries of Scotland, results were reported of some excavations conducted by the society at Traprain Law, Haddington. The area laid bare last year amounted to about an eighth of an acre. In this, with an average depth of from three to four feet, were found four distinct levels of occupation. The increasing Roman influence in the various levels was particularly marked. Thus Roman pottery was found to a small extent on the lowest level and to a greater extent on the higher, and the same evidence was forthcoming with regard to the coins, of which eighteen were discovered.

A bill presented by Senator Tillman for a Government armor plate factory has been approved by the Senate naval committee. An appropriation of $11,000,000 is carried by the bill for the purchase or construction of such factory, with an annual output of not less than twenty thousand tons. That is little more than would be required for two first-class battleships, and would leave a large part of the armor needed in the navy's increased building program to come from private plants. The proposal has the backing of Secretary Daniels, and Senator Tillman will press his bill for early passage.

Within a few weeks a comprehensive plan of planting the Lincoln Highway from coast to coast, fitting the individual vegetation of each state into a general harmony, will be worked out by an expert for the General Federation of Women's Clubs. The thought of planting the national road developed with the conservation department of the federation several years ago. The need of a general scheme of planting and marking of entrances to towns, approaches to historic spots, railroad crossings, and the like, soon became apparent, and committees were appointed to cooperate with committees of the American Institute of Architects.

The new bridge that is being built across the river Neva in front of the Winter Palace, Petrograd, Russia, is nearly completed; much of the delay is due to the fact that some material had to be reordered in Sweden after the outbreak of war, as the orders in Germany had not been delivered. The bridge is a five-span structure, with a length of 246.94 meters between the shore abutments. The width of the thoroughfare is 22 meters, while the footpaths are 2.91 meters wide. The bridge has already been opened for pedestrian traffic.

Proposals have been made that Massachusetts acquire Mt. Holyoke and Mt. Grace, and property for thirteen miles along the Mohawk trail over the Berkshire hills for state reservations. Besides the advantages of these places as attractive resorts for the people, there was said to be an opportunity for the state to make a business investment that would return good dividends from the sale of lumber. Particularly was this true in the case of Mt. Grace, which now has about five million feet of marketable timber.

A general plan for the consolidation of the Boston & Maine Railroad Company with its leased lines has been adopted by the directors of the Boston & Maine, the Boston & Lowell, and the Fitchburg railroads. It has been approved also by many of the large stockholders of the three companies. These three companies have taken the lead in a reorganization movement which is intended to include all the twenty-six railroads that constitute the Boston & Maine system.

A return by the New Zealand minister of finance shows that 13,967 taxpayers pay an income tax,—10,101 persons pay on incomes under £700, 137 on incomes over £10,000. The total net incomes assessed for 1914-15 were as follows: Salaried persons, £2,039,004; traders, manufacturers, and so forth, £4,119,167; companies, £5,486,301; professional persons, £1,320,742; others, £885,047; total £13,850,261.

Mount Mitchell Forest Reserve, in the very heart of the southern Appalachian Mountains, will soon be opened as a national park. Arrangements for the opening of the reserve have been completed by the forest service of the Government in cooperation with the Southern Railway. It is the purpose of the Government to place within the reach of all either locations for cottages or sites for camps.

A bill to establish a national park service was recently introduced in Congress by Representative William Kent of California. Each of the fourteen national parks is now under separate management. It is required in the bill that these parks, aggregating about four million six hundred thousand acres, be administered by the Government in Washington.

Half a dozen additional state game preserves may be established by the Pennsylvania state game commission within the next few months, as under the act of 1915 such preserves may be created on leased land. The state now has fourteen game preserves, of which eight were established last year.

An increase of 46 per cent in membership during the last year was announced at the annual meeting of the National Council of the Boy Scouts of America. The increase to 182,622 boys and scout masters made the year the most prosperous in the six years' history of the movement.

At its annual meeting in Boston, the American Society of Landscape Architects discussed in detail the bill now before Congress authorizing the establishment in the department of the interior of a new national parks service under the charge of a director appointed by the secretary of the interior.

Work on the Jackman and Moosehead Lake Highway, in Maine, which will open up to the outside world an elaborate network of macadamized roads built in the wilderness by the Great Northern Paper Company and the Hollingsworth & Whitney Company, will begin at once.

The printing of Japanese school-books in Roman letters was recently begun in Honolulu, Hawaiian Islands. A prominent Japanese resident of the city has made the remarkable statement that "inside of fifty years Japan will be using the Roman characters exclusively."

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Christian Science Sentinel

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

Vol. XVIII | February 26, 1916 | No. 26

The All-important Quest

CHARLES I. OHRENSTEIN

CHRISTIAN SCIENCE heals. It does so invariably, and it does so quickly; but this does not mean that its practitioners are invariably able to give this proof of Truth's power. It sometimes occurs, therefore, that those who are not quickly healed wonder why this is so, and the question, "Why am I not healed?" is not infrequently asked. Moreover, too frequently, when asked of the practitioner, reasons are given which seem to place the blame on the patient, and when asked of others, on the practitioner. This should not be, since in most cases both patient and practitioner do the very best they can. Neither should be condemned, and in all cases the good results desired would be more quickly and more surely gained if adverse criticisms were refrained from by all concerned.

Those seeking help in Christian Science should early learn that God, good, is the only cause, and that this cause produces only good results. They should also learn that "sufficient unto the day is the evil thereof;" that is, to the present enlightenment of the individual the mistakes which disclose themselves in a natural way are quite sufficient. The practitioner, on the other hand, knowing that all things are possible with God, should remember that "Love never faileth" (Rev. Ver.). The belief that error of any kind can be a cause of anything, or a hindrance to the demonstration of God's omnipotence, will thus be corrected.

Mrs. Eddy indeed teaches that "a knowledge of error and of its operations must precede that understanding of Truth which destroys error" (Science and Health, p. 252). Nevertheless throughout her teachings she points out with great clearness that error is nothing, and this teaching is Scriptural. "Let no man deceive you by any means: for that day [enlightenment] shall not come, except . . . that man of sin be revealed, the son of perdition;" and the son of perdition was defined by Jesus as that which "abode not in the truth, because there is no truth in him." Thus Paul taught that evil, or error, must be recognized, and Jesus taught that it must be recognized as falsity, nonentity. Were this better understood, the sin, or error, "which doth so easily beset us" would not so easily disquiet us, and a right, harmonious state would be more easily attained. "Seek, and ye shall find," said Jesus. But he did not say that evil or the cause of evil should be sought after that good might be found. On the contrary, he always led thought up to Truth, to the effectiveness of Truth spiritually discerned.

It may be objected here, however, that Mrs. Eddy teaches that "ignorance of the error to be eradicated oftentimes subjects you to its abuse" (Science and Health, p. 446). Very true; and to believe that there is a presence, intelligence, or power in the form of some person, place, or thing which has brought about the trouble entertained, and which is able to maintain it, make it culminate disastrously, or hinder or offset the operation of that omnipresence, omniscience, omnipotence which is ever at work to accomplish its beneficent purpose,—to entertain such a belief is in itself "ignorance of the error to be eradicated," and, unrecognized as mere error, would assert itself in the way of fear, foreboding, and dis-ease, picturing these forth as some form of calamity or sickness with all the attendant symptoms.

This is indeed frequently the case: the very error which needs to be recognized and eradicated to facilitate the healing, being the everlasting searching for the reason of the seeming trouble (for which, in Truth, there is no reason), instead of a looking for every reason given in the Word of God for man's present godlikeness and his immunity from trouble and impairment of every kind. So solid is the erroneous conviction that there is a good and valid reason for a bad and invalid belief, that this conviction or belief has become one of the most difficult to recognize as error and so yield to eradication. Yet in order that right and desirable results may be obtained, this recognition must take place.

It should not be understood from this that error of every kind—and all that is contrary to God, good, is error of some kind—is not to be uncovered and destroyed. Nothing could be farther from the truth than such a supposition. There is nothing wrong, and therefore secret, that shall not be revealed, and Christian Science shows us how this must be done. It shows us that human conjectures, self-constituted detective agencies, or forced confessions are frequently even more erroneous than the error to be eradicated, and should in no way be employed in this important matter. The more hidden the errors which seem to hinder demonstration, the greater the need to seek, not the mistakes, but the truth, the unfoldment of which not alone uncovers them, but uncovers them as cheats and impositions upon unenlightened belief. This is so whether they are entertained as able to give one pleasure, satisfaction, gain, or to deprive him of them. Error must be recognized. It is not recognized at all, however, until it is recognized as nothing, and nothing can never form any hindrance to the operation of omnipotence.

"Seek, and ye shall find." But what is it that those who turn to Christian Science desire to find,—truth or error, good or evil? If they seek error, they will probably find it, and they may find little else. If, on the other hand, they seek that which is good and true, and seek it with all their hearts, they will surely find it. Why seek the living, the beautiful and good, among the dead, among that which is buried in error? Why not seek God, the one good? To seek a cause for the lack of the demonstration of that rectitude which includes all well-being, instead of seeking to know the truth which alone includes it, forms it, projects it, and shows it forth, is to seek amiss. This is so, because such seeking must presuppose not only a limitation of the one true God, but also that there is a power which counteracts His beneficence; therefore to do this is to break the first commandment, and the first commandment, according to the Master, is the chief commandment, basing Christianity.

If we remember that the word health is derived from the word wholeness, that in which nothing is or can be lacking or absent,—and this is surely the state that all desire,—we will not seek so much for the absence of something, or error, but more, much more, for that which should form the all-important quest,—"the kingdom of God, and his righteous-

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ness." Most frequently the disinclination to do this on the part of those seeking health is shown in a longing for the loaves and fishes only, instead of appreciating and rejoicing in the finding of the "pearl of great price," the truth revealed by Christian Science. In not recognizing and steadfastly remembering the benefits already received, and in neither appreciating nor rejoicing in the proofs of God's loving-kindness, a state of consciousness is developed that is not helpful to recovery or success, since appreciation is joy, and with joy we are to "draw water out of the wells of salvation." On the other hand, impatience, complaint, and lamentation because of what has not as yet been accomplished, cannot result in one particle of good.

The recognition and abandonment of this error, as well as the turning away from the endless search for a reason or cause for that which does not emanate from the one and only cause, to a like earnest search for the good, the beautiful, and the true, which Christian Science teaches, would in all cases be more helpful. This method, together with the "prayer of faith" of the experienced and faithful Christian Scientist, encouraging the right desire and strengthening the confidence of the beginner, in all cases achieves the more desirable results.

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Mental Remedy

PIETRO TONIELLI

In Science and Health Mrs. Eddy makes it plain that the origin of disease is mental, and that its remedy is likewise mental. Students of this book soon find that it is a false process of the human mind which induces the sense of disease, and that by a correct, scientific process of reasoning, and a sincere desire to know the truth about God and His creation, the nothingness of disease may be realized. An experience which the writer had some time ago confirmed him in the reliability of this teaching.

One night I awoke suddenly and found myself, according to the evidence of the physical senses, very ill. The condition was distressing, and with it all there seemed to be a disinclination to work in Christian Science; but I knew that if I would not be a hypocrite I must take the same medicine I gave others, and this thought overcame what Mrs. Eddy calls "unnatural reluctance" to apply the truth. (See Science and Health, p. 420.) I began to reason that for muscles to move or to be quiescent there must be volition; that volition is a mental quality; that there is only one Mind, so that all volition rightfully belongs to this one Mind; that the will of infinite Love does not operate for discord and misery, but only for good and joy. Then there came to me as never before the meaning of Mrs. Eddy's statement on page 450 of Science and Health, that to the Christian Scientist sickness "is no less a temptation than is sin," and I saw clearly the baseless delusion of mortal belief, and that I must not assent to the existence and operation of another mind opposed to the divine Mind.

The insistence of this temptation that I have another god seemed almost overpowering at first, but upon reflecting that there was nothing but illusion about the whole affair, and that not only was I in no wise obliged to give assent to it, but that loyalty to Truth demanded a peremptory dismissal of the thought that there was anything to fight me, the victory was won. Sense yielded, and peace and calm succeeded the era of turmoil. I then gained a deeper and more far-reaching view of the allness of Truth, and understood better what the Master did and meant when he calmed the storm on the lake with those words so significant and dear to the earnest student of Christian Science, "Peace, be still."

Next morning I found that every case of illness of a similar nature confided to my care had been healed, and as a small token of my gratitude for the stand our revered Leader took so unflinchingly and against such odds, in order that we might prove Truth's healing power for ourselves, I have felt a desire to record this victory, which plainly shows that it is quite possible for each of us to overcome the enemy through Christ, Truth. In the measure that the sin of believing in another god is destroyed in human consciousness through the truth about divine Love and its eternal reflection, we gain that consciousness which heals all disease and discord.

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Working Together

FLORENCE B. HAMILTON

Christian Scientists who hold steadfastly to absolute Truth should never become confused when working together, although it may take longer for groups of people to work out an ideal than it does for individuals. Because of this there come to one in an organization endless opportunities for advance in selflessness, charity, patience, and love. The great need in working together harmoniously is to know what the next orderly step may be in our journey toward perfection,—toward the realization that the absolute exists, that this absolute is God and His creation, perfect and eternal, and that it is the truth which brings us together. On this basis there is no uncertainty, no arguing, no criticism.

The difference of opinion sometimes comes in knowing what is our next step as a church, a Sunday school, or a committee, the step that will bring us nearer to the spiritual reality which is our birthright, and even well meaning persons occasionally are misguided at this point. The vision may become clouded when one is working with others, and this shows the need of being awake to the many methods of mortal mind in order that none may be deceived.

The writer has had occasion to ask herself lately, What is it that clouds our vision? and "in the quiet sanctuary of earnest longings" (Science and Health, p. 15) much help has been received. To begin with, we must be honestly and willingly ready to admit our need of guidance. We must be willing to admit that no matter how sincere our motives, we may be mistaken in our view-point or action. These admissions are purifying. They clear the atmosphere and make us more ready for progress. As we have had to learn in our individual work to trust spiritual methods if we would enjoy the fruits of Christian healing, so we must learn to trust spiritual methods in church work, remembering always that outward organization is but a means to an end. If we think it is our duty to steady the ark, we need not wonder if we hinder the church we love in our overanxiety to help it along, and what might be uninterrupted progress becomes through personal opinion a troublesome pathway.

Again, non-recognition of loving service, or the other extreme of dependence on persons for our good, may cloud our vision. Perhaps we have not always remembered that no matter how misguided we have been in the past, we may all catch a glimpse of the Christ at any moment, so irresistible is the power of Love. The temptations of mortal mind are many and varied. Should we not guard against determined wishes and desires, lest they merge into self-will? Should we be any more discouraged over a sense of self-importance than we are over self-depreciation? Let us ever remember, when our hearts grow sad over the constant complainings and criticisms of mortal mind, that perhaps we are on no different plane if we let fear possess us and prevent us from giving out the message entrusted to our care.

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In working together there is usually a great desire for unity, and many mistakes are made in an effort to bring about this end. To think that we shall be nearer to unity by bringing persons together, is very far removed from the unity where two or three are gathered together in the name of Christ, Truth. Unity among the brethren is the beautiful manifestation which comes, not when we struggle to become personally adjusted to one another, but when we become conscious of our right place, and give to others their rightful place in the realm of Mind. Just as we expect growth in our individual work, so we have to remind ourselves that progress is the demand made upon us as we work together. The good of the whole is helped as each becomes really willing to do his part, and the steps to be taken are rarely the same for any two.

One may be called upon gladly to give up the work he has learned to love, while another may have to be willing to accept with joy the task which is set before him. To put down fear and speak bravely the word which will heal and bless may be some one's next step, while his neighbor may have to learn that "silence is golden." We shall never help to bring loving fellowship into our midst by staying in some isolated corner until other people are good enough to work with us, and if we cannot work with others, would it not be well to look into our own hearts first for a reason, before we lay all the blame on our brother?

It has been said that the Manual shows us how to take the steps which will bring the teaching of the Bible and Science and Health into our lives in all necessary relations with our fellow men. This being so, should we not study more earnestly its by-laws and be more ready to be obedient to their loving discipline? Also in her letters and messages to the branch churches Mrs. Eddy has given us many words of tender counsel which pertain especially to working together. These give us ample guidance, and if studied, will throw light on every difficult problem.

The world has much need these days to learn something of the joy of brotherhood. Then let Christian Scientists begin with themselves, knowing that to whom much has been given much is expected. Those who have had a vision of God's kingdom, wherein evil is powerless, ought to be the first to work together with gladness. Mrs. Eddy's words to the National Christian Scientist Association are also applicable to us. She says (Miscellaneous Writings, p. 135): "Our watchwords are Truth and Love; and if we abide in these, they will abound in us, and we shall be one in heart,—one in motive, purpose, pursuit. Abiding in Love, not one of you can be separated from me; and the sweet sense of journeying on together, doing unto others as ye would they should do unto you, conquers all opposition, surmounts all obstacles, and secures success."

"We shall not all sleep"

REV. ANDREW J. GRAHAM

MRS. EDDY has quickened and invigorated the thought of multitudes by her illuminating declaration that "death must be overcome, not submitted to, before immortality appears" (Science and Health, p. 76). This citation is the scientific correlative of the fifty-first verse of the fifteenth chapter of I Corinthians, which reads: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed." In this great chapter Paul, speaking after the manner of men, is contrasting life with death, and he unequivocally declares that what mortal man calls death is not a *sine qua non* of entrance into eternal life. A recent writer on this text fails entirely to note this fact, which is important not only because Enoch and Elijah did not "sleep," that is, did not die, not only because Jesus did not go to heaven by means of death, but still more because this exemption bestows upon each of us the privilege and right to immunity from the much feared episode named death.

We should reverently and confidently lay claim to all that the will of Jesus the Christ has bequeathed us. To relinquish or fail to lay hold upon the full promise is to disregard the promisor. Jesus said, "If a man keep my saying, he shall never see death," a statement to which Christian Scientists cling, and which is an inspiration not confined to spiritual life, but includes all the phenomena connected with the working out of the problems of human existence. A man should set before him nothing short of the perfect ideal, and the perfect ideal is not unattainable. As the poet has said,—

> A man's reach should exceed his grasp,
> Or what's heaven for?

To distrust one's ability to conquer death is to distrust the omnipotence of Truth. Death is not a categorical imperative: it never has been and never can be, *per se*, the gateway to heaven. We shall not all die. This is what the apostle says. The Greek verb *koimao* means here, and in many other New Testament passages, "death;" for example, it is written of Stephen, "When he had said this, he fell asleep." A distinguished Bible and Greek scholar has recently translated Paul's words as follows: "Here is a secret truth for you: not all of us are to die, but all of us are to be changed—changed in a moment, in the twinkling of an eye, at the last trumpet-call."

By fearing death one outlines and invites it. In the second chapter of Hebrews we are told the reason why Jesus willingly assumed the death experience, namely, "that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." We are told that "perfect love casteth out fear;" also that "the last enemy that shall be destroyed is death." It cannot be denied that the heart of Christian Science is Love, and Love is the conqueror of death. There have always been those who inclined to the belief that John did not "sleep." In response to Peter's question Jesus said: "If I will that he [John] tarry till I come, what is that to thee?" God has no favorite persons, times, or places; with Him is "no variableness, neither shadow of turning." What Enoch and Elijah and Jesus attained unto by their understanding of the power of Truth, is open to all in every century and every land.

To imbibe the spirit of the scientific definition of "year" as found on page 598 of Science and Health, is to invigorate the consciousness with that spiritual sense of Truth which causes the shadow (for that is all it is) of death to begin its passage to its original nothingness. The passage reads: "One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity. This exalted view, obtained and retained when the Science of being is understood, would bridge over with life discerned spiritually the interval of death, and man would be in the full consciousness of his immortality and eternal harmony, where sin, sickness, and death are unknown."

The would-be followers of Christ Jesus have long been too timid in claiming man's right to dominion, made possible by the true understanding of God. There is as radical a contradiction between physical death, as popularly understood, and the laying off of mortality—materiality, matter—as there is between the symbols of plus and minus; one stands for "is not," the other for "is." The first, death, is "the wages of sin;" the second, eternal life, is "the gift of God." Paul

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alludes to the one when he says, "We shall not all sleep;" to the other in this wise: "We shall all be changed." Jesus did not pass to heaven by means of death; from the episode of the crucifixion and the tomb he returned to earth; then forty days later he passed from earth by the ascension,—the translation or the change alluded to by Paul. In absolute Science no one should have died after the ascension of Jesus the anointed. That this conviction had some lodgment in the earliest Christian thought is abundantly proven by the New Testament passages, which regarded the universal coming of Christ—or as later centuries styled it, the second advent—as near at hand, as well as by the uniform inscriptions, symbols, and frescoes in the Christian catacombs of Rome, which in the face of countless martyrdoms declared the unreality of death.

Through Mrs. Eddy the truth of being has lovingly, patiently, and insistently knocked at the door of this age, and little by little understanding is opening the door, and in multitudes of lives the prophecy which she made is passing from promise toward fulfilment. In her book "Unity of Good" we read: "The sweet and sacred sense of the permanence of man's unity with his Maker can illumine our present being with a continual presence and power of good, opening wide the portal from death into Life; and when this Life shall appear 'we shall be like Him,' and we shall go to the Father, not through death, but through Life; not through error, but through Truth" (p. 41). Every case of healing in Christian Science removes in a degree the fear of death from the whole race; and as this fear is eliminated, Christian Science healing becomes easier throughout the world: for the light which comes to one extends to all, until all men shall have, as our Master declared, "the light of life."

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Preparation for the Feast

ANNA E. HERZOG

The writer is renewedly impressed every week with the importance of our Wednesday evening meetings, and is realizing increasingly that like all important things, they are worthy of our deepest thought and truest preparation. One sometimes hears the statement made that testimonies should be simply spontaneous utterances inspired at the moment, yet on page 149 of "Miscellaneous Writings" Mrs. Eddy refers to the weekly meeting as a "banquet of Christian Science," a "feast and flow of Soul." This feast is assuredly provided for the hungry and thirsty wanderer who is seeking relief from the beliefs of sorrow, sickness, or sin. These seekers are the guests at the banquet, invited by our notices and announcements. Surely, even humanly speaking, a guest should be given of our best, and our best calls for loving, considerate preparation.

If we find, after experience, that the inspiration of the moment does not prove sufficient to put us on our feet, ready with a clear and concise statement of the healing, mental and physical, which Christian Science has brought us, then surely it would be better in the quietness of home to think upon the most helpful way to express our loyalty and gratitude and healing, that our hungering, seeking brother may have his need supplied. This does not mean that one should outline his statement, but that he should empty his thought of fear, ambition, and the desire for vainglory, so that the inspiration of Truth and Love may flow in.

It is our privilege to know before each meeting that Truth is ever present to meet the need of the seeker for it. It is our privilege as Christian Scientists to help by giving each his own message, which no one else can give. Testimonies are not intended to be flights of oratory or theological discussions, to be inspired by emotional excitement any more than by cold intellectuality, but they are intended to be loving, honest, grateful statements of what Christian Science has brought to us individually. As such they are surely worthy of prayerful consideration, and of any preparation which experience has taught us will make them most helpful.

If our dominating desire in giving our testimonies is to bless, our Master's declaration, "Give, and it shall be given unto you," will be fulfilled, for, as Science and Health tells us (p. 206), "whatever blesses one blesses all." Let us then prepare for the feast, and keep it, as Paul says, "with the unleavened bread of sincerity and truth."

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Character

FRANK P. EBERMAN

Given a man's beliefs as to any situation, and his treatment of it is not hard to forecast. His action will be efficient and fruitful as he has the facts, knows their values, and as his purpose is just. His work is abortive and characterless in proportion to any obliquity of view-point, that is, as he lacks understanding; he gains character only as he follows Truth.

The teaching of Christian Science that the truth is to be found only in Spirit and in the spiritual, does not depreciate or belittle the material achievements that chart sixty or more splendid centuries, from the stone axe and war club to a conquest of the natural world, which today commands for men the treasures and pleasures of land and sea and air. Nevertheless, while Adam is no longer a cave-dweller, he is still a grave-dweller; and a world poet, neither pessimist nor iconoclast, in saddened lay has sung the still unstifled lament of Rachel in the well-known lines:—

> The boast of heraldry, the pomp of power,
> And all that beauty, all that wealth e'er gave,
> Await alike the inevitable hour.
> The paths of glory lead but to the grave.

But there lived one—he still lives on—whom the grave could not hold. Calvary's sainted day presented a new fact with which the world has been slow to reckon, and piously modest Thomas Gray, in pointing mankind to an inevitable tomb, but voiced a yet prevailing fear. To this foreboding of human sense Mrs. Eddy brings a great light when on page 426 of Science and Health she says: "When it is learned that disease cannot destroy life, and that mortals are not saved from sin or sickness by death, this understanding will quicken into newness of life. It will master either a desire to die or a dread of the grave, and thus destroy the great fear that besets mortal existence. . . . The human concepts named matter, death, disease, sickness, and sin are all that can be destroyed."

Christian Science does not fail to reckon with this gigantic fact of past human history, and recognizes in Jesus of Nazareth one who had a perfect understanding of the terrible situation he was called upon to meet for humanity. He had said long before, "The words that I speak unto you, they are spirit, and they are life." These words, urged upon the multitudes in the temple and on the mount, on sea and plain, showed that he understood the Father to be Spirit, and that man, as one with Him, or as the writer of Genesis puts it, made in His image, is necessarily governed by spiritual laws alone, beyond the threat of the cross, the bludgeon, the spear, or the tomb. This was the character of the man of Galilee throughout. "What manner of man is this, that even the wind and the sea obey him?" would not have been asked had the questioners guessed that their lives had been preserved

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from the angry waters by the presence and love of him who knew the power of divine Truth as they too could know who then simply believed.

No candid observer will question the world's sincere pursuit of truth. Ages of toil have led upward from belief to belief. Yet it is written, "I will overturn, overturn, overturn, . . . until he come whose right it is," and "every knee shall bow." "But this last call of wisdom," Mrs. Eddy writes, "cannot come till mortals have already yielded to each lesser call in the growth of Christian character" (Science and Health, p. 291), till the absolute truth about life and its laws is known and practised, till man is perceived and understood as spiritual and not material. It cannot come until matter limitations with their resultant strifes and jealousies are known only as myths; till all good is seen to be the divine heritage of all men; till wars cease; till purity reigns; till the love and constancy and clearness of spiritual vision, which have stamped the life charts of Christian Science with the cross embounden in a crown, shall at last have made the darkened day of Calvary the universal day of God and of our life eternal.

When these signs shall characterize a generation, perchance yet unborn, and men shall understand the storms of Galilee and of life as naught but the "insubstantial pageant" of unreal material sense, it will be fully and finally known that the divine character is Life, Truth, and Love, and that in man, God's offspring, held in His eternal embrace, character means the demonstrably right apprehension of Him whom to know aright is indeed life eternal.

Character is the evidence of intelligent obedience to Truth. It is the priceless possession of each individual, enabling him to bear the cross and to forget the thorns, the spitting, and the spite; to hope serenely on when friends have failed and the harsh voice of slander and condemnation assaults him; to keep pure the love whereby Truth is revealed, and to demonstrate to a needy and it may be jeering world that the works which the Master did, he who loves Truth can still do.

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[Written for the *Sentinel*]

Rend Thou the Veil

REUBEN POGSON

When burn the temple's tapers dim,
And slumber priests within their stalls;
When choirs forget their God to hymn,
And silence hangs like funeral palls;
While grope we for Thy altar rail,
And miss the cup, and lose the bread,—
From out the darkness and the dread
We cry, Rend Thou the veil!

When hopes decay and joy is fled,
Beclouding sight with bitter tears;
When wealth of words leaves grief unsaid,
And burd'ning minutes seem like years;
When all we do doth naught avail,
Seems farther step we cannot go,—
Then hear when out our direst woe
We cry, Rend Thou the veil!

The flesh seems strong, the spirit weak,
But mighty Thou, O Love divine!
In vain Thou wilt not let us seek,
And bright, through mists, Thy truth will shine.
We shall not sink, we cannot fail,
Love finds the cup, faith grasps the bread;
Immersed in radiance Truth has shed
We cry, There is no veil!

Selected Articles

[John M. Tutt in *Warrensburg* (Mo.) *Star-Journal*]

An evangelist holding local services declared, according to your report, that Mrs. Eddy taught the non-existence of hell. Mrs. Eddy taught most emphatically that hell is an experience inseparable from sin, and that the sinner inevitably must suffer. She did not, however, subscribe to the ecclesiastical opinion of a material place beyond the grave filled with actual fire and brimstone. Christian Science does not operate to frighten sinners into being good. Being a restatement of the teaching of the Master, Christian Science is a religion not of fear, but of love.

Jesus taught both heaven and hell. The former he declared to be a divine state of consciousness. He definitely repudiated the Pharisees' belief in a material place called heaven by his reply to their inquiry as to "when the kingdom of God should come." He said: "The kingdom of God cometh not with observation; neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Inferentially, then, if heaven is a state of divine Mind, hell, heaven's opposite, must be the state of mortal mind which Paul declared to be "enmity against God." The question of whether there is a place called hell, pales before the great fact that the sinner is suffering right now.

If one is consistent in showing sinners the errors of their way, and how to overcome sin through Christ, he will be found lifting men from the hell of their own making into the kingdom of heaven on earth for which Jesus taught his disciples to pray. On page 160 of "The First Church of Christ, Scientist, and Miscellany" Mrs. Eddy has written: "I am asked, 'Is there a hell?' Yes, there is a hell for all who persist in breaking the golden rule or in disobeying the commandments of God. . . . The advanced psychist knows that this hell is mental, not material, and that the Christian has no part in it. Only the makers of hell burn in their fire."

Mrs. Eddy's writings show a fidelity to logic, a conformity of premise and conclusion, an exactitude of reasoning, a pure spirituality, which establish her scholarship as above the mere knowledge of letters. Scholasticism may continue to frown upon her who brought to light the spiritual teaching and healing of the Master, but the learned doctors will again fail in their efforts to make the law take precedence over the gospel of Love. Indeed Mrs. Eddy was a true scholar—she understood God and man.

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[J. Edgar Fielding in *Saturday Night*, Toronto, Canada]

Our critic condemns Christian Science as unchristian. The dictionary definition of a Christian is "a professed follower of Christ." Jesus said, "By their fruits ye shall know them," and also, "He that believeth on me, the works that I do shall he do also." These works of Jesus included the healing of sickness as well as the destruction of sin. Even opponents of Christian Science acknowledge that Christian Scientists are healing the sick and reforming the sinner today, thus proving their claim to be followers of Christ.

Christian Science does not teach the thought of God as personal in any finite sense, but in "Science and Health with Key to the Scriptures," the text-book of Christian Science, Mrs. Eddy states: "If the term personality, as applied to God, means infinite personality, then God *is* infinite *Person*, —in the sense of infinite personality, but not in the lower sense" (p. 116). Christian Scientists accept the teachings of the Bible, that God is Spirit, Life, Truth, Love.

The statement is made that Christian Scientists deny the divinity of Christ. A careful study of the Christian Science

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text-book will show this statement to be incorrect. It teaches most unmistakably that Christ is divine, but it does not teach that Jesus is God. In fact, Christian Scientists have Jesus' authority for denying this, since he rebuked this thought in the following words: "Why callest thou me good? there is none good but one, that is, God." Jesus never referred to himself as God, but he did call himself the "Son of God" and also the "Son of man." In John v. 30, 31, and vii. 16, 17, are further proofs that Jesus did not claim to be God. The following from page 26 of Science and Health will show the Christian Science teaching on this subject: "The Christ was the Spirit which Jesus implied in his own statements: 'I am the way, the truth, and the life;' 'I and my Father are one.' This Christ, or divinity of the man Jesus, was his divine nature, the godliness which animated him."

The further statement that Christian Scientists regard Jesus as a "mere healer of the sick" is very far from the truth. A person must be greatly prejudiced who can read the chapter on Atonement and Eucharist in the Christian Science text-book and not see that Christian Scientists revere Jesus as the Wayshower, who has shown to humanity the way out of suffering, the way to overcome sin in themselves and others and reveal to them their birthright as heirs of righteousness. The following passage from page 26 bears out this statement: "While we adore Jesus, and the heart overflows with gratitude for what he did for mortals,—treading alone his loving pathway up to the throne of glory, in speechless agony exploring the way for us,—yet Jesus spares us not one individual experience, if we follow his commands faithfully."

The claim that Christian Scientists consider prayer unnecessary, is ridiculous. I would refer our critic to the chapter on Prayer in Science and Health, and if this is studied with a desire to know the truth on the subject, and not in a spirit of antagonism, she will learn that the prayer of Christian Science is the prayer of faith (understanding) which saves the sick. One quotation from the Christian Science Hymnal (p. 91), "Prayer is the Christian's vital breath," is typical of the Christian Scientist's thought on prayer.

That Christian Science is meeting a great need of the world today in giving to men a religion which is practical and satisfying, is proven by its remarkable growth, although I suppose this would be no proof to our critic, who is evidently quite satisfied that the governments of the various states which have given protection to Christian Science, as well as those who have adopted Christian Science, have been and are being greatly deceived.

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[Lieut. Paul H. Clark in *The Army and Navy Journal*, New York, N. Y.]

Two references to Christian Science in your columns indicate a lack of clear understanding as to what Christian Science is and what it teaches. You speak of Christian Science as a "method of ignoring disagreeable facts."

Christian Science makes clear that everything is governed by law, that the real, genuine, fundamental laws enforce efficiency, completeness, adequacy, and harmony in every part, great and small, of the universe. Christian Science recognizes that in human experience laws appear to operate in opposition to the fundamental laws already referred to, but it shows that in reality there are no other laws than the fundamental laws of God, and that what seem to be opposition laws, producing disease, sorrow, poverty, and the like, are not laws in reality, but only spurious, illegitimate beliefs of law.

Christian Science practice is the enforcement of God's law, and conversely, stops and abolishes spurious law. Christian Science recognizes the human experiences that follow belief in and recognition of these illegitimate laws, but denies to such alleged laws any validity, power, or effect. All of this is daily put in practice and shown to be operative in literally thousands of instances of all kinds of diseases and human problems. The rapid increase in the number of people who in greater or less degree are practising Christian Science is due only to the efficacy with which Christian Science is accomplishing its helpful work. As you are perhaps aware, an increasing number of army and navy people are coming under the benign influence of this return to primitive Christianity.

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[Henry Van Arsdale in *The Weekly Monrovian*, Monrovia, Cal.]

The *News* of recent date contained an account of an address by a clergyman who attempts to "review" an authorized lecture on Christian Science. Much that the clergyman is reported as having said is based upon his own misapprehension, or misreading, of the lecture.

Christian Science has nothing to do with psychology, as the latter term is generally understood; it is therefore not to be wondered at that the lecturer disagreed with writers on psychology. Christian Science is what the term indicates, knowledge gained by correct thinking, verified by proof, and formulated in a rational system derived from and relating to the Christ, or what is known as the Christian religion. It is not, therefore, a "hodge-podge," a "mixture," or a "misinterpretation."

The critic is most unfortunate in the quotations used from the published lecture and from the Bible. He quotes the lecturer as saying, "When we have knowledge of the truth, we get practical results," and again, "The lecturer said the personal concept of God is incorrect." What the lecturer did say about knowledge of the truth was to quote Jesus, "Ye shall know the truth, and the truth shall make you free," and to show that practical results, such as the emancipation of humanity from sin, sickness, poverty, and death, will come about when this knowledge of the truth Jesus referred to shall have displaced and destroyed all false beliefs. If there is no evil or sickness in consciousness, these could never be expressed; all that can be manifested in action will be true and good, and there will be no "devil" to "know" anything or be "incarnate" in anything.

Now, as to God. It is of course the truth about God that Jesus referred to when he said, "Ye shall know the truth." This truth is certainly not person, nor is it personal, or confined to any personal concept, for all Christians unite in the belief in an infinite being called God. Christian Science does not teach that human love or goodness, or the human sense of love or goodness, is God; far from it, and for the reason the critic unconsciously gives when he uses as an illustration that murder and hatred may also be incorporated in the human mind. Murder and goodness do not have a common source or dwelling-place. Christian Scientists cannot rest content in a belief that "goodness and love do not amount to a snap of the finger unless they come through a person," or the human mind, where, as the clergyman states, murder and hatred may also be incorporated. The statement of the beloved disciple John that "God is love," which has comforted millions, still remains true; therefore Mrs. Eddy's use of the word love, capitalized, as a synonym for God, gives many persons a higher sense of God than they previously held.

Neither of the Bible quotations given from James is quoted correctly, and it would appear that it was not the Christian Science lecturer who attempted "to change the meaning of the Bible." There is no doubt with the Christian Scientists that the Bible is written in plain language, even if others have such doubt. Jesus said, according to Mark's gospel, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Here is a clear statement as to the thought which should govern in prayer, and it is in this

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sense that Christian Scientists get results from prayer, for, as the clergyman states, the effect desired is a change in the mental attitude of the one who prays, not an expectation that the unchanging God will change.

The whole arena of the activity of prayer is in the consciousness of the individual who engages in prayer, and if present methods are not producing results, the individual needs to change. Thus will be brought about that renewal of the mind which Paul declared is necessary if the individual is to be transformed and the good and perfect will of God for all His children is to be proved. Then the body will manifest the health that a renewed mind knows is the will of God; the antecedent, not the subsequent, thought of the mother will protect the child, even as the three Hebrew children were protected from the fiery furnace.

Thus, too, no clergyman will be led to imply that Christian Scientists "take the name of Christ and put that of man or woman above him," for they do not. Christian Scientists have the same reverence that Baptists have for the one Christ. Then, too, our critic's duty as a Christian minister will be so to pray that he may engage in the activities of the full message of Jesus the Christ, "to preach the kingdom of God, and to heal the sick."

I write at length only because the message of Christian Science is to the dissatisfied, never to the satisfied, and we do not wish to be misunderstood, be it ever so unintentionally. However, there can surely be nothing to regret if "some of the finest people in the world" are "slipping away from other churches" into Christian Science. Such people are not apt to make mistakes of this order, and if they one and all testify, as they do, that their Christian experiences are quickened and uplifted, their love for God intensified, their study of the Bible enlightened, then surely that which has brought this about will never again be referred to as "hodge-podge."

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[F. Elmo Robinson in *Lebanon (Ore.) Express*]

A writer in an issue of the *Express* attempts to prove the existence of a personal devil, and thereby establish the power and reality of evil. In so doing he has taken occasion to misrepresent the teachings of Christian Science concerning the nature of evil.

Ages of religious teachings, which have included the belief in a personal devil, have failed to liberate mankind from the seeming power of evil and its effects; but Christian Science, instead of personalizing evil and investing it with power and authority, is uncovering its subtle and deceptive nature, thereby making possible its destruction,—the demonstration of its nothingness. Now that form of teaching which is most effectual in emancipating the individual from the thraldom of evil will naturally make a tremendous appeal to burdened humanity. The fact that through Christian Science multitudes have lost their love of sin and have ceased to indulge false appetites and desires, is the strongest possible testimony to the superiority of its teachings, since the Master said, "By their fruits ye shall know them."

Christian Science teaches the infinitude of God, good, and hence precludes the possibility of an opposite called devil, or evil. In Christian Science evil is treated as a belief, as an experience of the carnal or mortal mind, to be overcome through the operation of the Christ, Truth, in human consciousness. The contention of our critic that the denial of evil would make possible greater accomplishments of evil, is quite paradoxical when one understands what is meant in Christian Science by such denial. Christian Science does not deny that to erring mortal sense there is an appearance or claim of evil and disease, but it demonstrates that this claim is pure deception,—is false, is nothing. This teaching by no means encourages one to ignore evil, nor does it encourage the indulgence of evil. The love and practice of sin is possible only to those who believe it to be something. Only as it is believed to have power to attract and satisfy is it indulged.

The student of Christian Science well knows that he must deny evil, must refuse to give it any place or power in his thinking. He is enabled to do this through the practice of Mrs. Eddy's teaching. She says: "Beloved Christian Scientists, keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them. It is plain that nothing can be added to the mind already full. There is no door through which evil can enter, and no space for evil to fill in a mind filled with goodness" (The First Church of Christ, Scientist, and Miscellany, p. 210).

No one better knows than the Christian Scientist that personalizing, ignoring, or condoning evil means the perpetuation of its seeming power and the attendant suffering. He knows, as Mrs. Eddy has well said in Science and Health (p. 458), "that Christ's way is the only one by which mortals are radically saved from sin and sickness."

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[S. T. Downs in *South Bend* (Ind.) *News-Times*]

Some people have formed the opinion that Christian Science is "merely a system of bodily healing." Christian Science places emphasis on healing the sick, it is true, and we find that the Scriptural record of the great Master and his early followers does the same thing, while secular history records such healing as among the works of the early Christians. No one would attempt to prove, however, that the mission of Christ Jesus was to heal sickness, nor was it the mission of the apostles and the early church, but rather we find the healing of sickness to be one of the "signs" which follow the destruction of sin. Healing in Christian Science results now as it did with the great Teacher and his first disciples,—it is one of the "signs following."

It will be seen, then, that Christian Science is primarily engaged in the destruction of sin, and this is shown among all classes of people and in every community through the purer lives and higher citizenship of its adherents. It is also true that physical healing in Christian Science could not be accomplished without moral and spiritual betterment.

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[W. G. Watkins in *Milwaukee* (Wis.) *Journal*]

Those who are willing to venture beyond the shadow of preconceived opinions are finding in Mrs. Eddy's teachings that golden thread of consistency with which the Scriptures abound and which makes for a larger knowledge of God and the elimination of sickness as well as of sin. Fortunately, Christian Science need not be accepted or rejected on the mere word of another; for on page 547 of "Science and Health with Key to the Scriptures" a statement compatible with the demand, "Work out your own salvation," is expressed in the assertion, "You can prove for yourself, dear reader, the Science of healing, and so ascertain if the author has given you the correct interpretation of Scripture."

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What a great God have we:
Who giveth His people
The right to be free;
Who giveth and lendeth
To great and to small;
Whose love and truth endeth
The sorrows of all.

JANET T. COLMAN.

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Editorial

Mental Trespass

It is surely commendable, and wise withal, that the Christian Science practitioner should endeavor in his treatment of the sick to be governed by the rules of practice laid down by Mrs. Eddy. Throughout her writings there is a gentle insistence that the golden rule shall govern the proceedings of her followers,—not alone their outward conduct, but that inward action for which, though hidden from the sight of men, there must sooner or later come an accounting. It was the rule by which her own life was ordered, and she knew that therein lay peace and safety to all concerned.

In most instances where there seems to have been a turning aside from the strict letter and spirit of the teachings of Christian Science, it has plainly come from either ignorance or misunderstanding. What, for example, could be clearer than this statement: "For a student of mine to treat another student without his knowledge, is a breach of good manners and morals; it is nothing less than a mistaken kindness, a culpable ignorance, or a conscious trespass on the rights of mortals"? (Miscellaneous Writings, p. 283.) It is twenty years since Mrs. Eddy gave this teaching to her followers, yet not infrequently instances of promiscuous mental treatment come to light that show an almost inexcusable ignorance of it. We hear of members giving unsolicited treatment to the readers and other officials of the church, of teachers treating the pupils in their classes without their knowledge or consent, and even of a concerted effort of this kind on the part of a group of overzealous workers.

Just where or how this mistaken practice came into vogue no one seems to know, but wherever found it should be lovingly yet firmly rebuked. That there is no authority for it in Mrs. Eddy's writings is certain. There could not be, in fact, on the basis of the golden rule, the touchstone by which the sincerity of one's purpose may always be tested. No one who wishes to preserve inviolate his own mental dwelling, even as he guards his home or place of business from trespassers, will himself commit a breach of the moral law against invasion of another's mentality. Surely it is the more reprehensible to attempt to act in the capacity of a self-appointed regulator of our neighbor's thoughts, when we would not presume to adopt a similar course in regard to his office!

But, it may be urged, how can it be wrong to try to help in this way, when even Mrs. Eddy counsels that "prayers in Christian Science churches shall be offered for the congregations collectively and exclusively" (Manual, Art. VIII, Sect. 5). It is quite another matter to pray impersonally, as our Master taught his disciples,—to desire that infinite ever present Love, God's kingdom come on earth, may find acceptance from every waiting heart,—than to single out some individual as needing moral or physical readjustment and without leave or license proceed to treat him therefor. It is unaccountable by what strange process of reasoning any one individual in his self-righteousness elects to act as another's mentor, whether desired or not.

Are we not, then, to speak the truth to error when it presents itself? How about the innocent, helpless victims of error in one form or another to be met with all too frequently? Always we may declare for the omnipotence and omnipresence of good, and the nothingness of error, provided it is done impersonally. Would we not seek to protect one who is dear to us from promiscuous handling? Then let us extend the same immunity to our neighbor, at least so far as we are concerned. Not even the plea that the motive is to do good can render such trespass pardonable, except in an emergency where no other help apparently is available.

If such practice is reprehensible when the motive however mistaken is to do good, what remains to be said when the motive is evil! In one short article (Miscellany, p. 210) our Leader has covered the entire ground. The Christian Scientist who dwells "in the secret place of the most High," whose daily defense against the attacks of evil, whether insidious or in the open, is the knowledge that where Truth and Love abide sin, disease, and death cannot find entrance, has naught to fear from the mental malpractitioner, since the harm the evil thinker would do others must inevitably react upon himself. It is the working out of the divine law of compensation that whatsoever a man soweth, whether it be wheat or tares, that shall he also reap.

Archibald McLellan.

Knowledge and Expression

The teaching of Christian Science vigorously demands that union of spiritual knowledge and its ideal expression which is portrayed in the thirteenth chapter of I Corinthians. This has been called "a poet's apotheosis of redemptive love," and it might as fittingly be named good form in Christian living, outlining as it does the proper attitude of Christian thought and the becoming order of Christian conduct. It discloses the possible heroisms of humility; it teaches the technique of Christlikeness, and it forever fixes the canons of spiritual excellence.

Paul always kept his eye upon the spiritual goal of life rather than upon the incidental experiences connected with the struggle to reach it, and was distinctly free from bondage to non-essentials. At the same time he was insistent that the good deed should be done with "the fine stroke and gesture" of nobleness; that every brick in the building should be laid not only with regard for the strength and durability of the structure, but with regard for its perfection of beauty. Thus while rugged and strong in his devotion to the truth, he was poet-like in his consideration for the consistency and propriety of the form in which the Christian spirit was to be objectified. Schooled in the knowledge of his day, he delighted in finished products of thought and speech, and this bias shaped his concept of what befits Christian manliness in word, in bearing, and in deed.

This blend of ruggedness and refinement made him unusual; it also made him exemplary. His epistles are models of logical argument, expressed with such a richness of illustration and tactfulness of address that one follows him with no less of pleasure than of profit. He did not forget that it is possible to reflect the beauty of the Lord as well as His wisdom and power, so that the doing of the right shall grow more delightful to the doer and the more winsome to those who see it done. The Christian man is not at liberty to be careless or uncouth in any word or work.

In the wayside blossom the Master found disclosures not only of the intelligence and beneficence of God, but also of His art, and his counsel to us is that we "consider the lilies." We are to gain the capacity to do things ideally by observing and thinking upon the ways of good, especially as revealed in the daily life of the Master. On page 224 of "Miscellaneous Writings" Mrs. Eddy says that we are to go out into the world, not only "with a keen relish for and appreciation of everything beautiful, great, and good, but with a temper so genial that the friction of the world shall not wear upon our sensibilities; with an equanimity so settled that no passing

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breath nor accidental disturbance shall agitate or ruffle it; with a charity broad enough to cover the whole world's evil, and sweet enough to neutralize what is bitter in it."

They who would fulfil this ideal of Christian living will do well to note that the twelve virtues which the apostle names in the chapter referred to, to wit, patience, kindliness, freedom from envy, humility, decorous bearing, unselfishness, equanimity, guilelessness, optimism, endurance, openness to conviction, and hopefulness, make up in part Love's perfect spectrum, and this gives a larger meaning to Jesus' urgency that we love everybody, and love all the time. He taught that if we but have love enough, then the specific demands of every possible circumstance or experience will be supplied us, since true love blossoms naturally in all the nobilities and refinements of Christlike living.

Every truly loving heart is to become a veritable garden of the Lord, and how splendid it would be if in yours and mine sweet old-fashioned kindliness, unselfishness, and cheeriness were always found fragrantly blooming. Some virtues like some flowers seem to have their seasons. We have all been able to be noble upon certain occasions, and now it is ours through the prayerful cultivation of habit to increase the number of graces which are continually manifest in us.

This art of giving expression to spiritual ideals is the greatest of all arts, and we must not forget that the appeal of our faith to others is determined very largely by the skill in it which we daily exhibit.

JOHN B. WILLIS.

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"Look unto me"

IN the olden time, when the children of Israel were on the way to the land which to them was a type of man's divine inheritance, they were warned by Moses never to stray from the straight and narrow path of Truth. In the fifth chapter of Deuteronomy we read: "Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left." This warning against divergence from the way indicated by divine wisdom may also be taken as an admonition against the tendency of mankind to go to extremes in their attempts to bring out harmony. On page 215 of "Miscellaneous Writings" Mrs. Eddy says, "The tendency of mortal mind is to go from one extreme to another." Then she adds, "Let us depart from the material sense of God's ways and means, and gain a spiritual understanding of them."

At the present time some are asking whether it is better to depend mainly upon silent declarations of truth, in the treatment of patients, or to instruct them in Christian Science. To this it may be answered that no fixed rules can be given for Christian Science practice other than those which are found in our Leader's writings, especially in Science and Health and in the Manual. Intelligent discrimination must be made by the practitioner, in view of the different mental states of those who ask for treatment, but without any exception patients should be advised and encouraged to work out their own salvation, so far as this is possible. The aim of the practitioner should ever be to lift his patient's thought to Almighty God, known in Christian Science as infinite Principle, ever present Life and Love, that the words spoken of old—"Look unto me, and be ye saved, . . . for I am God, and there is none else"—may bring assurance of salvation from sin, disease, and death.

It is never wise to enter into discussion with patients over vexed theological problems, but this does not mean that their eager questionings are to be merely silenced, as was done in too many cases before they came to Christian Science. They can be given fundamental truth from our text-book and told to ponder and practise it. They can also be given sound counsel, such as that found in the first epistle of Peter, wherein we are told that we must lay aside "all malice, and all guile, and hypocrisies, and envies, and all evil speakings." Then, "as newborn babes," those awakening to spiritual reality are bidden to "desire the sincere milk of the word." The "strong meat" will come when the Truth-seeker is ready for it, but the babe cannot be left to starve while he is awakening to the importance of reaching out for the life-giving nutriment. The psalmist's words, "My heart and my flesh crieth out for the living God," really describe the longings of all men, whether they know it or not. Let us, therefore, feed both sheep and lambs when they come to us, and do it wisely, and let us see to it that the hungry do not go away unsatisfied and unhealed.

It is well for all Christian Scientists to study earnestly and often all that our revered Leader has to say respecting the power of silent prayer, in conjunction with our Master's admonitions along the same line. In some cases, when explanations are sought by patients, simple and practical articles from the Christian Science periodicals may be of service, also the testimonies, which show that Christ is "the same yesterday, and today, and forever;" but above all else the practitioner must keep before his patient's thought the eternal fact of man's likeness to God. Let us listen to these wise words of our Leader, beginning on page 205 of "Miscellaneous Writings": "Mortals who on the shores of time learn Christian Science, and live what they learn, take rapid transit to heaven, . . . from flux to permanence, from foul to pure, from torpid to serene, from extremes to intermediate." In Christian Science the dual command, "Heal the sick" and "Feed my sheep," is best obeyed by the one who follows most closely the guidance of Principle, never swerving from the straight and narrow path of pure spirituality.

ANNIE M. KNOTT.

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Notice

In response to many inquiries we are pleased to announce that the construction of the memorial to Mrs. Eddy is proceeding rapidly. Approximately three fourths of the entire work has been completed and about eighty-five thousand dollars has been expended.

The memorial fund is still open and contributions thereto will be received and receipted for by the Treasurer of The Mother Church.

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Among the Churches

Current Notes

NORTHERN CALIFORNIA.—The literature distribution committees report greatly increased work, and literature is being more widely distributed. A number of boats leaving the various ports are being supplied with bundles of literature for both the officers and the crew. Those having charge of the work of visiting jails, penitentiaries, and places of a similar nature, report that the literature is anxiously waited for and eagerly taken and read. Regular services are being held on the first and third Sundays of each month at San Quentin, the attendance averaging about two hundred. Bundles of *Sentinels*, *Journals*, *Monitors*, and pamphlets are sent over each week, and are then distributed by a committee from the Christian Science churches in San Francisco. About fifty subscriptions to the *Monitor* are being sent to Folsom. The

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work there is taken care of by the literature distribution committee from the churches in Sacramento, and the expense is met by the committees on publication for northern and southern California from their general fund.

The San Francisco *Examiner* and Berkeley *Gazette* have published in full the lectures delivered in San Francisco and Berkeley during the year. The San Francisco papers containing these lectures have been given wide circulation by the Christian Science committee on expositions, who have purchased and mailed them to the Christian Science churches and societies in northern California. Lectures have also been published in full in numerous other papers throughout the state, and these have been widely distributed by the local distribution committees.

The Trustees under the Will of Mary Baker Eddy are renewing subscriptions to Christian Science periodicals which are being sent to libraries throughout the state, and also placing Christian Science literature in libraries that have not already been supplied. *Committee on Publication.*

COEUR D'ALENE, IDAHO. Yesterday [Nov. 25, 1915] was a red letter day for First Church of Christ, Scientist. At the special service held in the forenoon at the church, Third Street and Foster Avenue, the day of thanksgiving was celebrated, and the building was dedicated.

The Christian Science movement in this city dates back to July, 1904, when meetings were held in a private home. In September, 1905, the place of meeting was moved to McFarland's Hall, but after a time the hall was given up, and the services thereafter were held in private homes until May 1, 1908. At that time a room in the Wiggett Block was secured, and on July 12 a society was organized with eighteen charter members. Increased attendance soon made it necessary to secure larger quarters, and in July, 1909, Sanders' Hall was rented. It was occupied until the present church building was ready. About the time the change was made to Sanders' Hall, the lot where the church now stands was purchased for seven hundred and fifty dollars. The structure was built at a cost of about fifteen hundred dollars, and occupied for the first time May 22, 1910. *Coeur d'Alene Press.*

SEATTLE, WASH. The Christian Science literature distribution committee has distributed the following pieces of literature during the year Dec. 1, 1914, to Nov. 30, 1915: 17,086 *Sentinels*, 2317 *Journals*, 304 *Heralds*, 107,700 *Monitors*, 70 *Quarterlies*, 3485 lectures, 92 pamphlets, 11 copies of Science and Health in English, 2 copies of Science and Health in German, 3 of "Retrospection and Introspection," 15 Bibles, 2 complete sets of Mrs. Eddy's works, and 3 copies of "The Life of Mary Baker Eddy" by Sibyl Wilbur.

Correspondence.

Admission to Membership in The Mother Church

The next admission of candidates will be June 2, 1916. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 10, 1916.

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

Those who have made application for membership prior to Nov. 3, 1915, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, Clerk.

Suite 350, 236 Huntington Avenue, Boston, Mass.

The Lectures

Portland, Ore.

The remarks of former Governor West in introducing the Hon. Clarence A. Buskirk, who lectured on Christian Science for Second Church of Christ, Scientist, were in part as follows:—

It is quite likely that curiosity has had more or less of a hand in leading me here this evening, for although personal friends who were Christian Scientists had often told me of the beauties of this faith and of its success in healing the sick and relieving sorrow and distress, I was never thoroughly impressed until I was advised of the coming of the distinguished lecturer, who I was informed had been a fellow sailor upon the political seas, though after he had landed safely in public office he had seen fit to depart therefrom and enter the field of his present activities.

I think I am safe in saying that few positions offer better opportunity than public office for the study of human life and its problems. Here wealth and poverty, vice and crime, pass in daily review; here the harpies gather, and the direful effects of greed and avarice and the oppression of the weak by the strong are uncovered. Here truths are burned into one which can never be forgotten. And what are these truths? They are first, the absolute futility of many of our attempted efforts to bring about a higher standard of government; and second, that reform must start with the individual. Good government must have for its foundation a high standard of citizenship. No government can be stronger than the man at its center, and this truth must be driven home to every citizen before material progress can be made.

What a great change would instantly take place in things if we should all suddenly decide to obey the simple teachings of Jesus. Greed and hate would give way to charity and love. Poverty and distress would disappear from the face of the earth, and while none would be rich, all would be well to do. Our prisons would become relics of the past, and our courts would be all but forgotten. Sessions of our legislature would be so far between and so harmless that membership therein would take on an air of respectability.

So the whole problem of life reduced to its last analysis is that of teaching the individual how to become better, morally, mentally, and physically, and the church that will obtain the greatest results in this direction is the one that will endure forever. I am happy to be able to say that during my term as Governor of this state I found that whenever I was engaged in an effort to help the unfortunate or relieve the distressed, my hands were being upheld by Christian Scientists, and for such kindly interest and support I shall be ever grateful.—*Correspondence.*

Cedar Rapids, Iowa

Not only members of First Church of Christ, Scientist, but many others, heard William D. McCrackan lecture on the tenets of Christian Science. He was introduced by Earl G. Killeen, musical director of the Coe College Conservatory, who said:—

The art of living has been the subject of discussion for many centuries; the science of living has but recently gained merited attention. With art we have associated the beautiful, with science the exact, and we have sometimes felt that what is exact cannot at the same time be beautiful. We have recognized the beauty of a good deed, we have praised the quality of loveliness in a life devoted to good, but we have

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missed until recent years the fact that law underlies good; that the greatest science yet discovered is that which gives a working basis for our daily lives, a science of Christianity which is based upon the teachings of Jesus the Christ and which unites the exact and the beautiful. The speaker of the evening is here to enlighten us upon this science.

The Cedar Rapids Gazette.

Berkeley, Cal.

Charles I. Ohrenstein delivered a lecture on Christian Science under the direction of First Church of Christ, Scientist, in the High School auditorium. Mrs. Emily Alpers Martindale in introducing the speaker said:—

Christian Science gives a reasonable explanation of the origin and life of man. The unspoken, insatiable longings of the human heart are being satisfied in a degree that gives absolute promise of entire fulfilment, because based upon unchangeable law, because sustained by manifest proofs. In the light of the teachings of Christian Science thinking men and women throughout the world today are attaining to that simplicity of thought which is willing to say as did the disciple of old, "Lord, teach us to pray." Through the understanding of the Bible as explained in "Science and Health with Key to the Scriptures" by Mrs. Eddy, countless thousands testify to the joy of that effective prayer which proves that willing obedience to Truth inevitably reaps its rich reward.—*Berkeley Gazette.*



Colorado Springs, Col.

Willis F. Gross delivered a lecture on Christian Science at the Burns Theater. A. A. Hubbard presided at the meeting and introduced the speaker, saying:—

The desire to know the truth is universal, and man's search for it has been untiring. The problem, however, for each individual is not so much the finding of truth as its recognition and practice, for one can only know what he himself has proved true in his own experience. Many are proving Christian Science to be the truth and are daily understanding more about this new-old religion, and they are receiving great peace and joy therefrom.—*Colorado Springs Gazette.*

Lectures to be Delivered

ARKANSAS—Eureka Springs: William D. McCrackan, Church Edifice, 68 Mountain Street, 8 p.m., March 9.

CALIFORNIA—Los Angeles (Third Church): Jacob S. Shield, Church Edifice, 734 South Hope Street, 8 p.m., March 10 and 11, and Auditorium Theater Beautiful, Fifth and Olive Streets, 3 p.m., March 12.

Oakland (First Church): William R. Rathvon, Municipal Auditorium, 3 p.m., March 5.

Redlands: Jacob S. Shield, Contemporary Club House, 8 p.m., March 7.

San Diego (First Church): Charles I. Ohrenstein, Church Edifice, Second and Laurel Streets, 8 p.m., March 9 and 10.

Santa Ana: Jacob S. Shield, Grand Opera House, 8 p.m., March 9.

Santa Monica: Charles I. Ohrenstein, Santa Monica Bay Women's Club, 8 p.m., March 7.

CANADA—Toronto, Ontario (Third Church): John W. Doorly, Church Building, University Avenue and Caer Howell Street, 8:15 p.m., March 3.

ILLINOIS—Champaign (Second Church): George Shaw Cook, Orpheum Theater, 3 p.m., March 5.

Freeport: George Shaw Cook, Masonic Temple, 8 p.m., March 9.

Highland Park: John W. Doorly, Church Edifice, 125 Hazel Avenue, 8 p.m., March 7.

Macomb: George Shaw Cook, New High School Building, 8 p.m., March 7.

Olney: Clarence W. Chadwick, Court-house, 2:45 p.m., March 5.

Peoria (Second Church): Bicknell Young, Mohammed Temple, 207 North Monroe Street, 3 p.m., March 5.

INDIANA—Newcastle: William D. McCrackan, Alcazar Theater, 3 p.m., March 5.

IOWA—Belle Plaine: Clarence W. Chadwick, National Hall, 7:45 p.m., Feb. 29.

Independence: Virgil O. Strickler, High School Auditorium, 8 p.m., March 6.

Red Oak: Virgil O. Strickler, Beardsley Opera House, 3 p.m., March 5.

KANSAS—Caldwell: Clarence C. Eaton, Electric Theater, 8 p.m., March 10.

Pittsburg: Clarence C. Eaton, Church Edifice, Euclid Avenue and Walnut Street, 8 p.m., March 7.

MAINE—Sanford: Bliss Knapp, Town Hall, 3 p.m., Feb. 27.

MASSACHUSETTS—Arlington (auspices Cambridge): Frank Bell, Town Hall, Massachusetts Avenue, 8 p.m., March 7.

Cambridge: Frank Bell, Scenic Temple, Temple Street, Central Square, 3:30 p.m., March 5.

MICHIGAN—Detroit (Third Church): John W. Doorly, Arcadia Hall, 4 p.m., March 5.

Grand Rapids: Bicknell Young, Church Edifice, Washington Street and Lafayette Avenue, S.E., 8 p.m., March 6 and 7.

MINNESOTA—Kasson: Virgil O. Strickler, City Hall, 8:15 p.m., March 7.

Minneapolis (Fifth Church): Bicknell Young, Church Edifice, University and Twelfth Avenues, S.E., 8 p.m., March 9 and 10.

MISSISSIPPI—Meridian: Charles I. Ohrenstein, New City Hall, 8 p.m., Feb. 29.

MISSOURI—Lexington: Clarence C. Eaton, Orpheum, 3 p.m., March 5.

St. Louis (Fourth Church): William D. McCrackan, Church Edifice, 5569 Page Boulevard, 8 p.m., March 6 and 7.

NEW HAMPSHIRE—Lisbon: Frank Bell, Empress Theater, 8 p.m., March 3.

NEW MEXICO—Albuquerque: Charles I. Ohrenstein, High School Auditorium, 3 p.m., March 5.

NEW YORK—Ossining (auspices Second Church, New York): Bliss Knapp, Sing Sing Prison, 3 p.m., March 5. (For inmates only.)

OHIO—Cleveland and Lakewood (community lectures), Clarence W. Chadwick:

Cleveland, Third Church, West Twenty-fifth Street and Mapledale Avenue, 8 p.m., March 6 and 7; Fifth Church, Franklin Avenue and West Fifty-eighth Street, 8 p.m., March 10 and 11.

Lakewood, First Church, Detroit Avenue at Arthur Avenue, 8 p.m., March 9.

OREGON—Pendleton: William R. Rathvon, Temple Theater, 8 p.m., March 7.

WASHINGTON—Olympia: Willis F. Gross, Ray Theater, 3 p.m., March 5.

WISCONSIN—Whitewater: Clarence W. Chadwick, Congregational Church, 8 p.m., March 3.

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Testimonies of Healing

The past two years have brought marvelous blessings into my life and into the lives of my dear ones. For a period of thirty-two years I had been a great sufferer, having been afflicted with many ailments, some of which were of the most alarming character. I was under the constant care of eminent physicians and surgeons; had undergone several serious operations; had been put through many so-called "cures;" was subjected to the most rigid dieting and health laws; in fact I was deprived of practically all the pleasures of life, aside from the fond ministrations of a devoted husband and children and a host of sympathetic friends. My doctors repeatedly told me that some of my ailments were incurable, and that I must try to bear them and be grateful for the blessings already received. As a consequence I felt my faith in medical treatment gradually waning.

One night in July, 1913, while tossing on a bed of suffering and in utter despair, the thought came to me to try Christian Science. I thereupon fell into a sound, refreshing sleep, such as I had not experienced in years. Upon awakening the next morning I eagerly related my experience to my dear ones, and although we knew little or nothing about Christian Science, it was decided that a practitioner should be called in. During the first treatment a calmness came over me such as I had never before experienced, a consciousness that the ills were fading away; and such actually proved to be the fact.

One of my healings was practically instantaneous. I had suffered from chronic bowel trouble since childhood, never retiring without taking medicine for it. When told by the practitioner that I might destroy the drugs and many remedies and eat and drink whatever I chose, I was amazed. However, relying on the truth, I followed his advice, with the result that this disorder and all its attendant ills, such as sleeplessness, liver trouble, severe headaches, nausea, and so on, faded into nothingness. Other ailments, including chronic catarrh, rheumatic gout, weak heart, exhaustion of the nerves, and sinking spells, disappeared one after another, without any material means whatever, until today I can safely say that I am in the full enjoyment of health and happiness such as I never expected to have, and such as I have not had since childhood.

For all these blessings I am most grateful. Along with these healings has come into my consciousness a realization of the allness of God as Spirit, and the nothingness of matter. Through the daily study of our helpful Lesson-Sermons and attendance at the weekly services, I am gaining a fund of knowledge which adds constantly to my happiness and to my fitness to be of service to my fellow men and women. All my dear ones are equally impressed with this saving truth. They too are ardent students, and are receiving their rewards both physically and spiritually. As a consequence, all is harmony in our family. For all these blessings my thankfulness goes out to God, and my deep gratitude to our dear Leader, Mrs. Eddy.—Jennie L. Nelke, Philadelphia, Pa.

I wish to express my gratitude for the many blessings that have come into the lives of my entire family (embracing three generations) since we first became interested in Christian Science a little more than two years ago.

The healings experienced by my wife, which in my estimation were simply wonderful, bear every evidence of permanency. They furthermore served as forerunners of many other happy experiences realized through our efforts to put Mrs. Eddy's teachings into practice. Scarcely a day passes without some new evidence of physical, mental, or financial benefits, which I believe can be attributed to right thinking as taught in Christian Science. This is particularly noteworthy when we stop to realize the unparalleled world-wide discord now existing.—Harry Nelke.

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[Translated from the German]

As a result of measles, with which I was taken ill at the age of four, I retained an ear trouble,—at least, this was the physician's opinion. I suffered from this ailment for several years; then I ceased to experience distress, and it was believed I had gotten rid of it. Later, when I began to go to school, it was observed by my parents as well as by my teachers that I read at a very close range. My parents took me to several noted specialists, who all declared that this near-sightedness could not be remedied. Moreover, in their opinion my vision would deteriorate steadily till the worst might be expected. It goes without saying that I had to wear glasses.

In the summer of 1914 I had a sudden return of my former ear trouble, and it was then that my mother told me of Christian Science, to which her attention had recently been called. We immediately talked matters over with a Christian Science practitioner and availed ourselves of her help. After a short time the pain in my ears ceased, I was able to discard my glasses, and after a few months, during which I had made a diligent study of the teachings of Christian Science, my eyes were completely healed. For this I thank God from the depths of my heart, and am most grateful to our revered Leader for the benefits and blessings which I have experienced through Christian Science.

Gertrud Malchow, Berlin-Schöneberg, Germany.

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Because of the many benefits which I have received in Christian Science and the wonderful blessing it is to me in my every-day life, I wish to bear this testimony. I recently celebrated my ninetieth birthday, and at the present time I am enjoying splendid health. I am sure it is due entirely to the wonderful truth which has been revealed to us through our Leader, Mrs. Eddy. I have known of Christian Science for the past twenty years, and during that time I have neither used medicine nor had a doctor. I was eighty years old when I became a member of the Christian Science church, although I had been a member of another church previous to that time.

About the most wonderful demonstration I have had was the restoration of lost eyesight. I had what the doctors termed cataracts, and was some time in being healed, having tried more than one practitioner; but the healing was complete, and today I am able to read and sew with perfect ease, although I use my glasses. I have also been healed of piles and severe hemorrhages.

I have not words to express my gratitude for all that Christian Science has done and is doing for me today, and as I look about me and see the many people who are much younger than I and who are in bondage to the ravages of old age, my heart goes out in gratitude to God for Mrs. Eddy's discovery of the Principle of the Christ-healing.

On my recent birthday anniversary it was so gratifying to be able to enjoy such a happy, pleasant time with my dear ones about me, and I think I enjoyed the occasion as much as any of my friends. In the last year I have pieced several quilts, and did it with as much ease as I did when a girl.

I enjoy the Christian Science periodicals, and I read them all, and am always helped by them. For all these blessings I am more than grateful, and am very happy to be able to express my gratitude.—Susan B. Moore, Lafayette, Ind.

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That I am alive today is a witness to what Christian Science can do in the way of healing a tortured mind and body. After five weeks of agony I was completely healed of septic poisoning. The bowels, which had been paralyzed for two weeks, were restored to their normal condition, much to the surprise of those about me, who would not believe the teachings of Christian Science. I also suffered from a very serious bladder condition, and from nervousness and melancholy. These conditions were overcome only as I gave up the material at all points and relied steadfastly on Truth, as explained by Mrs. Eddy in "Science and Health with Key to the Scriptures." My little boy, who had become infected by my condition, is now strong and sturdy. The few slight ailments that he has had, have quickly yielded to this great truth. I am deeply thankful to God, and grateful to those who have helped me to walk in the way.

Aimée Callaghan, Glen Morris, Long Island, N. Y.

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A great love for Christian Science comes to me as I begin to realize the abundance of good it has brought into my life. It has given me a happy home, and each day my gratitude grows as thought unfolds in the knowing that all true things are of God. It has made me a more intelligent wife and a better mother. I was first healed in Christian Science of stomach trouble, but for some time afterward did not know what had healed me, as I had asked the practitioner not to talk to me of religion, thinking I had all the religion I wanted. But as other difficulties came into my life, trials and anxieties for which I knew medicines would be useless, I began to wonder what it was that had brought my release from suffering, so I turned to "Science and Health with Key to the Scriptures" by Mrs. Eddy, and there found what I then knew I had always wanted. Since that time I have had many healings, for Christian Science has met every need.

The proof of God's care in a case of what was named painters' colic meant much to me when I was young in the study of Science. Although at the time I was unconscious of my surroundings, in reality I was conscious of the thought that in God I live and move and have my being. I came to myself enough to tell those around me to call a Christian Science practitioner, but immediately became unconscious again. As I seemed to be suffering intense pain, it was hard for those caring for me not to administer material aid, for they were not Scientists. I was nevertheless healed, and had the opportunity of knowing how blessed we are in having practitioners who are willing to give their time and patience to help us in our first feeble footsteps in the way of Truth.

With Christian Science care, childbirth five and a half years ago was made an experience of gladness. It was entirely harmonious and almost painless under what would otherwise have been trying circumstances. When the baby was less than three years old he fell, cutting a deep gash under his chin. I talked to him of God's loving care and he was soon about his play. He came to me again, however, and said, "There is a hurt coming, mother." I told him when the hurt tried to come, to think of something good instead,—to think of God. He went into the other room, and presently, as I heard no sound, I looked in, and found him sitting in his little chair. He said he was thinking of the Lord's Prayer. I told him that was good, very good, and stepped out, leaving him to his own thought. Then I heard him softly repeat the words of the prayer. Nothing more was heard about the cut, which healed up beautifully. This is only one of many such instances when I have been brought more clearly to see that truly a little child shall lead us. In November I gave birth to a little girl without pain, and it was a greater realization of joy than I can express.

My greatest desire is that I shall learn to love with more compassion, and daily express greater gratitude by trying more nearly to do unto others as I would have them do unto me, for the real joy gained from Christian Science is not from the physical healing, but in the endeavor to live closer to God.—Ardria Miner LePelley, Chicago, Ill.

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Twenty years ago Christian Science was first brought to my attention by a sister who through great tribulation had come to a perception of this law of God, but I would have none of it. Four years went by, and then my beloved mother passed away under medical treatment. At this time of grief I found I had nothing to sustain me when I came face to face with what I called "that grim reality, death."

Then I went to visit this same sister, and what a changed household I found! In the six weeks that I stayed there I never heard an unkind word said to any one or about any one. I never heard sin, disease, or death talked about, and I felt that a religion which wrought such practical results was the one for which I was looking. I needed physical healing, as I had been under the doctors' care much of the time for fifteen years; but more than all I needed spiritual healing, for I was of a most morbid nature, sensitive to slights, quick-tempered, and unhappy. So without any sense of religious emotion I commenced the study of Christian Science. I had been a church-member from the age of fifteen, but I had gradually drifted into non-churchgoing, and my only religion was a conviction that if I did the best I knew how to do, everything would come right in the end. I realized, however, that my sister had found something in the Christian Science textbook, "Science and Health with Key to the Scriptures," that had brought to her an understanding of the law of God which all my years of orthodoxy had never bestowed on me. So I determined to find out about it for myself, and began studying the Bible together with Science and Health.

I was so steeped in laws of hygiene that it seemed very difficult for me to apprehend the statements of truth which now seem so simple and clear. I read and reread Science and Health without seeming to grasp its meaning in the slightest degree, but having seen what the understanding of it could do, I kept persistently at it. Treatment was given me at the same time, without any apparent result, but gradually the light of understanding came to me, and in proportion as it grew clearer, the physical ailments disappeared. I have not yet attained to perfect physical health, but I have learned that when fear, belief in heredity, resentment, pride, and the like, are allowed to enter my thought, then inharmonious physical conditions are manifested. When I banish these thoughts and think only the truth about God and man, harmonious results follow, and I am thankful to have learned this much.

In all these years we have never used material remedies, but have relied solely on the truth to keep us well and happy, and we have had beautiful proofs of the all-watchful power of Love. We have been led by divine wisdom in the most wonderful way. What gratitude we owe our revered Leader, Mrs. Eddy, who by her unfailing trust and understanding of God has made it possible for us to utilize the eternal good.

Caroline Beecher Silva, Carmel-by-the-Sea, Cal.

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Some time ago, while our little girl was at school, she fell off a horse and injured her arm. When she got home I tried to use what understanding of Christian Science I have; however, when she went to bed I had to cut her sleeve off, and the arm was so swollen that I could not determine its condition. My husband went in to the town, which is five miles away,

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and telephoned to a Christian Science practitioner in Winnipeg for treatment, and from that time on the pain decreased. The child did not lose a night's sleep and was up and dressed every day. For a while the arm was powerless and she had to wear a sling, but all this was overcome in about five weeks. What seemed to me most wonderful was that she experienced so little pain and inconvenience. I am convinced that under any other treatment she would have suffered greatly, and perhaps had a stiff arm. The arm that was injured is quite as strong as the other, and except for a slight lump at the elbow, which is gradually going away, I could not tell which one had been hurt.

I am very thankful for what I know of Christian Science, and am trying to learn more of this truth which brings happiness to so many.

Alice M. Robinson, Wapella, Saskatchewan, Canada.

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As I do not often have an opportunity to testify at the Wednesday evening meetings, I take this means of expressing my appreciation and gratitude for Christian Science. I thank God that through Mrs. Eddy He has given us this Science, whereby we can gradually attain to the liberty of the sons of God.

My first healing experience in Christian Science was with a case of toothache, which was overcome in a few minutes, thus revealing to me the operation of Christian Science in healing diseases. I have always been grateful for this proof. This experience also revealed to me the truth of Mrs. Eddy's statement found on page 365 of Science and Health: "If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit, and the disease will vanish into its native nothingness like dew before the morning sunshine." My heart overflows with thankfulness to God for His goodness to us. May I be found loyal and true always.

N. P. W. Swanson, Orion, Ill.

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With a heart overflowing with love for suffering humanity, and thankfulness to God for the many blessings which I have received, I wish to send my testimony of healing, hoping thereby to help some one, even as I have been helped and healed. I joined a church when only twelve years old and tried to live up to its teaching as best I could, but as I began to study and reason out the Bible teaching I found there was something wrong either with myself or the teaching I was trying so hard to follow, for it did not harmonize with what the Bible taught me.

I was never very strong, and as the years rolled by my eyes failed me. Then I suffered from other conditions that are common to womanhood, all the time growing worse and worse, until it seemed as if I could endure no more. I was carried to several physicians, was given all kinds of medicine, underwent operations, and in fact everything possible was done for me; but I finally became a physical and mental wreck. I was an invalid for several years, but kept reading the Bible, and understood it better. I told my friends and loved ones that God could and would heal me if I could trust and obey according to Jesus' teaching. My faith grew as I read. I sent word to the most faithful members of my church to pray with me, that I might be healed, but they one and all said, "The time of miracles is past." So I turned to God alone, and received some light, for which I felt very thankful. God was surely leading me. That was in the year 1897, and I had not then heard of Mrs. Eddy or her book, "Science and Health with Key to the Scriptures."

About this time my husband was taken ill and was sick unto death for months. The doctors said there was no cure for him, that they had tried everything they knew of in medicine and all had failed. Then a friend sent word to him that if he would read some Christian Science literature he would soon be well. After a few days this friend brought us some copies of the *Journal*. He and his wife had just been healed, but knew little about Christian Science otherwise. They gave us a practitioner's name, and my husband asked for treatment and was healed in a short while. I said, "As 'God is no respecter of persons,' He will heal me too," and so I was treated and healed by the same practitioner. I can never forget how glad I was when I got a copy of Science and Health. I drank in its teaching as a thirsty child would water. I read until one and two o'clock at night, and I rejoiced and praised God for unfolding so many blessings to me and mine.

I have been able to help some others to know this healing truth. We have the Lesson-Sermon here with six or eight students every Sunday at a private house, and I feel God is with us, blessing us very richly. I am thankful that Mrs. Eddy was pure enough and lived so near to God that she was able to grasp this truth in its simplicity, for all the world to study and thereby be freed from every phase of sin and suffering.—Ida A. Martiny, Johnson City, Texas.

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I feel I owe a great debt of gratitude to Christian Science for the many blessings I have experienced and for those I have seen bestowed on mankind. About four years ago, while at my daily work in the shop, I was engaged in cutting a piece of steel with a hammer and chisel. In so doing one of the chips, about three sixteenths of an inch in length, flew from the work with great force and buried itself almost completely in the ball of my eye. This caused almost unbearable pain, but notwithstanding the severity of it, through my understanding of Christian Science I was able to eliminate fear to a great extent. On returning home I called up a Christian Science practitioner on the telephone and asked for treatment. The help was lovingly given, and in about forty-eight hours every trace of the accident had disappeared. No material remedies were applied. The truth which Jesus taught was the only remedy. I was indeed very grateful for this healing, for it lifted me higher in the understanding of the allness of God.—C. Calvin Reed, Los Angeles, Cal.

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When I was under fourteen years of age my aunt passed away, leaving my uncle with a family of seven children, the youngest less than a year old and the oldest not twelve. Another uncle also made his home with him, and I did the housework most of the time in this family of nine, besides myself, for over three years.

When I left this work I felt a stinging pain or ache in the muscle which extends from the neck to the shoulder, for it had been overtaxed. The pain was sometimes excruciating, and I suffered from it for about twenty years. In the mean time I established a good business in dressmaking, but had to abandon it on account of my shoulder. Then I began to study "Science and Health with Key to the Scriptures" by Mrs. Eddy. My healing was slow, as the injury seemed very real to me, but it has been permanent. I am very thankful for the spiritual uplift and the true light.

Bertha A. M. Salchow, Junction City, Kan.

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I wish to express my gratitude for the healing of my little boy. A few years ago he was afflicted with what the physicians called tubercular glands. I was told by a surgeon that if he were not operated on at once, this trouble would eventually prove fatal. Having had Christian Science treatment

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for myself as well as for my eldest child, and having found it very effectual, I decided to have it at once for this little one, who was then about three years of age. When Christian Science treatment was begun he had a high fever, but this was broken in a very short time, and the healing was perfect. There is not a sign of a scar on his neck, and he is a fine, healthy boy.

I am indeed grateful for Christian Science. It has helped me to keep up when things have seemingly had a very dark aspect. The spiritual uplift has been of great benefit to me. I am thankful for having been helped on my way, and I hope to prove by my life what the truth has done and is doing for me.—Wilhelmina P. Abrecht, Brooklyn, N. Y.

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[Translated from the German]

I am glad to be able to testify to my healing through Christian Science. I had become afflicted with an eruption on the head, which gradually grew worse and compelled me to seek medical aid. This, however, was unsuccessful. Acquaintances then directed my attention to Christian Science, which I had never heard mentioned before, and I attended the Wednesday evening meetings. During one of these there suddenly dawned upon me the recognition of the truth that we have but one physician, God, who is All-in-all. I now applied for help in Christian Science, and after the first treatment felt a physical as well as a mental change taking place in me. Every treatment brought improvement, and in three months' time I was completely healed; yea, more,—I felt regenerated. From the depths of my heart I thank God for the good that has come to me, and am grateful for the help in Christian Science.

Frau Bertha Mett, Hannover, Germany.

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I wish to express my gratitude for the benefits received by myself and family through Christian Science. I was healed of a severe attack of rheumatism in a very few treatments, and have been helped in many other ways. Minor ailments have been overcome through our understanding of this truth, and I am indeed grateful for this knowledge.

Leo A. Wolterding, Chicago, Ill.

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[Written for the *Sentinel*]

The Heart's Needs

MINNA MATHISON

More light we need to flood life's dreary spaces
With a bright, quickening ray;
More light to lead us on to higher places,
To guide us day by day.
And when we seek the one immortal Mind,
All, all of light already ours we find.

More truth we need to strengthen our endeavor,
More truth to speed the thought
To heights where human sense is stilled forever
And man of God is taught.
Christ said, I am the life, the truth, the way.
The truth that was his own is ours today.

More love we need,—the love that, all-embracing,
Attuned to good alone,
Finds a new peace the olden woes effacing,
And every joy its own.
If upon perfect Love we lean, oh, then
We know true peace on earth, good will to men!

From Our Exchanges

[Rev. Henry Wilder Foote in *The Christian Register*]

We need to build in a larger faith in God. Man's marvelous increase in control over the forces of nature in the course of the last century, his unprecedented accumulation of wealth, has bred in us all a pagan belief in the importance of material possessions, a confidence that our security was to be found in the power which our hands could wield, a faith that wealth and comfort and freedom from irksome cares were our highest good.

It takes, perhaps, a stupendous catastrophe like this war to shatter those idols, to shake men into the realization that honor is more than life; that willingness to endure suffering is better than broken faith; that it is better to be just and true than to command the markets of the world; that the spirit of Christ is more lovely and admirable than the hammer of Thor; that the things which are seen are temporal, while the things which are unseen are eternal. The world which has awakened to that realization will be a more deeply religious world, more sensitive to the life of the spirit,—a world of greater faith, of greater generosity, of nobler ideals. And it will turn to its hard tasks of reconstruction upheld by the knowledge that it must build again, not by might, nor by power, but by the spirit of the Lord God.

[*The Universalist Leader*]

We are going to face great events in the next few years; the church is going to be tested as never before. Those preachers who are living on the fruits of former years and are being simply "practical," are going to find their bins exhausted; those who are joined to the sources of eternal life can face eternity with equanimity. We are not prepared to say, better a bad theology than no theology, but we have to admit that a bad theology can beat no theology out of sight, and we do say what we firmly believe, that we must have some theology if we would live and serve. Therefore the time has come when those who have a reasonable, rational, reverent, Scriptural, and especially a practical theology, should set it before the world, which is showing itself so hungry for some theology that it is conspicuously gnawing the dry bones of dead dogmas.

[*The Christian Work*]

Deity does not have to wait for the tolling of earthly bells before He can make Himself known. Celebrations of Christmas, past or future, should alike enforce the gracious ministries of Christ in the silent regions of the soul. There he does his lasting work in us; there he enables men and women to live the very life God sent us here to live. Every aspiration after that life, every attempt, however feeble, to respond to its supreme appeal, is met with closest, dearest fellowship, making us rich in the heavenly treasures of peace and good will. The aftermath of Christmas is an expanded being, than which nothing is more desirable; a being in which stand forth our Horeb, our Sinai, our Bethlehem; a being in which self-interpretation is governed by better motives and more laudable aims.

[Rev. Herbert W. Prince as reported in *Chicago* (Ill.) *Examiner*]

A new day is coming, and it is coming fast. It is the day when the traditions, theories, statements, ceremonies, rites, even the sacraments of the church, will go by the board unless they can prove themselves of fundamental worth to humanity. The age has already come when the historic churches have ceased to hold their people by virtue of their teaching. The church holds its members today partly by fear, partly by

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custom and habit, partly by individual personality. This will not last forever. Fear will some day be dissipated, custom and habit are already rapidly dying out, and personal attractiveness is very precarious and superficial.

Before the great days of enlightenment come, the church will pass through "the valley of the shadow of death." It is impossible to tell whether she will be reborn in the vital struggle. In any case, orthodoxy as we know it will utterly perish. The orthodoxy of the past and the present deserves to perish utterly, because it is an orthodoxy of terms and phrases and theories; it is not an orthodoxy of the spirit. But a better day will dawn. The people of that better day will recognize the infinite spirit of God in the person of Christ, because of the life he lived, the deeds he did, the words he uttered, the character he impressed on the world. The people of the coming day will call him "Master," because they will recognize in him the greatest teacher of mankind. They will find him to be the Son of God, not because of any theological utterance relating to his birth or his eternal coexistence with the Father, but because the truth of God flowed through him in complete filial obedience.

[*The Christian Intelligencer*]

Christianity must become a spiritual power throughout the world, rather than a mere formal expression of thought or faith. It has often been said since the war began that "Christianity has broken down." Christianity has not broken down; but the formalism which is tied up with certain methods of expression, or with certain creeds and rituals and organizations, this has truly proven unequal to the terrible strain put upon it by human jealousy and hatred and passion, and its restraints have been thrown off because they were formal and external and had no spiritual force or power to hold back the raging wrath of men.

One thing, therefore, to which the church of Christ and every true disciple of Jesus must bend all their energies, is the reestablishment in men's hearts and consciences of the spiritual rule of Jesus Christ as a controlling power over their hearts and lives and in their principles and practices.

[*American Lutheran Survey*]

Approval cannot well be withheld from the definition of Christian life which says that "it is infinite love in ordinary intercourse." It is true that Christianity is the most extraordinary element which could conceivably be introduced into our human order of affairs; but it is just as true that Christianity has no quarrel whatever with the ordinary. Its whole quarrel is with sin. There is nothing about Christianity which hinders it from adapting itself to the ordinary in our lives; and this is one of the strongest commendations of the Christian teaching and the Christian life.

[*New-Church Messenger*]

The growth of a recognized spirituality, paramount and above the sensual and material, was never more evident than today. The puny efforts of selfish men to build a world of material and circumscribed conditions, independent of God, are coming to naught. Men everywhere, in innumerable ways, under the divine Providence are turning again to the Lord God the Saviour with hope and confidence.

[*The Advance*]

There are many humble people in the world who are less useful than they ought to be, because they despise themselves. They have no great talent and they know it, and they think they might as well bury the little that they have. Make no mistake; the soul that is alive and active is capable of achievements so great that God alone knows how much one man with God can do for the uplifting of the world.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

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

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1,103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health.

Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00, six or more to one address, each $0.75.

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

From the Editor

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

From the Publishing Society

Translation into modern Greek has been made of the lecture, "Christian Science: Man's Dominion over Evil," by Edward A. Kimball, C.S.D., and is now printed as a pamphlet with the English version opposite the translation. The new Greek pamphlet is on sale at prices of our regular pamphlets, as shown on the opposite page.

A new pamphlet entitled "Man's Unity with God" has been printed in the German language. This pamphlet contains seven articles from the Christian Science periodicals, which have been translated into German. The pamphlet is now on sale at the prices of our regular pamphlets, as shown on the opposite page.

"Christian Science: The Religion of Divine Law," a lecture by Jacob S. Shield, C.S.B., has been published in pamphlet form, and is now on sale at prices for our regular pamphlets, as shown on the opposite page.

From the Clerk of The Mother Church

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

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

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

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

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The Christian Science Journal

Published Monthly

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

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

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The Christian Science Quarterly

Published January, April, July, and October

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

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Der Herold der Christian Science

Published Monthly

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

Vol. XVIII No. 27

Boston, March 4, 1916

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Christian Science Sentinel

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Items of Interest

Six amendments to the Federal reserve act are recommended to Congress in the report of the Federal Reserve Board for the first full year of operation of the new banking system. "A year's experience in the operation of the Federal reserve act," says the report, "has confirmed the board in its profound conviction that the act has been one of the most beneficial pieces of legislation ever adopted by Congress. Not only have its fundamental principles been fully vindicated, but in most details the working of the measure has been successful."

The amendments, as recommended in the report, permit national banks to subscribe and hold stock in banks organized for the special purpose of doing a banking business in foreign countries; permit, with the approval of the board, the issue of Federal reserve notes to Federal reserve banks either against the deposit of commercial paper or gold, provided that the gold so deposited shall count as part of the required reserve of the bank; extend the acceptance system to the domestic trade so far as it relates to documentary acceptances secured by shipping documents or warehouse receipts, covering readily marketable commodities or against the pledge of goods actually sold; permit national banks to establish branch offices within the city or county in which they are located; permit advances to member banks against the member banks' secured promissory notes or against the deposit or pledge of United States Government bonds; and authorize a wide discretion in the making of farm loans by national banks so that a Federal reserve bank might make proper loans of this kind within a radius of one hundred miles of its place of business, whether in its district or another district.

"It is believed," says the report, "that the enactment of these amendments will, besides enlarging the usefulness of the national banks, result in greatly strengthening the operation of the Federal reserve act, and more completely realize the purposes of its framers."

In the first public report ever issued by a Massachusetts court, the municipal court of Boston recommends the extension of the single trial law to the criminal sessions, and points out the success of the law as applied to the civil sessions, abolishing the right of appeal. The single trial law went into effect in 1912. Through its application a litigant must elect whether he shall try his case in the municipal court or go directly to the superior court for a trial by jury. If the case is tried in the civil session an appeal lies only to the appellate division of the court on questions of law, and thence to the supreme court. It was formerly a practice to try the facts in the municipal court and again in the superior court. The new law has permitted a defendant who wished a jury trial to have the case removed, when entered in the municipal court, to the superior court.

The report says: "A system designed only to secure the constitutional right to a trial by jury has become in practice very largely a system of delayed justice and revision of sentence, accorded to lesser offenders, but denied to felons; a double avenue of escape of doubtful consistency with public protection, tending to the discredit of courts of first instance in the view of the criminal classes, if not of the public generally, and an obvious handicap to the probation system."

The machinery of justice in Los Angeles, Cal., has recently been augmented by a new court, which has a number of features that make it different from judicial organizations of a kindred nature in other cities of the United States. It is called the women's court, and its purpose is to allow the trial of women offenders to be carried forward under the conditions of privacy and sympathy which will insure the greatest possible degree of justice to each offender brought before the bar. Cases which come before this new tribunal are such as were previously tried in the police courts of the city. The hearings of cases which come up before the court will not be open to the general public, so that any woman who is brought to trial has the utmost opportunity to tell her troubles in detail. The secretary and the probation officer are both women who have had considerable experience in dealing with unfortunate members of their sex. As a result of their experiences in connection with this court, which is now over a year old, the judges are seeking to create an industrial home for women.

The *Daily Iron Trade* says: "Of much importance to consumers of tin, and particularly to tin-plate makers, is the establishment of the tin refinery at Perth Amboy, N. J., by the American Smelting & Refining Company. This plant, which began operating Feb. 1, is to produce about ten thousand tons of tin annually, or approximately one fifth of our present requirements. The particularly notable feature is, that by the application of new metallurgical principles it is to produce from ores of inferior grade a quality of tin fully equal to the product of the Straits Settlements. Tin produced by the new process, which involves electrolytic refining, already has been tried out with uniform success by tin-plate makers. The ore treated at the Perth Amboy refinery is brought from Bolivia.

An ancient fortification, declared to be more remarkable from an engineering view-point than the Pyramids of Egypt, has been discovered in the Andes, according to G. W. Monkill, a member of the Yale and Geographical Society expedition to Peru. The archeologists discovered apparent evidence of a pre-Aztec civilization which flourished about the eighth century. Excavations made forty-five miles from Cuzco, Peru, revealed the fortification. It is an enormous edifice composed of stones weighing thirty and forty tons, which had been transferred from a quarry across a river and carried up a steep mountainside.

Coal for commercial uses is being successfully mined near Seldovia, Alaska, on Kachemak Bay. Under restrictions of the law and of the regulations established by Secretary Lane of the department of the interior, a permit was granted last April to mine coal in the area of the Chugach national forest. The permittee began operations on May 1, and since then has built bunkers with a capacity of 500 tons, purchased scows for the transportation of the coal to Seldovia, and run a drift to cut the vein of coal near the point of outcrop. Up to Nov. 1, 1915, he had mined and marketed 700 tons of high-grade lignite.

Broad expanses of country suitable for wheat culture still await the plow in South Australia, and to make these areas available for settlement the Government has constructed, during recent years, hundreds of miles of railways, and is proceeding vigorously with the work of surveying. At the present time over a million and a half acres are under survey or to be surveyed in districts east of the River Murray and on Eyre's peninsula, and a large proportion of this is arable land. The total area under wheat this season is estimated at 3,192,381 acres, and a yield of 28,000,000 bushels is anticipated.

Waste in the logging industry in the United States amounts to between 15 and 20 per cent of the timber cut, or about a billion and a half cubic feet of wood annually. Sawmill waste also amounts to several billion cubic feet of wood, although not all of it is absolute waste. A bulletin on the subject of lumber by-products just issued by the bureau of foreign and domestic commerce, department of commerce, makes the claim that only 320 feet of lumber is used for each 1000 feet that stood in the forest.

A summary of the world's ship-building in 1915, just issued by Lloyd's Register of Shipping, shows that eighty-four merchant vessels, aggregating 177,460 tons, were launched in the United States during the twelve months, as against ninety-four of 200,762 tons in 1914. The total of new tonnage throughout the world for the year was 1,201,638 tons, the fleet including 630 steamships and 113 sailing vessels. No returns were received from Germany and Austria because of the war.

The extension of the German canal system has recently become prominent. In a debate on the matter in the Bavarian Diet the whole subject was discussed in connection with the problem of utilizing the Danube as a waterway to the near East. The House agreed unanimously upon the necessity of linking the Rhine, the Main, and the Danube by navigable canals. The work, it was argued, should be undertaken as a part of a uniform imperial waterway policy.

An industrial exposition was recently held in Punta Arenas, Chile, the southernmost city of its size in the world. The exposition was held in the halls of the Society of Popular Instruction, under the auspices of the Chilean Mutual Aid Society, and the list of exhibits of local manufactures furnished an interesting review of the industrial development of this southern city.

The British Government, it is reported, has decided to grant facilities to ship-builders to complete 500,000 tons of mercantile shipping, which is nearing the launching and fitting-out stages.

The Japanese Government is considering the advisability of transferring all Government-owned institutions to private ownership.

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Christian Science Sentinel

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

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Loving Service

CLARENCE W. CHADWICK

SINCE "love is the fulfilling of the law," the highest service known to man is the exemplification of his unity with God, the giving of practical proof of his relationship to divine Love, else the eternal unity of God and man will not become a practical and tangible reality to humanity. God has a way of expressing Himself to His children, and Christian Science makes clear to us the modus of this expression. It tells us plainly that Love is reflected only through loving thoughts and deeds, not through their opposites, and since the highest possible goal to be reached is that of spiritual perfection, the highest possible service will be that which fulfils the law of perfection, which is the law of Love. The beloved John, were he with us today, would no doubt repeat to us what he was credited with saying while on earth: "Little children, love one another."

If all Christian Scientists would realize as did the great apostle that there is no human substitute for the demonstration of divine Love either in time or eternity, the prosperity of our cause would know no bounds. To lose sight of Love is to lose sight of healing; and without healing the church of Christ has no adequate foundation to stand on. Without Christian healing there is no Christian unity, no true fraternalism, no accurate or scientific knowledge, no right mental activity. Our service in behalf of humanity will avail little until we learn to demonstrate the love which we profess. An active servant in the Father's vineyard is one who opens wide the door of consciousness to receive the Christ-idea of infinite Love, and who strives with a whole heart to apply the power of love in the overcoming of hate. This demands unceasing watchfulness lest wrong thoughts crowd into consciousness and obscure the Christ-image. It is not an easy matter to do this, but it is a labor of love and the highest service.

Centuries have passed since the utterance of those memorable words, "He that loveth not knoweth not God; for God is love," and yet there are comparatively few who have grasped their scientific meaning. Equally true is it that he who loveth not knoweth not man, for man is the expression of divine Love. Christian Science teaches: "Love God and keep His commandments: for this is the whole of man in His image and likeness" (Science and Health, p. 340). This certainly conveys the thought of mental activity, since there could not possibly be any conscious love for or understanding of God without such an activity. Consciousness always expresses life and action. Stagnation and inaction are unknown quantities in the divine consciousness. Man, then, being the expression of infinite Mind or divine Love, is that right mental activity which forever expresses the nature of God. He is not a listless, indifferent, apathetic, or inactive image floating in an invisible ether; he is the conscious, ever active manifestation of ever present Love. Only through spiritual understanding are we able to see this man who is forever inseparable from Love, and to gain a true concept of service or obedience.

If we love God, divine Love, supremely, there is a divinely natural way of letting this fact be known to the whole world. Every heavenly blessing is at our disposal if we but let the Word of God, the manifestation of Love, find full expression in thought, word, and deed. Love alone can inspire and vitalize systematic scientific effort. Without love there is really no service performed. Whatever is not done through love is only a waste of time, because it does not express the activity of good. A heavy burden would be lifted from humanity if it could but grasp the idea of loving service. There is just one way of attaining it, and that is through self-renunciation.

The individual who believes that he has a mind and will of his own to do as he pleases, is unable to understand the meaning of Love's service. He may think to the contrary, but the very admission of his mortality sets up a barrier between him and God, who is Spirit, thereby closing the channel through which Love can be revealed to him. Until Christian Science shows him how to cease "from man, whose breath is in his nostrils," and to "put on the new man, which is renewed in knowledge after the image of him that created him," the reflection of divine Love will be to him an unknown quantity. In other words, the belief in the mortality of man is not a manifestation or expression of divine Love. It is only when man is discerned in Christian Science as spiritual and immortal that the unity or oneness of God and man can be proven in demonstration. From the false premise of mortality it is impossible to prove the reality of immortality. Love is the substance of immortality; hatred the basic error of mortality.

The hypocritical pretense of loving one's neighbor while secretly cherishing a reserve body of evil thoughts, ready at a moment's notice to spring into action to accomplish some evil design, represents neither the letter nor the spirit of Christian Science. Christian Science is genuine from beginning to end, and whatever expresses it must be genuine. There are no bad or indifferent Christian Scientists. Whatever a genuine Christian Scientist does is done lovingly, for such service is all that identifies him as a Christian Scientist. It is the only proof to humanity of man's true relationship to God. It is what is needed to bring all into the one fold of spiritual understanding. It is the only thing that sweetens human life, that comforts, heals, and regenerates.

Knowing this, should we not prove the sincerity of our interest in Christian Science, should we not put on the whole armor of righteousness and press courageously onward in the ennobling strife to reach the coveted goal of perfection? The call has come to give forth the very best that is in us. That which is mediocre and commonplace should be silenced. The imprint of noble manhood and womanhood will be found wherever love's labors have been bestowed. Where love reigns there can be no egotism, no enmity, no resentment, no envy, no mad ambition, no self-glorification, no meddlesomeness, no evil speaking; only loving service, which seeketh one's own in another's good.

The unselfish interest displayed by many Christian Scientists in the distribution of our literature speaks well for those

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engaged in this work, particularly in the sending of our periodicals, especially *The Christian Science Monitor*, to soldiers on the battle line. The expressions of appreciation from those who are perusing the literature sent to them are sufficient proof that love's labors are not lost. The present is pregnant with opportunities. The little things in every-day life need our attention, as well as the greater ones. Nothing can be ignored. However menial the task to be performed, if love is recognized as the motive back of the action, the service will be cheerfully and efficiently rendered, for love makes one fit for any work.

It is a very common error to lay stress upon the fact that we have much material work to perform. Right here is where one loses sight of the fact that all action is mental, not physical. So-called material work is seldom easily accomplished. It is accompanied with more or less human effort, resulting oftentimes in a sense of weariness and suffering. One should remember that "to work is to pray," and that whatever service love impels, can be performed without any sense of reaction and suffering. When all power is given to prayer or right thinking, all necessary work will be seen to be mental, and purely a labor of love. Loving service always radiates an atmosphere of good cheer, of peace and joy and contentment. This was "that good part" chosen by Mary of old. She knew that there was work to be done, but she also knew that it was mental rather than physical; while Martha, as Jesus reminded her, was "careful and troubled about many things" because she thought of her work as material and that she was the one who alone had it to do. Mary knew that as she listened first to the word of the Master, she would receive inspiration which would at the proper time be expressed in loving service in whatever direction it might be required.

The Marys of today are rapidly becoming more numerous, and their loving service at all times, regardless of what they may be called upon to do, is helping every plodding Martha to see that the only labor there is or ever will be is mental, and that as our Leader tells us (Science and Health, p. 225), "Love is the liberator."

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"Greater works"

ROSALIE G. AMORY

In pondering the words of our Master, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father," many are led to wonder what those greater works could be which the Master declared should be done by those who were to believe on him.

When one first comes into touch with Christian Science, it seems astonishing to learn that every Christian is called to accomplish any of the works done by Christ Jesus, since these "marvels" or miracles of his have so generally come to be regarded as supernatural. When, however, one experiences the benefits which follow the study of Christian Science, and learns by small beginnings that these benefits do follow a right apprehension of God and man, it appears less strange that our Master should have made healing the test of true faith, and one realizes with rejoicing that every believer not only may be but is able to do the Master's works. The student learns to take comfort in the fact that Christ Jesus disclaimed any personal power; rather did he constantly reiterate the fact that all goodness, all power, all glory belong to God the Father; that the "Son can do nothing of himself." From this it becomes manifest that in proportion to one's realization of divine sonship he is enabled to heal the sick.

Nevertheless, when thought dwells upon the further promise of the Master that "greater works" shall be done, who can believe that anything so apparently impossible can be accomplished? If one seeks for an explanation from the material point of view, it certainly is inconceivable that any one should bring about a greater work than the raising of the dead or the restoring of sight to the blind, the healing of the man who had been lame from birth, the walking on the water, the stilling of the storm, or the feeding of the multitude with five loaves and two fishes. Still it is evident that the Master never spoke idly, hence the meaning of his words must be found in their spiritual interpretation. On page 2 of "Rudimental Divine Science" Mrs. Eddy writes: "Healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action . . . The emphatic purpose of Christian Science is the healing of sin; and this task, sometimes, may be harder than the cure of disease."

At our Wednesday evening meetings one frequently hears expressions of gratitude for the protective influence of divine Truth; protection from accident, loss, contagion, and so on. This realization of defense against evil, and therefore of safety, is very real, very comforting. Our Leader tells us, however, that "divine Science . . . resolves *things* into *thoughts*" (Science and Health, p. 123). To one who is earnestly trying to live the life of a true Christian Scientist, who is striving to put all he understands into practice, it becomes a habit to trace things to the thoughts which are their cause. As time goes on, one comes to realize a protection of another kind, of a much loftier order,—a protection against the evil thoughts which would destroy peace within.

The understanding of what God is, hence what man is, not only casts out the evil of disease, but destroys fear. It protects from thoughts of malice and of hate, from sorrow and resentment, from impurity and dishonesty, from loneliness and disappointment, from pride and revenge. The list grows and multiplies as one human experience follows another. These thoughts are the wolves in sheep's clothing which devour and destroy. However, as the truth of Christian Science occupies thought, there comes a new sense of freedom, peace of mind, and a great joy which fills the heart; and now when the sad, discordant, or destructive thought comes and knocks at the door of consciousness, there is no longer a receptive thought to respond to it, no longer any room for it in voluntary consciousness.

All this is of necessity a matter of growth. As Mrs. Eddy writes on page 15 of "Miscellaneous Writings," "The new birth . . . begins with moments, and goes on with years." Even our present attainment is, however, an abiding cause for that spiritual rejoicing which is not at the mercy of material conditions. This is expressed somewhat by Isaiah when he says, "The work of righteousness [right thinking] shall be peace; and the effect of righteousness quietness and assurance forever." This right thinking, moreover, is externalized, not only in better health, but in the removal of all manner of discords. This peace, therefore, "which passeth all understanding," which is a result of constant overcoming, and which indicates a purification of sense and self, must be one of the "greater works" which it is the privilege of every Christian Scientist to achieve.

This greater work is accomplished so quietly that one can only liken it to the heaven which "cometh not with observation," of which we cannot say "Lo here! or, lo there!" Neither is this work necessarily more difficult, except that it requires more time to complete; that it is more far reaching, more all inclusive. Our Master completed his statement about the greater works by saying, "Because I go unto my Father." He lovingly and yearningly told his disciples, "It is expedient

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for you that I go away." He could not stay to watch their progressive footsteps. Indeed he had recognized that readiness of human nature to lean upon another's strength which robs one of the discipline which is necessary for the development of individual character.

Unselfishly and uncomplainingly Jesus "endured the cross" for our sakes, in order that he might give to us that supreme proof of the "power of an endless life." For the comfort of his disciples, however, and as well for the comfort of those who believe "through their word," Jesus promised that he would send the Comforter, "even the Spirit of truth," and we rejoice that in fulfilment of that promise divine Science has been revealed to this generation. Our Leader has shown us the truth which makes free, so that we may not only understand the Master's words, but that we may accomplish the "greater works."

"He that is greatest"

CASSIUS M. LOOMIS

THE deep, almost unspeakable teachings of our Master could not well have found utterance in the vocabulary of the learned doctors of early Christian times. It would be hard to imagine what the Sermon on the Mount would have been like if put forth according to the ritualistic oratory of Cæsar's court executors. It is a matter of great moment that the simplest concepts since history began have endured the longest. With the patience, yea, the fortitude of one sent from God, Jesus spoke in words so simple that they instantly moved the mighty either to mortal discomfort or open combat.

To that momentous question of Jesus' disciples, "Who is the greatest in the kingdom of heaven?" his reply came with a readiness that caused his hearers to marvel. Beckoning a little child to him he said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." As much as to say, "Getting into heaven at all depends upon a sense of humility and sinlessness equal to that of a babe, let alone the matter of being 'greatest'." His avowal, however, needed a further context. Even while his words were burning in their ears, and as if to give emphasis to his meaning, he said, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven,"—an attainment far removed from the pride of worldly power or doctrinal contests.

When we have grown to an understanding of the term heaven, these humble sayings of Jesus evince incalculable depths. On page 587 of Science and Health we find this definition of heaven: "Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul." Mark the conditions imposed upon mankind by the world's most patient and loving taskmaster. All true worshipers of God, he said, must "become as little children" before their coveted inheritance can be realized. Do not these words, primitive in their utterance and cogent with meaning, overshadow the most learned controversies of scholastic research? What characterizes the innocent lispings of childhood? A perfect trust, a responsive, abiding love that never questions, and a guileless cleaving to parental care in every emergency or experience. To achieve true greatness by means so simple—has the world of boasted mastery heeded this summons, spoken in our behalf on the shores of Galilee?

Since Christian Science first voiced its truths to a waiting world, the light of gospel teaching has broken forth with a new effulgence. Hard and fast edicts of unyielding theology have been silenced, and a gospel vivid with the flame of Christlike love is fast taking the lead. To become as a little child is no difficult task, when it means a better life, a self-effacement based on the golden rule, and a reward, not in the far distance, but now, today, even while we are engaged in the work of right doing and right thinking. Much can be learned by studying the child life. Think you that a child of tender age would be able to define the word disease? Has he any theories of sickness or lack? Can he hold a feeling of enmity against a playmate over night? Is he looking with forebodings upon tomorrow? Secure in the sweetness of perfect trust, he has not as yet discovered that he has a body, or that bodily ailments or mental conflicts are a part of life's overcoming. He may be cradled in a section where war is imminent, yet his sleep is still the sleep of childhood. "Except ye . . . become as little children,"—what a blessed mandate in defense of a greater Christianity!

Christian Science has shown us the way back to the days when simple fishermen found it profitable to love as children love; days when it was a serious trial, perhaps, to worship God with hearts so pure and loyal that it made them "fishers of men." "He that is greatest" is not necessarily our neighbor of affluence, but rather he who comes nearest to the Christ-ideal. Such have always been characterized by the directness and simplicity of true childhood, and the Master counsels us to receive in his name such a child. Longfellow tells us that "great men stand like solitary towers in the city of God." This city, under the benign canopy of a smiling heaven, is here now, and we may become partakers of all the wonders it contains.

Love's Power

MYRTLE BIRNBAUM

THE writer is one of those who are grateful for physical benefits, but most thankful for the understanding of God as Love as a practical basis from which to work out human problems. Not long ago there came to me an added proof that my conviction on this point is well grounded.

While I was engaged in teaching, a boy was attending our school who had the name of being the bad boy of the community. His record was one of stealing, cheating, and lying, and though the principal had scolded, punished, and suspended him, there was no apparent change. One term he fell to my lot, and the other teachers offered me their sympathy, for, as they said, he kept things stirred up. I paid little attention to him until he began to annoy me considerably, and then I knew it was time to awake to the demands of Truth.

Upon visiting the child's home, I found conditions far from ideal, and love seemed to be entirely lacking. It was then that I began to take long walks with him, and brought him historical books, which he much enjoyed. All the time I strove to see mentally the perfect child, in the image and likeness of God, instead of the mortal counterfeit, which seemed to be very wicked. He was evidently surprised that any one should be interested in him, or show him any loving-kindness; but after a couple of months there was a complete change, so that he did not give me any trouble the remainder of the term.

It seems so easy to love our own little circle of family and friends, yet to love in the universal sense, as taught by the great Nazarene prophet and as reaffirmed by Mrs. Eddy, seems somewhat of a task to the human mind. I have found, however, that by loving all mankind, even those who from a human sense of justice we consider our enemies, we not only heal ourselves, but lift these others up into the sunshine of love and peace. As we read on page 12 of "Miscellaneous Writings," "In Christian Science, the law of Love rejoices the heart; and Love is Life and Truth."

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This rejoicing is another striking characteristic of the genuine Christian Scientist. There may have been "blue days" before we knew God and understood man's relation to Him, but when we learn in Christian Science that our Redeemer liveth, it is a blessed privilege to be about our Father's business. My heart goes out in deep gratitude to our beloved Leader, who loved God enough to bring this healing truth again to light.

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Error Has No Foundation

MORRIS W. LEE

We would undoubtedly be more alert to deny the evidence of personal sense, and would find it much easier to do so, if we appreciated that in so doing we were destroying the very foundation on which the belief of error builds. To the man or woman of constructive mentality the word foundation presents a very tangible and familiar idea. One must first have the foundation before any structure can be erected. That Jesus recognized its significance is shown by his several references to it, the best known illustration perhaps being the parable of the house built upon the sand. In his letter to the Corinthians Paul writes, "For other foundation can no man lay than that is laid, which is Christ Jesus."

"Metaphysics resolves things into thoughts," Mrs. Eddy tells us on page 269 of Science and Health, and we can easily follow the connection between the idea of foundation as a thing and of foundation as a thought. Here then is the point of beginning in the scrutiny to which we should properly subject each thought that comes to us: What is its foundation? Did it come from God, or is its basis personal sense? If from God, the foundation is sure; but if from mortal sense, that father of lies, it is unsafe to build upon. This is the interesting and instructive point to the one who is learning to watch his thoughts and not be imposed upon by falsities, namely, that if we do not accept the first false testimony of personal sense in any specific instance, it has nothing on which to build, hence it cannot develop in our consciousness.

Many of us have learned at the cost of bitter experience that the structure of error erected in belief upon the foundation of material sense, is the house built upon the sand, which cannot stand; but when we learn to reject this unreal basis at the outset, so that nothing can be built upon it, we are saved a great deal of needless suffering and disappointment. To meet the false assertion of material sense in its incipiency, its first effort to obtain a foothold or foundation in consciousness, is effectually to prevent the development of the error in whatever way it may try to enlarge itself. Sometimes the first claim of error is a belief of pain in the body; sometimes it is "news" in a letter, or a morsel of gossip, or the newly recited sorrow of a loved one. Whatever it may be, this first effort to get itself believed is the effort of error to lay a foundation. But if no permission is given to error, no foundation can be laid, no building can be put up; in other words, the effort of the belief of error is effectually frustrated.

This process of protection illustrates the unlabored action of the divine Mind. All that Mind has to do is to know. When scientific thought recognizes the fact that some lie about Mind is being presented for acceptance, it spontaneously rejects the lie and the liar, personal sense. The result is a victory for what is true, with a corresponding sense of peace in the consciousness of the individual. No wonder that at times it seems almost impossible to manifest the spiritual courage necessary to declare the facts as God knows them, when discord seems supreme and powerful to destroy. The bald imposition of error would browbeat us if it could, by a show of size or importance when attempting to lay its foundation; but the multiplied admonitions found in our textbook to watch our thoughts continually, direct us in the way whereby we may avoid this imposition and so prevent any erroneous foundation being laid.

On page 273 of Science and Health Mrs. Eddy says, "Divine Science reverses the false testimony of the material senses, and thus tears away the foundations of error." This shows the false nature of error and its supposed foundation, for if the foundation were solid or true, nothing could tear it away; but divine Science does destroy the foundation by reversing the evidence of the senses, denying their verity. One might see in a mirage a tall building standing in the air with no apparent support, but it is inconceivable that a building of solid materials could be erected or presented to view without a substantial basis or foundation properly proportioned to support it. The mirage is typical of all the presentations of error; they are foundationless. If, therefore, we seem temporarily convinced of error, mesmerized by the belief that some awful apparition which presents itself is real and actual, when we tear away or remove the foundational error on which the apparition was based the whole trouble will quickly vanish.

If we have not watched faithfully, some error may have crept in unnoticed, until a large, complicated structure, big with pretension of reality, bursts upon the consciousness of the individual. If this has in belief seemed to occur, we need to reflect upon the fact that nothing which personal sense presents in the way of testimony is real or reliable or true; and the natural result of such reflection is to show up the erroneous thought or testimony which was first allowed to enter. Once seen through in its falsity, the nothingness of the foundation is disclosed and the whole false building collapses and disappears without the work of pulling it down piecemeal. The gradual or rapid adoption of this process of perception saves us much in the way of anxiety and fear, for it forestalls and prevents the growth of errors in consciousness, with their attendant discouragement, gloom, and prophecies of disaster.

This realization of the unreality of error's foundation is a most helpful adjunct in accomplishing our much desired education into the kingdom of heaven. Whether we are alert and see the falsity of the sense-testimony at its very first appearance, or do not perceive it until the belief has assumed terrifying proportions, the remedy is equally effective. The more alert mentality, however, justly experiences the greater reward of faithfulness.

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Overcoming the World

LOUIS W. SCHAAFF

Christian Science, rightly understood and lived, lifts thought above the testimony of the physical senses, thus enabling one to recognize the fatherhood of God and the brotherhood of man, and "on earth peace, good will toward men," through unity in faith. We need to hold to this truth continuously, and thus aid in that universal realization of good which will usher in the millennium. It is not merely incidental that America shelters within its boundaries the Bethlehem of this age, wherefrom the Science of Christ, the declaration of the truth of being, has again gone forth.

While according to the testimony of the physical senses the conflict in which various nations are at present involved seems to indicate a tremendous regress in civilization, the lessons to be learned therefrom may yet prove how absolutely truth, when spiritually discerned, reverses sense-testimony.

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Those who have dear ones that are taking an active part in this struggle, are likely to be called to face problems which seem very trying. With me it was a struggle whether I should take my stand for Truth regardless of what might follow, or should take sides with one or another of the warring nations and thus fail to obey the command to love my neighbor. On page 340 of Science and Health we read that "one infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself.'"

This was my mental condition for some time, until one day, after an especially uplifting Wednesday evening meeting, I suddenly yet peacefully awoke in the early morning hours to realize as never before the truth of being, and to perceive what my stand had to be. It was when I had risen above the sense of personality that I realized my real nationality to be in God's kingdom and my Father-Mother God to be everywhere present, governing all. The loss of the material and personal sense of these things, bitter and even disgraceful as it had appeared to me at first, proved to be my gain, since it has enabled me to destroy every sense of enmity and hatred, to know the unreality of all this material order, and to feel the deepest compassion toward all involved. It was the dawn of a glorious day of freedom, ushering in the spirit of good will toward all men. On page 281 of "The First Church of Christ, Scientist, and Miscellany" Mrs. Eddy writes: "Faith full-fledged, soaring to the Horeb height, brings blessings infinite, and the spirit of this orison is the fruit of rightness, —'on earth peace, good will toward men.'"

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Abiding

ADA JANE MILLER

In the ninety-first psalm we find the basic law upon which the demonstrations of Christian Science are founded. All of the promised protection, peace, and freedom which the psalmist discerned, and of which he sang, are contingent upon a condition of thought attainable and maintainable by humanity today. The onus of the proof of this statement is upon those who are turning from the pantheistic belief in material power to the monotheistic belief in spiritual power as not only dominant but as all. The connotation of the word "dwelleth" points to a certain permanence, a rest that is emphasized by the word "abide," which occurs in close connection in the first verse of the psalm. These words carry with them a sense of steadfastness which foreshadows the promises that follow.

What is necessary on the part of one who wishes to gain the fulfilment of these promises? Many answers have been given to this question. Each creed, presumably, would bring protection and peace to him who accepts it. But creeds have done this only in a limited degree, and they leave men searching to find out God. It is apparent that in order to fulfil the conditions of these promises one must have something more than faith; he must have a principle and rule with which to work, and these are available today in the revelation of Christian Science.

With the understanding of God as divine Principle there comes a constantly increasing ability to dwell in the "secret place," to abide "under the shadow of the Almighty," and as the result of this dwelling and abiding Christian Scientists are proving that the promises which the psalmist's inspired vision discerned as concomitants of Truth are now demonstrably true for all who are willing to begin their true life-work,—the bringing of every thought into captivity to Christ.

Selected Articles

[Judge Clifford P. Smith in *The Journal and Tribune*, Knoxville, Tenn.]

When a minister preaches the gospel in which he believes, he is likely to know what he is talking about, and he may have something to say that is worth hearing; but when a preacher undertakes to expound and criticize the religious views of other people, he is liable to betray his unfitness for such a task and to illustrate the dangers of unrighteous judgment. These observations are pertinent to the sermon by a minister of the United Brethren church which you reported. What he said about Christian Science showed an utter lack of preparation for comment on that subject.

Christian Science does not teach that you and I are illusions. It teaches us to know ourselves even as we are known by our Maker. The main question for each of us to decide is, whether his view of self and life should be subordinate or superior to the so-called facts of mortal existence. Christian Science adopts the answer to this question offered by St. Paul: "Be not conformed to this world: but be ye transformed." How, in what way, can this be done? St. Paul answered this question also at the same time: "By the renewing of your mind." Human conditions are improved and human experience transformed "by the renewing of your mind;" that is, as false mentality is displaced by true thought. And Mrs. Eddy has truly said, "Thus it is that the real, ideal man appears in proportion as the false and material disappears" (Science and Health, p. 69).

So long as a man believes he has a headache he will have one; but let him become conscious of the spiritual facts of being, and as a result he will not cease to have a head, but he will cease to have a headache. Furthermore, the cure thus effected in one instance will help to set him free from liability to headaches. If our critic has been a sufferer from this form of disorder, he would better study and apply Christian Science for the purpose of gaining his freedom. More than one minister who has caviled at this teaching has learned to honor it and to share its benefits.

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[Thorwald Siegfried in *North Yakima* (Wash.) *Herald*]

Quoting a writer in another paper of your city recently, it was stated that among the Yakima Indians the practice of attempting to cure ailments by commanding the victim to make peace offerings of horses, cattle, or sheep still continues, and that this process of healing is, in part, an Indian form of Christian Science, "twisted and distorted."

May I have space in your columns to point out that this is the very antithesis of Christian Science, bearing no analogy to it whatsoever? If it is analogous to anything in the healing art as practised by the Caucasian race, it bears some resemblance to the attempt to heal by making a loud noise and a bluish-green flame inside an X-ray tube, by administering drugs which in past ages have been usually filthy and repulsive, and in the present age tend to be poisonous and full of danger, or by cutting, steaming, cooling, and molding the human body, which fluctuates in the very hands of its manipulators with the variations in the beliefs of which it is the expression.

The good faith of the physician is not to be questioned merely because the doctrines he believes call for the use of ridiculous and unintelligent devices for healing the sick. Indeed the fact that many Christian Scientists agreed with the physicians until their introduction to Christian Science, is proof that their objection is not to their brothers who practise medicine, but to the untenable beliefs which control them and which controlled these present Christian Scientists before

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they became such. Even the Indian's sincerity is entitled to our acknowledgment, as well as that of the doctors. The Indians attempt to build up a blind belief of health in the human mind by all sorts of fantastic means; the doctors of material medicine do the same by means somewhat more artful and refined but in many instances no less fantastic.

What Mrs. Eddy said of one who attempts to heal by hypnotism may also be said of the Indian and the doctor: "If he heals sickness through a belief, and a belief originally caused the sickness, it is a case of the greater error overcoming the lesser. This greater error thereafter occupies the ground, leaving the case worse than before it was grasped by the stronger error" (Science and Health, p. 104). That is one explanation of the comparatively frequent occurrence of a medical operation being pronounced successful, although the patient does not recover.

Christian Science heals, on the other hand, by the wholly metaphysical process of recognizing God, the divine Mind, as being the only substance and Life of man, beyond the reach of material discord or decay. This recognition of God as present necessarily includes a denial of the presence and power of matter, or material so-called law, for the reason that God and matter are opposites, and cannot be present to consciousness simultaneously. This constitutes a prayer of affirmation, as illustrated by Jesus' prayer at the grave of Lazarus, and the healing power that flows from it is to be explained by the fact that it corresponds with and does not contravene the fundamental facts of being. A denial of God's presence and an affirmation of the all-presence and power of matter leads to discord and death, because it denies Truth and affirms error to be true; whereas knowledge that God is the only power, and knowledge that other seeming powers and threats of danger are mere suppositions, opens the human consciousness to the influence of that divine Love in the presence of which disease fades out and health appears.

True healing is more than mere patchwork upon the human body. True healing destroys both sickness and sin at one operation. It not only redeems the body from disease, but also lifts human thought, motive, and action from the plane of the selfish and sinful to that of the loving, hopeful, and considerate, which every one recognizes as being the manifestation of God's loving-kindness. One proof that the practice of material medicine is on an unsound basis is the general belief that the healing of sin is not a necessary requisite, or even a necessary consequence, of the medical treatment of disease. The same may be said of the exorcisms of the Indian medicine man.

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[Charles W. J. Tennant in *Medical Press and Circular*, London, England]

If there is one thing throughout the writings of Mrs. Eddy that is clear to a Christian Scientist, it is the well defined distinction she has always drawn between the absolute (eternal) and the relative (temporal). On page 300 of "Science and Health with Key to the Scriptures" she writes: "The temporal and unreal never touch the eternal and real. The mutable and imperfect never touch the immutable and perfect." A vast majority of the misunderstandings of this subject would be cleared away if the exact meaning of certain words as used in the Christian Science text-book were understood.

For instance, the Christian Scientist's use of the word real seems to cause many misunderstandings until the meaning given it by Mrs. Eddy is comprehended. She says on page 335 of Science and Health: "Reality is spiritual, harmonious, immutable, immortal, divine, eternal. Nothing unspiritual can be real, harmonious, or eternal." It is self-evident that this meaning can never be applied to sin and disease. Reality must be the condition of the eternal, and therefore can only be spiritually discerned. With regard to the material sense of things appearing real to the carnal or human mind, she writes on page 460 of the same book: "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being."

In the reviewer's assumption that the universe is perfect, it is of course the spiritual universe that is meant, not the material sense of it, as he supposes. The latter's illustration of two anatomists agreeing that the human body cannot possibly be anything but perfect, is wide of the mark, for nothing material ever has been or ever can be perfect from the Christian Science point of view. Mrs. Eddy says: "All the real is eternal. Perfection underlies reality. Without perfection, nothing is wholly real" (Science and Health, p. 353). Christian Science does not teach that a perfect creation includes an imperfect human consciousness, as our critic avers, any more than mathematics teaches that the principle governing the science of numbers includes mistakes in the computation of numbers.

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[E. M. Ramsay in *The Shetland Times*, Lerwick, Shetland Isles]

In "A. J. B.'s" letter to *The Shetland Times* he charges me with leaving troublesome problems alone, and with saying "peace, peace," where there is no peace. This is very far from being my intention or wish, but I would point out that in taking up a new study he makes the best progress who is content to begin at the beginning and leave the more advanced parts of the subject till he has grown in understanding.

In order to gain confidence in the power of unseen truth, one must begin to apply it to the overcoming of evil in his own consciousness. Let us suppose that a man appears to suffer from the bigotry and intolerance of another. How is this to be dealt with in Christian Science? We must first separate these supposed evil qualities from man by recognizing that since they are not to be found in the nature of God, they cannot form any real part of His image and likeness, the real man, the only man. We have thus to deal, not with a bigot but with bigotry, not with an intolerant man but with intolerance. In this way we have resolved things into thoughts, and are thus able to deal with them mentally.

Having got to this point, we begin to examine our own hearts to see if we are harboring there anything of bigotry and intolerance ourselves, for if this be the case, we must cast this beam out of our own eye before we can go farther. What means, what instrument, can we employ for this operation? What can cast out an evil thought? The true idea, which shows the unreality of the special evil thought with which we are concerned. Bigotry and intolerance are the outcome of a false conception of God's nature, as Science and Health shows us: "Tyranny, intolerance, and bloodshed, wherever found, arise from the belief that the infinite is formed after the pattern of mortal personality, passion, and impulse" (p. 94). In order, then, to get rid of a false conception of God, we must turn to the true conception as given in the New Testament. We dwell on what we there learn of His nature, and on the thought of Love, Spirit, "with whom is no variableness, neither shadow of turning," the Father, the very source of life and blessedness, destroying evil "with the brightness of his coming," as we read in II Thessalonians.

Our Lord tells us that it is the child-heart which enters the kingdom; in the Revelation we learn that the Lamb slew the dragon. Evil certainly must be recognized as evil, but why should we ascribe to it the very qualities of God by maintaining that it is powerful, well-nigh omniscient, highly intelli-

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gent, that it possesses endurance, resource, and the highest degree of organization? Are we not really worshiping the devil when we do so? Let us take heart and meet evil in the right way. Our weapons are the qualities of God manifested. We oppose evil with love, with kindness, courage, with joy in God's goodness, with the gaiety of innocence, with an absolute conviction that Truth and Love are immortal, irresistible, and cannot fail to win. In our present dim state of consciousness, struggling out of a condition in which evil has seemed a power, it may require a long persistence in right thinking, but our victory is none the less assured.

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[David Anderson in *Bendigo* (Australia) *Independent*]

In a sentence in the course of a lengthy letter which has just appeared in the *Independent* under the heading "Spiritualism," your correspondent instanced Christian Science as a system of religion which "repudiates the cross of Christ." Permit me to state that in Christian Science the cross of Christ is not repudiated. Something like twenty references to the cross are to be found in "Science and Health with Key to the Scriptures," and on page 179 Mrs. Eddy speaks of the necessity for "taking up the cross and following Christ in the daily life."

To the Christian Scientist salvation does not mean something realizable in a future state and location of seraphic bliss, to be entered only through the gloomy gates of death; to him it means a present salvation in spirit and life, attainable here and now in proportion as the carnal mind gives place to the Mind which was in Christ Jesus and as he grows to "the measure of the stature of the fulness of Christ."

Christian Science is not a religion of opinion and dogma, it is the practical Christianity which Jesus taught; and the test of his following was obedience to his commands, including performance of his works—compound test which he never simplified, narrowed, or elaborated. It is a system of religion capable of proof and demonstration, and it requires from its adherents proofs rather than expressions of Christian power.

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[Peter B. Biggins in *The Western Standard*, Calgary, Alberta, Canada]

It is true that healing through the reading of Christian Science literature is of frequent occurrence. This healing results not from blind faith, but, as your article states, from "getting true understanding." The Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, teaches and explains clearly the power of God to heal every ill. It makes clear the Scriptural teaching that God is Spirit, Love, Truth, and Life; that He is ever present and all powerful; that all things are possible to Him; that the real, spiritual man is made in the image and likeness of God, and is therefore perfect and harmonious. The clear understanding of these facts raises the human consciousness from the contemplation of man as material, born to sin, to be sick, and to die, and as the result of this uplifted spiritual understanding healing is natural and spontaneous. This healing takes place not only in the case of nervous and functional disorders, but also in the case of diseases termed organic, including those which are commonly considered incurable.

Thus healing resulting from spiritual understanding, as in Christian Science, is vastly different from a cure based on blind faith. The operation of blind faith is practically the same, whether this faith relies on a visit to a shrine or to a mineral bath, on contact with a relic, the knife of a surgeon, or swallowing a potion. In all of these instances the result is due to a "strong impression" made on the human mind by an expectation of health. If, however, the human mind can be influenced by an impression or belief of health, it can also be affected as readily by an opposite belief. Thus so long as health depends upon mere belief or blind faith, health is very uncertain. In Christian Science healing the human mind yields to the Mind of Christ, and thus health and harmony are based upon a firm spiritual foundation.

Healing in Christian Science is not miraculous, as this word is generally used. The term miracle is commonly employed to denote a departure from the uniform operation of God's law. In Christian Science it is clearly seen that God is unchanging Love, which is the same yesterday, today, and forever. Similarly God's law is unchanging and constant in its operation for the welfare of His children. Healing as Christ Jesus practised it, and as it is practised in Christian Science, is the result of the utilization of the unchanging law of God, not a deviation from it. A deviation from a law which is unchanging is obviously impossible, although theologians have long been blind to this self-evident truth. The works of the Master commonly called "miracles" were simply "signs"—signs which he himself said "shall follow them that believe," that is, spiritually understand, his teaching and practice of God's law.

It is therefore unquestionably true that the time for the manifestation of these "signs" is not only in the past, but also now and forever. It is encouraging to note that this is being more clearly recognized by Christian churches today, and that renewed efforts are being made to fulfil the entire purpose of Christian ministry as established by the Master, by healing the sick as well as preaching the gospel. It is also plain that healing through divine power is not supernatural, but divinely natural. This is being abundantly proved in Christian Science.

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[John L. Rendall in *The Intelligencer*, Charles City, Iowa]

An evangelist is quoted as stating of Christian Science that it is evil, not according to Scripture, and inspired, he believed, by the devil. This opinion is so utterly contrary to facts and so altogether at variance with Christian Science as its teachings have become known and respected by hundreds of thousands of people, that it seems strange and almost incredible that a minister of the gospel can at this time give utterance to such statements.

There has always been a tendency upon the part of ecclesiastical monopolists to arrogate to themselves the right to dictate what is or is not "sound doctrine." This was evidenced in the time of Jesus when the Pharisees voiced the opinion that he was of Beelzebub, that is, inspired by the devil, and as again brought out in the instance of the blind man whom Jesus healed, as recorded in John: "Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see."

This is the answer given by Christian Scientists to all such criticisms. They know beyond all doubt or question that Christian Science through its beneficent ministrations has brought into their lives inestimable benefits. They know that whereas they were sick or discordant or poverty stricken, or the victims of appetite or vicious habits, or seemingly subject to other forms of discord, through Christian Science peace and joy and happiness, health and harmony, have come into their lives. They know that they are better men and better women, better fathers and mothers, and better citizens because of what Christian Science has taught them.

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I am profitably engaged in reading the Bible. Take all of the book upon reason that you can and the balance on faith, and you will live and die a better man.—*Lincoln.*

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Editorial

Fulfilling the Law

On page 38 of "Miscellaneous Writings" Mrs. Eddy in answering the question, "Is it necessary to study your Science in order to be healed by it and keep well?" differentiates quite clearly between the person who has just turned to Christian Science for the cure of "his present disease" and the person who previously has been healed by Christian Science and wishes through this Science to be kept in good health. In considering this question and answer it is also well to take into account her answer to the next question (p. 39), "Can you take care of yourself?" Grouped together these two statements clearly indicate that it is to the interest of one who has been healed in Christian Science, and in fact that it is his duty, to give faithful daily study to its teachings, and we might add, particularly as these teachings are set forth in the regular Bible Lessons, in order that he may not only learn how to be free from disease, but also that he may be able to help others bear their burdens, and thus, as Paul counsels, "fulfil the law of Christ."

It is gratifying, nevertheless, that very many who find healing in Christian Science, even after all manner of material means have failed to bring relief, are so impressed with the wonder of it all that they cannot rest until they have sought and found for themselves the truth which makes free as revealed to this age in the discovery by Mrs. Eddy of the Principle and rule by which the Master wrought and taught. To such earnest seekers it is inevitable that having once come into the light and proved its truth for one's self, the next step should be to extend a helping hand to the brother still groping in darkness. This is as it should be, for the underlying spirit of Christian Science is that love for God and our fellow man which prompts to active service.

From all this it is clear that those who call themselves Christian Scientists cannot afford to be placed in the position of being perennial patients, unable or unwilling to gain a demonstrable understanding of Christian Science by study and application of its teachings. It is likewise incumbent on those who are engaged in the work of healing others, to see to it that their patients are encouraged so to inform themselves of the fundamentals of Christian Science that they will try to help themselves to overcome at least the minor ills with which they may be threatened.

It has been proven in the experience of the older Christian Scientists that the long and unnecessarily continued relationship of practitioner and patient is of no advantage to either, and that to maintain such a relationship beyond a reasonable and necessary period is detrimental to both. Throughout Mrs. Eddy's writings there is not only a complete and logical explanation of what God is, and what man's relation to Him is, but also continued exhortation to all mankind to appeal directly to Him "who forgiveth all thine iniquities; who healeth all thy diseases," rather than to depend upon any human personality to secure for them that peace "which passeth all understanding."

Christian Science is not a system by which some persons are elected or set apart to stand in the relation of family doctors to other persons. Rather is it the Science of Christian living, by which all mankind are offered the opportunity to demonstrate the true relationship of God and man, the reality of Spirit and all things spiritual. When this is understood by all, it will be seen that every man must seek first the kingdom of God, and that this cannot be done vicariously. Either here or hereafter all must work out their own salvation, and no time should be lost in so important an endeavor.

The foundation of all Christian Science practice is the right understanding of God, and of His creation. This is righteousness, and righteousness is the sure concomitant of man's at-one-ment with God, divine Mind. When this at-one-ment is realized, all fear and false beliefs are dispelled, and man is seen to be "pure and holy" (Science and Health, p. 477). The practitioner who impresses this upon his patients will do much toward enabling them permanently to "blot out the images of mortal thought and its beliefs in sickness and sin" (Science and Health, p. 391), besides healing them of their "present disease."

Archibald McLellan.

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Our "high goal"

In no other respect perhaps is Mrs. Eddy's teaching more remarkable than in her ability to direct thought continually to the spiritual heights, and at the same time to point out patiently the steps to be taken along the straight and narrow path which leads thereto. The student will find it wise to ponder his Leader's words on page 426 of Science and Health, where she says: "The discoverer of Christian Science finds the path less difficult when she has the high goal always before her thoughts, than when she counts her footsteps in endeavoring to reach it." She does not say that these footsteps are not to be taken, for she adds most emphatically that one should "renew his energies and endeavors, and see the folly of hypocrisy, while also learning the necessity of working out his own salvation."

We can never afford to lose sight of the goal, which is spiritual perfection, and which we can never reach until we are willing to take all the steps demanded by wisdom and Love, though these call for constant self-denial, as our Master taught. The mortal sense rebels against every demand for self-denial, and would even claim that it has no place in Christian Science; but a careful study of our Leader's writings, with the aid of their concordances, will show the utter mistake of such an opinion. Mortal sense refuses to take the indispensable "human footsteps leading to perfection" (Science and Health, p. 254). In this mood it loses sight of the real intent of our Master's counsel to take no thought for the morrow, and with reckless disregard of its own best interests, as well as of the rights of others, it says like the Epicureans of old, "Let us eat and drink."

The truth is that if we have the high goal of spiritual living ever in view, we shall not be tempted either to indulge the senses or to give loose rein to pride and vanity that we may appear well to men. It should never be forgotten that self-denial on the material side leads to expansion on the spiritual side, and this alone represents reality. It is also true that a right sense of economy forestalls the need of taking thought for the morrow, and if we love our neighbor too well to owe him anything, this mental attitude will be an unceasing defense against the tendency of the thoughtless or the unjust to deprive us of our rights, but we must ourselves be honest if we would prosper. Let no one suppose for a moment that the vision of the "high goal" means little or nothing in the working out of today's problem. It means everything, but the goal itself must not be lost to view in the intervening mists of desire for merely temporal things.

A young girl was once crossing a broad and swiftly flowing river on an improvised bridge of planks, which served a need while the permanent structure was in course of erection. She was bidden to keep the opposite shore ever in view and to

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place her feet firmly on the narrow pathway leading thereto. All went well until she neared the middle of the stream, when she looked aside at the foaming rapids and became so terrified that she would have fallen, as others had done, except that, happily for her, a workman who was just ahead heard her cry of fear. Quickly he caught hold of her arm, at the same time bidding her look up and away to the shore, for not otherwise could even he have helped her across. The kind voice was heard above the rush of the waters, and in due season the goal was reached.

The student of Christian Science who is wrestling with what so many call the problem of supply, would do well to read the closing verses of Habakkuk's prophecy. He tells us that although the fig tree, the vine, and the olive should fail, though the flocks and the herds should be cut off, yet would he be glad and rejoice in the God of his salvation. Then he declares that God is his strength, and that God will make his feet like those of the swift and sure-footed creature that fearlessly climbs the crags until the "high places" are reached. Our high goal is neither lands, houses, nor bank accounts, but as Christ Jesus said, the kingdom prepared "from the foundation of the world," and realized through the denial of self and sense, the Christ-way.

ANNIE M. KNOTT.

Identity in Christ

THE Messianic psalms of David, and the wondrous prophecies of Isaiah and other Old Testament worthies, focused the spiritual aspiration and communal hope of the Hebrews upon a messenger of God who was to be both their leader and savior. However, as the result of their subjection to Babylon and to Rome, the concept of this hero to come grew less and less spiritual, until when Christ Jesus appeared his unlikeness to the martial chieftain they longed for led to his rejection at the hands of his own people.

Though the disciples came to see that the Master's kingdom was not of this world, their attachment to him naturally perpetuated this personal sense of the Messiahship, so that they were greatly puzzled, it would seem, when he told them frankly that it was better for them that he should go away. Again and again St. Paul and other New Testament writers use the word Christ when referring to the Man of Galilee, and this habit still obtains among Christian writers. One comes upon frequent Scripture passages, however, in which this interpretation of the word is manifestly impossible. Writing to the Corinthians, Paul says, "If any man be in Christ, he is a new creature;" and to the Romans, "If Christ be in you, . . . the Spirit is life because of righteousness." In these and kindred passages it is apparent that the apostle is not speaking for a blend of personalities, but for the impartation of the divine Life to the individual man.

The higher apprehension of the nature of the Christ-coming and Messiahship, thus clearly glimpsed, was practically lost, however, in the mazes of later materialistic dogmatism, until through the teaching of Christian Science the world was again led to see that the coming of the Messiah is the dawning of spiritual truth in human consciousness; that the Christ is universal, the law and order of the divine appearing, of which the Christ-man or true individuality is a concrete expression. On page 230 of Science and Health Mrs. Eddy declares that the awakening from illusion, the dream of mortal sense, "is the forever coming of Christ, the advanced appearing of Truth, which casts out error and heals the sick." Here we have the revelation of divine Truth related to every individual believer, and all are to profit by it until, as one translator puts it, "We all of us arrive at oneness in faith . . . at mature manhood and the stature of full grown men in Christ."

Moreover, we come to understand that "the divinity of the Christ was made manifest in the humanity of Jesus" (Science and Health, p. 25); that the Master's uniqueness inheres not in his unlikeness to man, but in the fact that, in contrast with his brethren, in him dwelt "all the fulness of the Godhead." This scientific apprehension of Christ, the Messiah, as universal and impersonal, the wisdom and love of God dawning in human consciousness, is one of the most far-reaching illuminations of Christian Science. It removes all difficulties of thought respecting the nature of inspiration and the preservation of individual identity. We can now understand Paul's phrase, "Christ in you," even as we understand that a law of numbers may be embraced by the consciousness of the student so that it is indeed in him "to will and to do." He has become a mathematician. There is no loss of identity in this, but simply escape from the ignorance or misapprehension of human sense.

Furthermore, in this light of Science the absorption-into-deity idea is seen to have no place. The completeness of his apprehension and demonstration of divine Truth made Christ Jesus the "only begotten Son;" but what he wrought objectively to convince human sense, must be wrought subjectively in the heart of every man through the perception and assimilation of Christ, Truth. On page 289 of Science and Health we read that "the Christ, or Truth, overcame and still overcomes death." This is the revelation of that divine law, order, and purpose, in obedience to which all men may be saved unto the uttermost. To know and follow Christ is to discern and objectify the law of Life, Truth, and Love. It is to demonstrate the immortal selfhood, the true identity.

JOHN B. WILLIS.

Among the Churches

Current Notes

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

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

SYRACUSE, N. Y.—During the New York state fair held in Syracuse Sept. 13-18, 1915, First Church of Christ, Scientist maintained a booth for the distribution of Christian Science literature. It is estimated that over a thousand people entered it. The Syracuse *Post-Standard* said: "Free ice-water has helped to make the Christian Science booth in the Liberal Arts Building at the fair grounds an attractive spot. Although in the thick of the noise and the clamor of scores of barkers, the Christian Science booth is the most restful place in the exposition city. During the week nearly three hundred gallons of ice-water has been given away."

To those making special inquiries about Christian Science and desiring to know more about it, the following pieces of literature were given: 145 *Sentinels*, 26 *Journals*, 5 *Heralds*,

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1 copy of "Christian Science: Its Legal Status," 74 English pamphlets, 11 foreign pamphlets. To people passing the booth who were willing to listen to what was said about a clean daily newspaper, 2254 *Monitors* were distributed. Some who thus heard of it for the first time, were glad to know that such a paper existed. Many wrong impressions were corrected.—*Literature Distribution Committee.*

PHILADELPHIA, PA.—The congregation of Fourth Church of Christ, Scientist, met for the first time in their new edifice at Fifty-eighth Street and Cobb's Creek Boulevard yesterday [Dec. 26]. The original membership of the organization was one hundred persons, at the time they left First Church of Christ, Scientist, for the purpose of relieving the congestion. Meetings have been held in Red Men's Hall, Sixtieth Street, above Spruce, and growth has been steady and consistent. There are seats for three hundred and ninety-nine persons in the auditorium of the new structure, while the Sunday school building, which is directly in the rear of the main edifice, has a seating capacity of one hundred and fifty persons. The church was organized on May 7, 1915.

The Philadelphia Record.

BUFFALO, N. Y.—The dedication of the edifice of First Church of Christ, Scientist, at Elmwood Avenue and North Street, yesterday [Jan. 2], took place at four o'clock. The debt of the church was completely wiped out in barely more than thirty days through voluntary contributions. There were no bazaars, no canvassing. Ground was broken for this structure in the fall of 1910, and the first services were held in it on Sunday, Sept. 28, 1913, at which time sixty-five thousand dollars was owing on the building. The property represents an investment of two hundred and fifteen thousand dollars, of which forty-seven thousand dollars is for the land and one hundred and sixty-eight thousand for the handsome church edifice.—*Buffalo Commercial.*

MORRISON, ILL.—The first Christian Science church in Whiteside County is nearing completion. Nearly forty years ago the cause was espoused by a Morrison man, and it has been slowly growing until there is a fair congregation to worship in the new edifice, which is situated in the good part of the city.—*Sterling Gazette.*

BOULDER CREEK, CAL.—Articles of incorporation of the Christian Science Society of Boulder Creek were filed with County Clerk Miller today [Dec. 21]. The new organization is the first of its kind to be formed in this county.

Santa Cruz News.

Admission to Membership in The Mother Church

The next admission of candidates will be June 2, 1916. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 10, 1916.

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

Those who have made application for membership prior to Nov. 5, 1915, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
Suite 550, 286 Huntington Avenue, Boston, Mass.

The Lectures

Paris, France

John W. Doorly lectured on Christian Science in Washington Palace. He was introduced by William H. Norledge, who said:—

A few weeks ago a social reformer of the younger school in France was talking with me of some aspects of social reform in Europe. What struck me most was his statement that while the great thinkers recognized the unrivaled quality of French thought, they had come to deplore beyond all else the immense gulf that plainly existed between thought and action. This wide discrepancy between ideals and practice to which French thinkers are awakening as never before, is not however peculiar to France, but is really now the great problem of the civilized world. Lofty ideals have hardly ever been lacking, but how to bring these ideals into practical expression in common daily life has seemed to be almost beyond the possibility of mankind.

The bridging of this gulf, the meeting of this universal need of individuals and of nations for bringing action more in accord with thought, is preeminently the message of Christian Science to the world, for the very essence of this message is the demonstrability of the highest ideal that man has ever known. The message of Christian Science is not so much to tell mankind that ideal truth does exist, but rather to show how this ideal truth can be made available to human needs. A great modern writer has said that the wonder of wonders is that a man may learn to know God. Christian Science makes it possible for the individual to begin consciously to know the Mind that is infinite, the Mind that is God.

Christian Scientists in no way claim to have mastered a knowledge of the infinite, but they do claim to have learned something of the true nature and power of the infinite, and the little they know in this direction has already worked wonders, for to many thousands it has brought health in place of sickness, and peace and harmony in place of trouble and discord.—*Correspondence.*

Fresno, Cal.

An audience of more than fifteen hundred persons heard a lecture on Christian Science delivered in Convention Hall by Charles I. Ohrenstein. H. M. Cobbey introduced the lecturer and spoke as follows:—

In the Bible it is written, "The Son of man came not to be ministered unto, but to minister." Such is the service of Christian Science. Christian Science in its ministration of love is bringing relief to overburdened humanity. It brings hope to the discouraged; it brings health to the sick; to the infidel or the one heart-sick and losing his faith in God it brings a religion comprehensive and demonstrable. In her self-sacrificing life-work Mrs. Eddy endeavored to put within the reach of all a knowledge of the truth that frees from bondage. On page 24 of "Science and Health with Key to the Scriptures" she has written, "He to whom 'the arm of the Lord' is revealed will believe our report, and rise into newness of life with regeneration."—*Fresno Herald.*

London, England

Clarence W. Chadwick gave a lecture on Christian Science for Seventh Church of Christ, Scientist, in the Hammersmith Town Hall. He was introduced by Eric W. Carr, first reader, who said:—

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In the course of the last year we have heard much concerning the prophecies of the Bible,—prophecies of struggles, wars, Armageddon, and so on,—but are we not sometimes inclined to lose sight of the fact that hand-in-hand with these prophecies are the most glorious promises in the Bible, —promises of health, maintenance, freedom, and salvation? Now Christian Science has come to emphasize these promises; not only so, but to show us clearly that they are meant not for some far-off future time, but to be fulfilled in the experience of each one of us today, as we gain a right concept of God and begin to live in accordance with His laws.

Those of us who have been studying Christian Science and endeavoring to carry out its teachings, are gratefully conscious of the blessings that have already come to us as a result of so doing, and we naturally wish to help others. We have therefore invited you here this evening in order that you also may hear something of Christian Science, and begin to share with us some of the blessings contained in the beautiful Bible promises.—*Correspondence.*

Lectures to be Delivered

ARIZONA—Tucson: Jacob S. Shield, Woman's Club Building, 8 p.m., March 5.

ARKANSAS—Fort Smith: William D. McCrackan, New Theater, 8 p.m., March 12.

CALIFORNIA—Berkeley (First Church): Jacob S. Shield, High School Auditorium, 8 p.m., March 17.

Glendale: Charles I. Ohrenstein, High School Auditorium, Fifth and Louise Streets, 3 p.m., March 12.

Lompoc: Charles I. Ohrenstein, Lompoc Opera House, 8:15 p.m., March 13.

Long Beach: Charles I. Ohrenstein, Auditorium on the Pier, 8 p.m., March 11.

Pasadena: Jacob S. Shield, Church Edifice, Oakland Avenue, near Colorado Street, 8 p.m., March 13.

Riverside (Second Church): Jacob S. Shield, Loring Opera House, 8 p.m., March 14.

Santa Barbara: Jacob S. Shield, Potter Theater, 8 p.m., March 16.

Santa Maria: Charles I. Ohrenstein, Gaiety Theater, 8 p.m., March 14.

Venice: Charles I. Ohrenstein, Church Edifice, Second and Brooks Avenues, 8 p.m., March 12.

CANADA—Brantford, Ontario: Clarence W. Chadwick, Society Hall, Temple Building, Dalhousie Street, 7:45 p.m., March 13.

ILLINOIS—Chicago (Seventh Church): Frank Bell, Church Edifice, 5318 Kenmore Avenue, 8 p.m., March 16 and 17.

Chicago (Sixteenth Church): Virgil O. Strickler, Assembly Hall, Armstrong School, Rogers Park, 8 p.m., March 13.

Elgin: Frank Bell, Universalist Church, 8:15 p.m., March 9.

Evanston: Frank Bell, Church Edifice, Chicago Avenue and Grove Street, 3:30 p.m., March 12.

La Grange: Frank Bell, Church Edifice, Catherine Avenue and Cossitt Boulevard, 8:15 p.m., March 13.

Quincy: George Shaw Cook, Church Edifice, Vermont and Eighteenth Streets, 8 p.m., March 16 and 17.

Wheaton: Frank Bell, Library Hall, 8:10 p.m., March 14.

INDIANA—Michigan City: Virgil O. Strickler, Orpheum Theater, 8:15 p.m., March 14.

Shelbyville: Bliss Knapp, City Opera House, 8 p.m., March 16.

IOWA—Charles City: Clarence C. Eaton, Ellis Auditorium, 3:30 p.m., March 12.

Clinton: Clarence W. Chadwick, Clinton Theater, 8 p.m., March 14.

Dubuque: Virgil O. Strickler, Church Edifice, Ninth and Bluff Streets, 8 p.m., March 10.

Ottumwa: George Shaw Cook, Grand Opera House, 8 p.m., March 10.

KANSAS—Burlington: George Shaw Cook, Newk's Theater, 8 p.m., March 13.

Iola: Virgil O. Strickler, Grand Theater, 8 p.m., March 16.

Topeka: George Shaw Cook, High School Auditorium, 3 p.m., March 12.

MARYLAND—Hagerstown: Bliss Knapp, Odd Fellows Hall, 8 p.m., March 14.

MASSACHUSETTS—Cambridge (Harvard University): William D. McCrackan, Emerson Hall, Room D, 4:30 p.m., March 3. (For members of University only.)

MISSOURI—Kansas City (Third Church): John W. Doorly, Church Edifice, Fortieth and Walnut Streets, 8 p.m., March 13 and 14.

Kirksville: Clarence C. Eaton, Elks Home Auditorium, 8 p.m., March 9.

Lebanon: Clarence W. Chadwick, Opera House, 8:30 p.m., March 17.

MONTANA—Bozeman: William R. Rathvon, Bozeman Opera House, 8:30 p.m., March 16.

Butte: William R. Rathvon, Auditorium, 8 p.m., March 13.

Miles City: William R. Rathvon, Auditorium, 8 p.m., March 14.

NEBRASKA—Firth: Clarence C. Eaton, I. O. O. F. Hall, 8 p.m., March 13.

NEW YORK—New York (Third Church): Bliss Knapp, Church Edifice, 125th Street near Madison Avenue, 8 p.m., March 10.

OHIO—Cincinnati (First Church): Bliss Knapp, Music Hall, 8:15 p.m., March 17.

OKLAHOMA—Norman: Hon. Clarence A. Buskirk, Franing Opera House, 3:30 p.m., March 12.

Sapulpa: George Shaw Cook, County Court Room, March 14.

OREGON—Salem: Charles I. Ohrenstein, Armory, 8 p.m., March 17.

PENNSYLVANIA—Harrisburg: Bliss Knapp, Orpheum Theater, 3:30 p.m., March 12.

Pittsburgh (First Church): John W. Doorly, Church Edifice, Clyde Street near Fifth Avenue, 8 p.m., March 9 and 10, and 3 p.m., March 11.

WASHINGTON—Bremerton: Willis F. Gross, Eagle Hall, Sixth and Pacific Avenue, 3 p.m., March 12.

North Yakima: William R. Rathvon, Yakima Theater, 8 p.m., March 9.

Spokane (First Church): William R. Rathvon, Auditorium Theater, 3 p.m., March 12.

Wenatchee: William R. Rathvon, Wenatchee Commercial Club Building, 8 p.m., March 10.

WISCONSIN—Baraboo: Bicknell Young, Al. Ringling Theater, 2:45 p.m., March 12.

Delavan: Virgil O. Strickler, Delavan Opera House, 3:15 p.m., March 12.

Milwaukee (Second Church): Bicknell Young, City Auditorium, 8:15 p.m., March 14.

Rice Lake: Bicknell Young, Lyric Theater, 7:45 p.m., March 11.

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Testimonies of Healing

During the five years of my journey from sense to Soul many blessings have come to me. The first ten years of my married life my health was seemingly gone. The family physician said he had done all he could and advised my husband to take me to the best specialist in our nearest city, Atlanta. He did so at once, and after a most thorough examination the specialist advised an operation in ten days for an abnormal condition of one kidney. I stayed in the infirmary eight weeks after the operation and then returned home. For a few months I was better, but complications set in and my condition became more critical than ever. Stomach trouble, which was pronounced a malignant condition, was followed by rheumatism, which drew me all out of shape, especially my arms and legs. Then I was carried back to the infirmary, where the physicians told me that another operation was necessary, though there was very little hope for its success as I was in such a low state of health. I returned home, this being on Saturday, and was met at the train by my husband and family physician.

The two words "Christian Science" then flashed through my mind, and I called a friend who had often spoken of it, and asked her to order a copy of "Science and Health with Key to the Scriptures" for me. She brought the book with her the following Tuesday afternoon and told me to read and try to understand and she would treat me. By Saturday I was a well woman; not a vestige of the old condition was left. That was five years ago. This was just the first demonstration; others followed almost every day, among them a severe case of lockjaw with my little son, an attack of acute lung trouble with my little daughter, also burns, colds, and headaches.

My greatest desire is to prove myself worthy of this glorious truth, and thus show my thankfulness to God by striving each day to have more of that Mind in me "which was also in Christ Jesus." I am most grateful to our beloved Leader, Mrs. Eddy, for giving us this truth in Christian Science.—Florrie Powell Franklin, Covington, Ga.

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Early in the autumn of 1913 I was taken ill. The case was diagnosed as a complete nervous breakdown, accompanied by severe attacks of so-called bilious fever, catarrh of the stomach, and sciatica. Fourteen years previous to this time my mother had been healed through Christian Science of a severe illness, but being only a child I did not realize what the truth had accomplished for her. I was brought up in the Christian Science faith and can recall many instances where an application of the truth, as I understood it, was sufficient to meet my needs. In the present instance, however, this treatment was opposed by some members of the family, and as I was in such a nervous condition, I yielded to their insistence for treatment by a physician. For weeks I took very little nourishment and suffered intensely; but when material remedies had failed to give relief, I longingly turned to Truth.

After a night of unusual suffering a Christian Science practitioner was telegraphed to, and he responded promptly. I shall never forget the sense of peace that came to me as he passed the threshold. There were many seeming difficulties to be overcome, but through untiring effort on his part their nothingness was soon proven. Slowly but surely, one by one these obstacles were removed, the pains ceased, the appetite returned, and health and strength were made manifest. When I was first able to be up one leg was considerably shorter than the other, but this too was soon righted.

Since my healing I have experienced greater joy and happiness than ever before. I am striving daily to realize more and more the omnipotence, omnipresence, and omniscience of God. Though at times it seems difficult to fathom the facts of being, yet this I know,—that nothing is impossible to man as God's reflection, and that His law is a law of progress; there can be no failures, no retrogression. I am truly grateful to all who ministered to my wants during my illness, but most of all I am thankful to God. Only those who have had like experiences can know the gratitude felt not alone for physical help received, but much more for spiritual enlightenment gained thereby. My daily prayer is to have the Mind which was in Christ Jesus, and no other consciousness but God, good.—Mrs. W. R. Harley, Medina, Ohio.

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A deep feeling of gratitude urges me to make public acknowledgment of the benefits I have received through Christian Science. I hope this testimony may lead some one to study this Science, and if it ever comes under the eyes of a naval officer I can only tell him that nothing else in the world can give him such rest and peace in times of storm and danger. Before I became acquainted with Christian Science I was subject to a bad physical condition which dated from my childhood. Every year I grew worse, and it was in this serious state that Christian Science found me. I understood very little of it, and clung tenaciously to fear and doubt; hence disappointment was the result. At that time I gave it up, but the hope remained that the time would come when I would know and understand the truth.

Three years later I had a talk with a Scientist, and this made such an impression on me that all doubt was gone. I saw that I had to take up my work again, being a naval officer, and so went to see a Christian Science practitioner to ask her to give me treatment before my departure and during my first voyage. I can say that I experienced no trouble of any kind, and many ills were overcome. The extreme melancholy and bodily weakness left me and I became a strong and healthy man. I have no words to express my thankfulness to God for the benefits I have received through Christian Science; also my gratitude to Mrs. Eddy, who gave us the truth, and to all who helped me to "put off the old man with his deeds."

Dirk A. Bossen (Naval Officer), Amsterdam, Holland.

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In reading the parable of the sower I am reminded of my experience in coming into Christian Science. While reared in the teachings of an orthodox church, I had never become a member, because there seemed to be something lacking; yet I always felt that sometime I should find a religion which would appeal to me. About five years ago, when my husband, who was a traveling salesman, stopped at Memphis, Tenn., he found a copy of *The Christian Science Journal* in his room at the hotel. After reading it, he sent it to me with the message that the book seemed to advocate the ideal religion for which I was seeking. We read the *Journal* thoroughly, and discovered that there was a Christian Science Society in our town. No time was lost in attending the services, and in a short while we bought our first copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy.

Three weeks' study of this wonderful book healed my husband of asthma in its worst form, after all material remedies had failed. We are grateful to the unknown friend who opened the way for us to find the truth. It was seed sown in good ground, for we were ready and eager for the truth. This is work we all can do, even the least of us. We can sow the seed, the "word of God," by leaving our periodicals wher-

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ever we can. Paul says, "There are diversities of operations, but it is the same God which worketh all in all," and Mrs. Eddy tells us on page 111 of "Miscellaneous Writings" that "leaving the seed of Truth to its own vitality, it propagates: the tares cannot hinder it."

MINNIE GLANTON FORSCHLER, New Orleans, La.

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In March, 1913, I suffered what is termed a nervous breakdown, and finally got in such a state I was afraid to leave the house, as I felt that I was going to lose my mind. I was then located with my family on the desert, eighteen miles from Mojave, Cal., our mail coming through the Los Angeles Aqueduct. With other things there came to us three copies of the *Sentinel*, which were thrown aside, as my wife and I knew nothing of Christian Science.

One day, after a severe spell, feeling as though I would become demented unless something were done for me, I went to the house, where instead of a magazine I picked up a *Sentinel*, and read it from the first to the last word, then asked my wife for the other two copies and read them also. When I had finished I said I was going to be a Christian Scientist; that I could be healed, and I was.

Since then I have had many wonderful healings through the help of practitioners. Glasses had been worn for five years, the specialist saying the eye tissues were exhausted. After one treatment the glasses were taken off and I have never missed them, although I have used my eyes more than ever before. Christian Science has been a great help to me in my work and in my feeling toward my fellow men, and I earnestly pray and strive for a fuller understanding. I am thankful to God, also grateful to Mrs. Eddy for the many blessings that have come to me. I am striving to know more of the truth that makes us free.

HARRY H. HASTINGS, Brawley, Cal.

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One night, one of my little boys had great difficulty in breathing, as there seemed to be a serious obstruction in the nose, causing great annoyance and therefore sleeplessness. Before I came into Science he had been operated on for nasal growths, and it occurred to me that perhaps they had returned; however, I held to the thought that there are no obstructions in the realm of Truth, that divine Mind and its manifestation are always harmonious, and that therefore matter has no intelligence to become abnormal in any sense. After a little while the child became quiet, and he then slept peacefully until morning.

I was wakened another night by the crying of my older son, and found that he was suffering from toothache,—not one tooth but all the teeth seemingly clamoring for recognition. He had been playing football the day before and was somewhat shaken up by it, and I thought perhaps this was a result. I declared the truth audibly to him, when a statement from Science and Health suddenly came to me so forcibly that I gave utterance to it,—that in God "all being is painless and permanent" (p. 414). In a few minutes the boy turned on his side and went to sleep. The next morning he told me that when I declared the truth to him the suffering faded away and he was free.

A few months ago some one whom I hardly knew was apparently causing me a great deal of annoyance. At length there came a day when I could stand it no longer, and I tried to declare love for the seeming offender and to know that the offenses were no part of her. The next morning, upon answering the telephone, I was greatly surprised (though I should not have been, knowing that Love and Truth always destroy error) to find that it was this lady, and she wished me to come to see her. With some trembling I did so, feeling that Truth was doing the work and that I must do my part, also that I would be given strength and wisdom to do and to say the right thing. Truth did indeed uncover and destroy the error, though to mortal sense the struggle seemed long, but all things were adjusted and all parties concerned were benefited.

My gratitude for the Christian Science periodicals is unbounded. I find that through them our every want is supplied, and it is a great comfort to know that when in need we can always turn to some one of them and find help and encouragement.—LEORA C. SHELDON, Oak Park, Ill.

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It would be impossible for me to enumerate the many benefits I have received from the study and application of the truth taught in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. It is now thirty years since Christian Science first found me. At that time I was confined to my bed with what the doctors diagnosed as female trouble. From childhood I had been considered frail, and my parents, in their ignorance of the truth of being, held the law of heredity over me; but thanks be to God I now know that the so-called law of heredity is not true. In my first healing it was proven to me that God's law is the only law.

My husband had spent much money for medical treatment for me, but without any permanent results, until finally two of our local physicians, after consultation, gave him very little encouragement that I would ever be any better. Then a lady called to see me, and said there was a Christian Science practitioner coming to our town that afternoon, and asked why I did not try Christian Science. My husband met the practitioner at the depot and invited her to our home. My healing was almost instantaneous, for I received my first treatment on Saturday afternoon, and the following morning I was up and dressed when the practitioner came. Before that day closed I called on my nearest neighbor, and the following Wednesday evening attended mid-week prayer-meeting at the church of which I was at that time a member, to the astonishment of those present.

I have never taken a drop of medicine since my first treatment. God alone has been our physician in every time of need, and His grace has been sufficient for us. My husband is a contractor and builder, and in April, 1908, while at work with his men on a new building, the scaffold gave way under them, and he fell about twenty-five feet, head downward, into an excavation. He was practically hung up by one foot, and was taken out of the hole for dead and carried in an unconscious condition to a surgeon's office. It was found that he had sustained a very serious scalp wound (it seemed necessary to take nine stitches).

The accident happened at two o'clock, and three hours later he was brought home, Christian Science treatment being given him meantime. He sat at the table and ate supper with the family, and the following morning dressed himself, and before nine o'clock was out on the street looking after his business. The morning of the ninth day the stitches were removed and the surgeon was much astonished to find the wound perfectly healed. He has had many other demonstrations over falls, cuts, and the like, and his men have been surprised to see him go right on with his work as though nothing had happened.

For the encouragement of any who may think their improvement is slow, I will give my experience. A few months after my husband's healing I was suddenly overcome with a nervous breakdown which bordered on insanity. For three years different Christian Science practitioners treated me,

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until finally the trouble yielded to the spoken words of Truth and was destroyed.

I am now enjoying perfect health, and words cannot express my thankfulness for what Christian Science has done for me. I am thankful for its regenerating power, for the life of our dear Leader, Mrs. Eddy, and for the privilege of studying her writings. I am also thankful for my membership in The Mother Church and the local society, and for the understanding which has enabled me to speak the word that has healed others. There is no joy so great as that which comes from being instrumental in bringing health and happiness to others.—Mary E. Higgins, Bellevue, Mich.

✧

About ten years ago Christian Science was presented to me through the healing of my sister. I had been a semi-invalid for years, during which time I was continually under the care of physicians who were quite unable to give me relief, so that I was easily persuaded to visit a Christian Science practitioner and ask for treatment. It seemed, however, that I was not then ready for the revelation of Truth, and after a few months I turned again to material remedies, and also to a new physician, who was very encouraging and quite confident of helping me. The mental and physical depression nevertheless grew deeper, until one afternoon, when I came in utterly exhausted from a very short walk, feeling desperate I picked up an old copy of Science and Health which some one had given my brother long ago and which had been lying there with its beautiful message unheeded. As I opened it I said aloud to my family, "If there is anything in this book for me I am going to get it," earnestly meaning every word. When I began to read in the Preface (p. vii), "To those leaning on the sustaining infinite, today is big with blessings," something immediately attracted and held me. Two days after this I threw away my medicine and wrote to a practitioner for help. From that day I have not taken any material remedy.

My health has steadily improved, though the healing has been slow. Chronic ills have dropped off, and my whole outlook on life is changed. I have no longer a morbid, depressed disposition, from which I had suffered since childhood, and I can endure fatigue that before would have prostrated me. Another thing I want to mention is the way Christian Science helped me in the overcoming of sorrow. When my mother was taken from me, life seemed so desperate and impossible that I was forced to turn with all my strength to God as I understood Him in Christian Science, and with loving help I was carried through this trial in a way beyond all human imagining. With this same understanding of divine Love I have been brought safely through other dark places that were hopeless to human sense. My longing is to grow steadily in the understanding of the truth. I love it more and more each step of the ever brightening path.

These are some of the ways in which God has helped me through Christian Science, and I realize more every day how impossible life would be without it.

Lovinia B. Turner, The Plains, Va.

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Through the teachings of Christian Science I have been freed from one of the heaviest burdens with which mortal man can be weighed down,—the belief in heredity. My father had passed on with a so-called incurable disease, and a few years later my older brother went with the same trouble, so the verdict went forth that I too must be afflicted in the same way. For a number of years the fear of hereditary disease never left me for a moment, though not one of my friends or relatives knew anything about the state of my mind. Finally, in the words of Job, "the thing which I greatly feared" came upon me. Then followed years of suffering and sorrow. The doctors ordered me to a different part of the country, and I spent over five years going from place to place in search of health. My last effort was nearly a year's confinement in a sanitarium in Silver City, N. Mex. However, neither climate nor *materia medica* seemed to help me, for my condition kept on getting worse.

Christian Science had been recommended to me, but I refused to have anything to do with it, and as I look back on that time I know that it was because I knew absolutely nothing about it. There came a time when I was at the end of my resources, in that I was completely discouraged and knew not which way to turn or what to do. It was on that day that I was led to the home of dear good people whom I had never seen or heard of before. They happened to be the only Christian Scientists in that community, and I shall never forget the words they said to me that day: "You can be healed in Christian Science." That same evening I began the study of the Bible, together with the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had never read the Bible before, except in Hebrew, and the English Bible was a most wonderful revelation to me. The joy and peace and happiness that immediately followed is beyond my ability to describe. The healing power of God's glorious truth began at once to manifest itself within me, and presently I was freed from that terrible belief of heredity by the understanding that God is our only Father, and the belief of lung trouble was destroyed by the understanding that the children of our heavenly Father are perfect.

It is nearly three years now since this blessed truth made me free. As soon as possible I went back to my former occupation, and today finds me better and stronger, healthier and happier, than ever before. My heart is filled with prayerful thanks to God for His mercy and His loving-kindness. I am thankful for my small understanding of the teachings of Christ Jesus, and grateful to our beloved Leader, Mrs. Eddy, for this beautiful religion of Truth and Love.

Jacob Goldfinger, Los Angeles, Cal.

✧

A few years ago I took up Christian Science, as I was suffering from what the doctors called an exophthalmic goiter. I had treatment for about three weeks only, and began to show great improvement. At the end of six weeks the condition had entirely left me, together with the heart trouble, nervousness, and weakness which accompanied it. Severe headaches, neuralgia, and seasickness have also been overcome through Christian Science, and I am very grateful for the health and happiness I have found through this healing truth.

Carrie J. Robbins, West Kensington, London, England.

✧

When Christian Science found me, almost five years ago, I was both mentally and physically sick. Like many others, I was afraid to try Christian Science for fear of becoming like those "peculiar Scientists," as I in my ignorance termed them. I had suffered some six years from a bowel and stomach trouble, and our family physician told me that he could do no more for me than he had done, namely, change my medicine from time to time. Soon after this I became alarmed to find that my strength was failing. I had never been very robust, but still I had always attended to my household duties. Most of the summer before coming into Christian Science, however, I found it necessary to lie down a great deal, as my back ached constantly.

My husband and I finally decided to try Christian Science,

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for we felt that at least it could do me no harm, so I began to take treatment. I shall never forget the first night of restful sleep and the peace of my thoughts. The bowel trouble yielded very slowly. It was not entirely overcome for about nine months, but I am grateful to say that I was never once tempted to take medicine and that in itself was a great blessing. I am very grateful for the slow healing, since I was led to study more diligently.

The first day that I went to the practitioner she told me I must do my part, namely, read Science and Health. I informed her that it would be impossible for me to read more than a page or two, as the oculist who fitted my last glasses had warned me to use my eyes as carefully as possible. He said there was very little sight in the right eye, that I had been born with defective eyesight, and that while the left eye was only slightly affected, still I would have to be very careful of it. I only promised to read a couple of pages of Science and Health each day, but I found that precious book so interesting that I read every spare minute. After three or four days, when I began to find my vision blurred I would read a sentence at a time and then stop for a while; but this did not last very long, for after ten days my eyes were completely healed. I have perfect sight now, and can read for any length of time. The eyes never tire. I had only two weeks' treatment, as I felt that with such perfect sight the stomach trouble could be overcome by reading, and this proved to be true, for I am entirely healed.

Christian Science means everything to us in our home. My husband, father, mother, and sister all rely entirely upon it. I cannot express my thankfulness to God, and my gratitude to Mrs. Eddy for bringing us this wonderful revelation of Truth. I try to the best of my understanding to live the life of a Christian Scientist, and although I fall far short at times in my efforts, I feel assured that if I keep on striving I shall ultimately succeed. We have had many beautiful healings in our family since we first started to study Science and Health, and we are all deeply grateful, but we are even more grateful for the mental healing, as it is helping us to overcome our faults and to be more loving to our brother man.

LAURA J. ESPENSEN, Salt Lake City, Utah.



[Written for the *Sentinel*]

"Thy Maker is thine husband"

AGNES F. CHALMERS

"THY Maker is thine husband." God hath shown
Ofttimes to me the glory of this prayer.
Stranger in foreign lands, I, drear, alone,
Upon Isaiah's words have leaned, and where
My need seemed greatest I have found that He,
Redeemer, Father, hath protected me.

"Thy Maker is thine husband." Countless days
When poverty and fear have clamored long,
I have been led in quiet, peaceful ways
Through trusting in this prayer, this joyous song.
With needs supplied, I could not doubt that He,
Redeemer, Holy One, had nourished me.

"Thy Maker is thine husband." I have wept
Ofttimes o'er persecutions, trials, fears;
Remembering this prayer, then have I crept
Within Love's secret place. Yea, all my fears
Are wiped away through knowing well that He,
The God of the whole earth, abides with me.

From Our Exchanges

[*The Christian Register*]

Failures to think clearly are the most frequent facts of controversy. Earnestness and zeal for a cause make men commit sins of reasoning which would extend indefinitely the list of fallacies in text-books of logic. One idea screens their whole vision so they see everything in the changed colors produced by that idea. Thinking ceases to be a task of clearing a path of truth in the wilderness of experience and becomes merely gathering wood for the fire.

This is what makes so much discussion bootless and embittering. Each participant becomes an advocate rather than an explorer. He settles down in one place and fortifies it, instead of opening up a wider region for settlement. He contends for his own possessions, instead of developing the possibilities of the common good. He no longer seeks the truth, but only strives to have his one portion accepted as the whole.

The love of truth itself is higher than any denomination of it. If every one could feel that love, many divisions which set men against each other would disappear. The unpardonable sin is the assertion of what one wishes accepted as truth against what one knows, or ought to know, is the truth.

[Rev. E. Dean Ellenwood, as reported in *Elgin* (Ill.) *Courier*]

It is only necessary to contemplate the steady and almost phenomenal growth of two of the newer cults, widely differing in their philosophies and methods but both deeply spiritual in their aims and ideals, to realize that the drift away from the established institutions of religion is not a departure from religion, but merely a transfer of allegiance. A careful canvassing of the growing membership of both the Socialist and the Christian Science fellowship will discover the fact that to a surprising extent the persons who constitute the bone and sinew, the rank and file of these significant movements, received their earliest religious training in one or another of the great historic religious communions. For some reason the mother has ceased to feed and employ her offspring.

Just here, it appears to me, exists the great field of study for the present leaders of religion in all communions; and it is a study to which must be brought all of the common sense, historic perspective, tolerance, and disinterested human affection, actual or potential, in every one of us. Scolding will prove as unavailing as it is unlovely. Old authorities may not thus be restored, and I, for one, am very far from desiring a resurrection of the decadent authorities of "the religion of yesterday."

In all quarters we hear the hopeful prophecy that we are just at the threshold of a religious awakening such as the world has never known. In this hope we turn eagerly to the consideration of "the religion of tomorrow." It will reveal many of the characteristics of its parents and grandparents, "the religion of yesterday" and "the religion of today." It seems reasonably certain, however, that none of the ground gained religiously in our march up the slopes of time shall be lost. Therefore it is not too much to predict of "the religion of tomorrow" that its worship will be "in spirit and in truth" and its service social righteousness.

[*The Congregationalist and Christian World*]

Before all other wishes for the days to come we may well wish for a church of Christ serene in faith, dauntless in courage, patient in hope, persistent in its witness through good deeds to the love which was the law of our Redeemer's life and is the ideal of our own. Without that persistent and

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courageous witness of Christ's followers the future is black indeed,—a night of storm with no tokens of sunrise in the eastern sky.

But we belong to the sunrise. The dawning of the day-star has come already in our hearts. Surely we think too cheaply of ourselves and of him who is the light and hope of all men, when we deem ourselves unfit to carry on the great tradition of the heroic past! We have crippled our own souls by our regrets and our forebodings. We have refused the witness to which we are called when we cower shivering, instead of venturing forth in the name of the Lord to put all things to the test of obedience, in the assurance of his presence and his power to lead and guide.

[*The Universalist Leader*]

It is when we value essential righteousness more than any benefits it may procure that our conscience becomes most sensitive to distinctions between right and wrong. It is when we feel the kindness which we seek to express that the voice becomes most sympathetic and the smile most winning. It is when we are more anxious to bestow happiness than to gain approval that we are quickest to perceive in what way we may render amplest service to others. No selfish ambition could have enabled Jesus to practise that perfection of virtue which resulted from his love of moral excellence, his devotion to human welfare, and his reverence for his Father's will. There are heights of moral achievement which the feet of self-interest are powerless to scale but to which we easily rise on wings of love. In the realm of moral endeavor, as in every other department of effort, we do our work best when we enjoy it most.

[*The Christian Intelligencer*]

Life is a bigger interest than the making of a living; and consecrated business men have found it possible to combine a full business life with large, unselfish service for the kingdom. It is all a question of heart and will. If a man has the true estimate of life and is in sympathy with the work of Christ, and if God is given first place in his life, he will find it possible to make such adjustments and arrangements that the church will be able to count on his presence and influence. Business is not to become an enemy of the spiritual life; the true Christian soldier will make it an ally.

[Prof. A. T. Robertson, D.D., LL.D., in *The Homiletic Review*]

The church is lost today that relies upon culture, money, music, ecclesiastical machinery, architecture, eloquence, social prestige, instead of the Spirit of God. It is simple truth to say that the slow progress of the gospel through the ages is due to the paralysis of Christianity by the world spirit and the loss of energy from the loss of direct contact with God. In Acts we have the picture of men, simple and learned, weak and erring, yielding themselves to the leading of God and letting God use them, men filled with the Holy Spirit.

[*The Christian Work*]

The Bible should be often in our hands. It was written by men who lived in troubled and stirring times, and who kept their heart calm at the center of the storm. The Old Testament was written by men who in their own experience had proved that God can keep in perfect peace all who put their trust in Him, and the New Testament is the work of men whose lives were "hid with Christ in God."

[*American Lutheran Survey*]

Lack of spiritual religion is the cause of all sin and wickedness. It was the cause of Israel's discomfiture again and again. The Lord warned them most earnestly against their indifference to spiritual religion, their formalism, their hypocrisy, their forgetfulness of God, and their worldliness.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

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

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1,103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health.

Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

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

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

From the Editor

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

From the Publishing Society

Translation into modern Greek has been made of the lecture, "Christian Science: Man's Dominion over Evil," by Edward A. Kimball, C.S.D., and is now printed as a pamphlet with the English version opposite the translation. The new Greek pamphlet is on sale at prices of our regular pamphlets, as shown on the opposite page.

A new pamphlet entitled "Man's Unity with God" has been printed in the German language. This pamphlet contains seven articles from the Christian Science periodicals, which have been translated into German. The pamphlet is now on sale at the prices of our regular pamphlets, as shown on the opposite page.

"Christian Science: The Religion of Divine Law," a lecture by Jacob S. Shield, C.S.B., has been published in pamphlet form, and is now on sale at prices for our regular pamphlets, as shown on the opposite page.

From the Clerk of The Mother Church

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

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

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

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

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The Christian Science Journal

Published Monthly

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

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

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

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

The Christian Science Quarterly

Published January, April, July, and October

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

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

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

The Christian Science Monitor

Published Every Day, Except Sunday

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

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Der Herold der Christian Science

Published Monthly

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, one year $1; six months 50 cents; three months 25 cents. In all other countries, one year $1.25; six months 63 cents; three months 32 cents.

SALE PRICE, DOMESTIC TERRITORY AND CANADA, POSTPAID: Single copy 10 cents; four or more copies to one address, each 8 cents. Foreign rate, single copy 12 cents; four or more copies to one address, each 10 cents.

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CHRISTIAN SCIENCE: "THE RESURRECTION AND THE LIFE." By CLARENCE W. CHADWICK.

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

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

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

"THE SONS OF GOD." By COL. WILLIAM E. FELL, C.S.B.

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

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

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

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

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

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CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By BICKNELL YOUNG. Printed in French and Swedish.

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For table of English, German, Swiss, and French money equivalents, see inside front cover page.

Miscellaneous

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVIII No. 28

Boston, March 11, 1916

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Christian Science Sentinel

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Items of Interest

Organization of the Great Lakes Transit Company, to control 85 per cent of the passenger, packet, freight, and grain steamships navigating the Great Lakes, is announced. The company's fleet will comprise thirty-five vessels with a freight capacity of 150,000 tons. They are steamers that six railroad companies were compelled to relinquish, under the section of the Panama Canal act forbidding rail lines to own competing water routes. The capitalization of the company, it is announced, will be $20,000,000. The ships purchased by the company include all except six of those which have been operated on the lakes by the Pennsylvania, New York Central, Erie, Delaware & Lackawanna, Lehigh Valley, and Rutland Railroads. The history of lake navigation in connection with trunk railroads dates back to 1852, when the Erie started a line of steamships from Cleveland to Toledo, Ohio, Detroit, Mich., and Dunkirk, N. Y.

The census bureau of the department of finance and municipal statistics of the United States Government is soon to issue a set of tables giving special financial statistics for twenty-four cities,—eight having the council form of government during the fiscal years 1913 and 1915, eight having the commission form during those years, and eight having the council form in 1913 and the commission form in 1915. In the first group are Indianapolis, Ind.; Hartford, Conn.; Youngstown, Ohio; Troy, N. Y.; Peoria, Ill.; Little Rock, Ark.; Davenport, Iowa; and Charlotte, N. C. In the second, Birmingham, Ala.; Lowell, Mass.; Salt Lake City, Utah; Des Moines, Iowa; Pueblo, Col.; Topeka, Kan.; Montgomery, Ala., and Austin, Texas. In the third, Dayton, Ohio; Reading, Wilkes-Barre, and Allentown, Pa.; Covington, Ky.; Saginaw, Mich.; Springfield, Ohio; and Joplin, Mo.

The decision of the United States Supreme Court in the tide-lands case, giving the state the title to tide-lands in the harbor of San Pedro, Cal., affects the status of all the tide-lands of the state, about two billion dollars worth of which, in different parts of the state, are claimed by private or corporate interests. This is regarded as one of the most important decisions ever rendered affecting California. The decision upholds the contention of Attorney-General U. S. Webb that tide-lands are the inalienable property of the people, and that any grants that may have been made are invalid. The suit contended that the state cannot convey for private purposes lands lying between navigable rivers and between lines of high and low water marks.

The Ohio Good Roads Federation has announced that a movement has been launched to test the sentiment in Ohio on a proposal to amend the state constitution through the initiative next November to commit the state to a settled policy of road construction and repair. The hope of the federation is to make road work stable through change of administration. The proposal is for an annual levy for ten years, beginning with 1917, of $750,000 on all taxable property of the state, to be outside of tax limitations. The fund is to be subject without appropriation by the General Assembly to be expended in the improvement of highways, as now or may hereafter be provided by law.

During the war Sweden has tried to make herself as independent as possible of other countries in regard to commerce, and the thorough work carried on by the Swedish Government in this respect has been in every way successful. The country has succeeded in replacing a third part of her coal imports by means of peat and electricity. A further step in this direction has now been taken, and the Swedish state railways are to be electrified. It is calculated that the expense of electrifying the first seven short lines proposed will be about 50,000,000 kroner. This amount does not include the building of the power stations and the electric locomotives.

There were registered in the United States last year 2,123,788 motor vehicles, an increase of 686,998, or 39.6 per cent, according to the annual compilation made by *The Automobile*. To register these cars and trucks the owners paid into the treasuries of the different states more than four million dollars. Ohio has one car to every twenty-eight persons in the population. In the proportion of cars to population, however, Iowa is the leader, having one car to every sixteen persons. California has a car to every eighteen of its population. Massachusetts is rated as having a car to every forty-one.

The Massachusetts homestead commission has a bill before the legislature to authorize the purchase, in behalf of the commonwealth, of tracts of land for the purpose of providing homesteads for citizens of the state, in accordance with the vote at the last election in favor of an amendment to the state constitution, which resulted in a majority of nearly three to one in favor of the amendment. The bill authorizes the commission to spend not more than $50,000 in the project, and stipulates that none of the land, or the land with the buildings thereon, shall be sold for less than cost.

The ship-building industry on the Great Lakes, after lying dormant more or less for half a decade, is enjoying a revival of prosperity, according to reports from shipyards at and near Cleveland, Ohio; Detroit, Mich.; Toledo, Ohio; Duluth, Mich.; Buffalo, N. Y.; Chicago, and smaller Great Lake ports. Cleveland alone reports the closing of contracts for forty-six vessels, at an aggregate cost of more than eight million dollars, and that negotiations are in progress for thirty more ships. These orders are being filled at various points.

A large number of Swedish ships have been sold to other countries since the outbreak of the war, the aggregate tonnage amounting to approximately one hundred thousand tons. During the last three months of 1915, sixty-two vessels were sold. About two thirds of the ships have gone to Norway and one third to Denmark. The Swedish press emphasizes the increasing difficulties of keeping the Swedish mercantile marine up to a fair level, and points out that on the other hand the Danish and Norwegian ship-owners are gradually adding new tonnage to their fleets.

The special committee charged with preliminary organization of the Argentine Confederation of Commerce, Industry, and Production, has just sent its report, together with a tentative draft of a constitution, to all the institutions which are supporting the project. The idea grew out of the recent concerted protest against the increase of railway tariffs.

School lands of California suitable for cultivation are now being sold, pursuant to the provisions of an act passed by the legislature of 1915. By this act authority is given to accept applications to purchase school lands suitable for cultivation in quantities not to exceed 320 acres.

The St. John River international commissioners' report is now *en route* to Ottawa and Washington, as the commission, which has been engaged intermittently on the points at issue since 1909, has signed official copies of the report. The disagreement was chiefly over water rights.

During 1915 the New York Central Railroad handled 4,507,759 car-loads of freight, or a car-load every seven seconds. The combined length of trains into which these cars were made up was 34,150 miles, or 9000 miles more than the circumference of the earth.

The bill providing for a woman suffrage amendment for Maryland was defeated in the House of Delegates by a vote of 64 to 36. Although the Senate had passed the bill to a third reading, the action of the House disposes of the matter at this session of the legislature.

Reports from the lumber operators on St. John and Allagash waters of Maine are to the effect that the cutting season, which has just ended, has been most successful. The total cut will be in excess of 53,500,000 feet.

The sale of the controlling interest in the Pennsylvania Steel Company to the Bethlehem Steel Corporation has been consummated. The purchase price was officially announced as approximately $31,900,000.

A bulletin issued by the Bureau of Immigration shows that there were admitted to the United States in January 17,293 immigrant aliens, against 18,901 in December.

The President of the republic of Chile is shaping a project for the erection of new school buildings. An internal loan will probably be proposed for financing it.

South Carolina has just adopted the Torrens system of land title registration. This makes the fourteenth state to adopt the Torrens plan, and the third within a year.

The California development board has announced that the walnut output of the state for 1915 was 14,500 car-loads. The crop was appraised at $4,000,000.

The Baldwin Locomotive Works corporation has let a contract for a $500,000 factory addition to the present plant in Philadelphia.

The Pennsylvania Railway in 1914 and 1915 carried 361,572,114 passengers without a single fatality.

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Christian Science Sentinel

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

Vol. XVIII March 11, 1916 No. 28

Spiritual Creation

ROBERT NALL

In replying to the question, "Is it possible to know why we are put into this condition of mortality?" Mrs. Eddy struck at a deep-rooted error when she said, "We must not consider the false side of existence in order to gain the true solution of Life and its great realities" (Miscellaneous Writings, p. 64). Belief in a "false side of existence" necessarily involves belief in a false creator and creation. This in turn embodies a number of subsidiary opinions or judgments which, engrafted as they are in much human thought and given free play, make men unconscious obscurants, blind to the spiritual light and love that are so bountifully offered to all God's children. It is the great tragedy of mortal experience that while light has come into the world, men still "abide in darkness," sinning and sorrowing, attributing their discordant condition and circumstances to causes of which they allege they have no control, and crying for a deliverer.

The mental attitude of the loyal and earnest Christian Scientist is in striking contrast to this. He has found his freedom, has glimpsed in a measure the true side of existence and creation, and is now privileged to be daily and hourly grateful for his crown of blessings. But the contrast does not, or should not, stop there. He who has not come into the practical knowledge of Truth's healing power is not slow to bemoan his so-called "fate" in tones that to the metaphysical student indicate an entire misconception of God, man, and the universe. The Christian Scientist, radiating health, holiness, and happiness, takes his part in demonstrating Truth in his daily walk and conversation; otherwise, as Jesus told the Pharisees who wanted him to rebuke the people for praising God, "the stones would immediately cry out,"—the transformation of the life and the character would be so manifest that nothing could hide the reflected glory or stem the insurgent tide of Love's quickening and purifying stream.

Christian Science would not be the perfect knowledge of a perfect creator if it did not uproot and destroy the very foundations of error. It must do this in order to reveal the spiritual temple,—man as the spiritual idea of God. In the answer given in "Miscellaneous Writings" already referred to, our Leader lays down emphatically that "every question between Truth and error, Science must and will decide" (p. 65). The student will make a false start unless he accepts this as a definite rule upon which he may act without hesitation. He will first of all, if he is wise, get the clearest possible understanding of what Christian Science is, what it stands for, and what it means to him, and therefore to the world. He will then learn that there is not, never has been, nor ever will be, but one creation, and that that is spiritual, immortal, eternal, complete. This is a basic truth without which one's effort to do the works that Jesus did will fail. Just as the true and the false can never possibly commingle, so there are not two creations or two kinds of spiritual healing or a multiplicity of minds.

The Christly life is that which is obedient to the Christ-commands. Our regeneration, our perception of the undying realities of immortal life, and our subjugation of evil,—these will be the measure of our awakening to the fact not only of the one true creation, but that this creation is indivisible and flows continually from the only fount of immaculate good. To the inquirer, to the sufferer, to the perplexed and the discouraged, there is the balm of Gilead in these scientific truths. For is not the whole of Christian Science literature studded with this question, with its sympathetic variants and the logical reply: If in reality there is nothing but spiritual creation, and if the universe, including man, is thus created perfect and harmonious, whence comes all that seems to be opposed to this creation?

Now the doubter is more frequently convinced of the truth by demonstration than by precept. Perhaps he learns by painful experience. He refuses to accept the oneness, the spirituality of creation; he is wedded to a dual concept—spirit and matter, evil being as real as good, error as potent as truth, death as inevitable as life. His life-problem is pressing; he sees no reason why healing and salvation are not to be attained on what seem to be reasonable facts and therefore a perfectly rational basis. But the time assuredly comes when he sees that he is attempting the impossible. He is seeking to find the perfect in the imperfect, to build a mental structure of health and holiness on a foundation honeycombed with error. Every humanly devised hypothesis is allied to a consciousness which is divorced from the spiritual and is therefore powerless to aid mankind.

A Christian Scientist is one who has made some demonstration of Truth; that is, he has had some proof which to him is irrefutable that the spiritual law of good is operative today, that man is endowed with qualities of Truth which enable him to perceive those spiritual verities that are pregnant with vitalizing life, and that all the manifestations of Mind are the product of a perfect source, which becomes more clearly visible as the spiritual selfhood is recognized.

Every patient bowed with pain, every sinner enmeshed in the toils of mortal passion, every weary mortal satiated with all that earth can give, and who has found relief in Christian Science, has been compelled to arraign himself at the bar of thought as he pondered over his condition and was reluctant to accept what divine Love was offering him. And we can well imagine that many such have thus reasoned: There seems to be no other way but this way. All other means have failed, —failed evidently because they were basically wrong, practically ignoring the omnipotent, omnipresent Principle of life. It is now time frankly to admit that if I am to be healed I must give up every mortal delusion, and know that I, as a spiritual being, am the immortal idea of a perfect creator; that nothing but my own ignorance and fear hinders my entering into the true self-consciousness, the freedom which revelation and the Master's words convince me is man's birthright. "I will arise and go to my Father." Was it ever known that infinite Love was irresponsive to such a mental attitude of penitence, humility, and confession?

It seems to be a paradox that while we speak of spiritual creation as complete, yet we know that to human sense it is continuous and progressive. There is comfort and strength

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in this, especially to those tempted by the illusion of despondency to think that because their healing of the body or mind is not rapid there must somewhere be an element of failure. It is impossible to think of Mind as stagnant. The activities of Love are manifest in a thousand things around us. Spiritual ideas are multiplied to us with the growth of spiritual discernment. Every pure thought is a product of spiritual creation, and these pure thoughts, vibrant with healing power, come with watchfulness and prayer, clothed in the armor of light, and bringing ever with them a great song of thanksgiving. These are the thoughts that are lifted above materiality, above the sordid, deadening, ensnaring testimony of mortal sense, and that with increased spiritual understanding intensify the longing to follow the apostle so far as to know "no man after the flesh;" not even Christ, who is the impersonal Truth come to save mankind. A new world opens up to him who has been thus regenerated. Cannot an innumerable host today testify that "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

To the blind of heart this is an incredible transformation, —just as much so as that physical healing which is not the result of the application of some material or human means. How true it is that "human capacity is slow to discern and to grasp God's creation and the divine power and presence which go with it, demonstrating its spiritual origin" (Science and Health, p. 519). Nevertheless the signs of the times indicate a gradual approach to that attitude of mind which will recognize the utter futility, the falsity of every thought, belief, theory, and determination which is not based on a perfect spiritual creator and creation. This alone imparts the true concept of being, in which sin, disease, and death have no part.

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Thoughts for a Beginner

LOUISE KNIGHT WHEATLEY

MANY surprises are often in store for the one who has just turned to Christian Science for help, and perhaps not the least of these is the difficulty he seems to experience in getting the practitioner to realize the extreme gravity of the situation with which he is confronted. This physical trouble from which the patient seeks relief has been, perhaps for years, the dominating factor in his thought. Its type and general symptoms, past history, present status, and future outlook are of such absorbing interest to him that he is somewhat disconcerted to discover that a recital of its various details does not appear to be received by the practitioner with that respectful consideration which he feels to be its due.

Is it possible, the patient wonders, that the practitioner does not understand how sick he really is! He hears a cheery voice say: "Well, that does seem to have been pretty bad, doesn't it? Suppose we talk about something pleasanter. Suppose for just a little while we talk about God and His goodness and love, and how He never wants any of His children to be sick and unhappy."

This is certainly disconcerting to mortal sense; in fact the patient may feel a bit piqued to have his long-cherished affliction treated with such scant respect. He receives treatment, however, and goes home to think it over; and the main thing which he finds himself thinking over is what the practitioner told him about God. Nothing new, of course, nothing but what he has already read in the Bible many times before; but somehow as the words were spoken they seemed to have a new meaning. "God is Love," he had been told, and how could Love send sickness upon His children? "He sent his word, and healed them,"—His word, not medicine. "With God all things are possible,"—not some things, or most things, but "all things," even the cure of rheumatism. As these thoughts linger in memory, the day suddenly seems to grow brighter with a new-born hope. Suppose it should all be true! "I have blotted out, as a thick cloud, thy transgressions,"—the wonder and sweetness of it rests upon his tired sense like some heavenly benediction. He goes to sleep that night with a peace in his heart which he has not known in years; and the next morning he is so surprised to discover that his rheumatism is gone that he is not at all disturbed over the manner of its going.

If it should happen, however, that some one who reads these lines is puzzling over the *modus operandi* of metaphysical treatment, perhaps the following illustration will be of help: One day a steam radiator in a Christian Science reading-room began to pound vigorously. The librarian, hearing the noise from the outer office, entered the room, but instead of going to the radiator she walked directly away from it to a thermostat on the opposite side of the room. There was a quick, simple adjustment of the mechanism, and the noise instantly ceased. If any one noticing the little incident had been unfamiliar with the system of heating that office building, he might naturally have wondered why the librarian paid no attention to the radiator when the noise was so unmistakably there. One better informed, however, would know that although the noise was unquestionably in the radiator, the cause of the noise was under the control of the thermostat. The radiator was simply expressing an effect; the cause was somewhere else.

Sense-testimony, based upon the hearing of the ear, had located the trouble in the radiator; intelligent understanding, based upon a better instructed knowledge of the facts in the case, had located the trouble elsewhere, and how obviously futile to attempt to remedy an effect so long as the cause remains untouched. Until the world, however, learned through Mrs. Eddy's discovery the simple yet metaphysical truths which Christ Jesus taught and practised, it knew no better than to doctor effects. If the disturbed action chanced to be in the human heart or the human lungs, it proceeded to doctor the human heart or the human lungs! No matter how insistently the radiator may be calling attention to itself, can we afford to be deceived? No matter how much patience and love and fidelity a man might possess, how long would he have to work over the radiator with his hammer and screw-driver before he could reach a cause which was not there at all? In Science and Health (p. 400) Mrs. Eddy writes, "When we remove disease by addressing the disturbed mind, giving no heed to the body, we prove that thought alone creates the suffering."

Christian Science practitioners understand this. That is why they are not more deeply concerned as to physical symptoms. They believe that the wiser plan is to drop the hammer and screw-driver altogether, and turn to discover the state of the innocent looking little thermostat, the human mind. Would it in any way facilitate matters to stand before the radiator and carefully record the number of times that it pounds to the minute, and how long it has been pounding, and what somebody else thinks is the reason that it pounds at all? Christian Science deals with thoughts, not with things. Mrs. Eddy says: "Our Master asked: 'How can one enter into a strong man's house and spoil his goods, except he first bind the strong man?' In other words: How can I heal the body, without beginning with so-called mortal mind, which directly controls the body?" (Science and Health, p. 399.) Christian Science heals one by healing him of his false beliefs. It corrects wrong thinking by putting right thinking in its place, and thus cancels the effects of wrong thinking. Like

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some faithful gardener, it removes the noxious weeds of selfishness, envy, hatred, and fear, so that where they once seemed to flourish, now fragrant flowers of compassion, forgiveness, purity, and love may blossom instead.

At this point some one who is still standing, footsore and heavy laden at the parting of the ways, may enter a protest. "I believe all this may be true," he may say. "I see now that I should have controlled my thinking long ago, instead of letting it control me, but the fact remains that I did not. Is it too late? I want to know what I should do today, not what I should have done twenty years ago. Can I yet be healed? How long does one continue to pay the penalty for a past mistake?"

Christian Science teaches that one pays the penalty for a mistake only until the mistake is seen, acknowledged, and corrected; no longer. It does not recognize the term "too late." Man has ever the eternal now in which to do right. Let him who thinks it is impossible to redeem the past, take courage. No matter how grave may have been his error, no matter how long and how tenaciously it may have been holding him in bondage, if he is really sincere in his repentance, and is proving that sincerity by making all the amends in his power, and to all concerned, he can leave it behind him, with all its haunting memories, as surely as he can leave behind him, when he chooses, a worn-out garment. When the prodigal returned to his father's house there were no reproaches, no recriminations. The best robe was put on him; not a reasonably good one, but "the best." A ring was placed on his hand, shoes on his feet, and a dear familiar voice was heard acknowledging him as "my son."

Thus does divine Love wait for each one of us. We may have been a long time in that "far country," and we may have suffered much before we were ready to turn away from the husks of a false belief in a material existence to find our true selfhood as the beloved child of God. The journey home may be slow and toilsome, with many a stumble, many a fall; but Love is ever there, just waiting. Only let us be sure, as we journey, that it is not merely because of the ring and the shoes and the best robe that we are coming; rather let us be sure that it is because we need our Father most of all, and desire above all things else to find that peace which comes from a conscious dwelling in His abiding presence.

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"A word in season"

CAPT. ROBERT E. KEY

It is impossible to derive benefit from Truth ourselves without giving help to those with whom we come in contact. A few words aptly spoken are sufficient to bring about a transformation in the human mind, and a testimony to the power of Truth given with sincerity has often been sufficient to dispel the darkness resulting from years of suffering or of sin. On page 449 of Science and Health we read, "A grain of Christian Science does wonders for mortals, so omnipotent is Truth." Just as the first breath of spring stirs the chrysalis from its winter sleep, so the first understanding of Truth will stir a mortal from his narrow corner of materiality and turn him toward the light. Perhaps the first glimpse may seem too vague and abstract in its brightness, just as the objects of the outer world are vague to one who has been a long while in the darkness, but a glow is there,—a promise of better things,—and that is enough to stir the poor sufferer from his heavy sleep and to bid him rise and walk.

At first he is cramped and drowsy from the long winter of inaction, while his abode is festooned with cobwebs and the dust lies everywhere. Even the windows are begrimed, and it is only here and there that the light shines bravely through. There is much to be done; but the light is there, outside and inside, and all the dust stirred up by his first footsteps need not deter him from putting his house in order. He can brush away the cobwebs of sense, take down the dingy hangings of materiality, and open the windows wide to the sunlight of Soul. What a glorious breath it is! All his stiffness is gone now. Active and free, he steps forth into the garden of God (the consciousness of good), in which there is no limitation, and wherein everything, as seen by God, infinite Mind, is "very good."

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Publicity

JAMES L. RICH

On several occasions I have seen in print the statement made by critics of Christian Science that its rapid growth has been the result of a well-directed publicity plan of propaganda. Christian Scientists know that this is true in a large measure, but the critics seem to stop at this point instead of going farther and learning the occasion of this publicity.

Suppose a man had a well the water of which would heal every disease in the world; that the water could not be pumped out faster than it flowed in, and that the owner knew it was impossible to exhaust the supply. Would not the average man, owning such a well, want to share his good fortune with sick humanity? While the supply of water in such a well might be large, it would be infinitesimal when compared to the supply of spiritual truth, the truth about God and His creation which heals and saves. If one could imagine mankind demonstrating the basic law of mathematics so often as to exhaust the supply, then he might imagine the supply of truth as subject to exhaustion. If one could imagine any place where the principle of mathematics is impossible of demonstration, then he might imagine a place where Christian Science would be unavailing.

Is it any wonder, therefore, that when one learns a little of Christian Science, and perceives in ever so small a degree its adaptability and universality, he is filled with rejoicing and praise? He realizes that he has truly found the "pearl of great price." And is it any wonder if such a one becomes a self-appointed committee of one on publicity, be his sphere in life ever so large or small? As the teacher's store of knowledge is not impoverished but rather replenished by imparting knowledge to his pupils, so the Christian Scientist realizes that every time he explains to some inquirer what Christian Science has done for him, telling him of its promises and their fulfilment, he not only helps his brother, but he is adding oil to his own lamp and trimming it so that he is better able to see his own way and work out his own problems. Thus too he gains an increased understanding with which to explain the truth to the next inquirer whom he may meet.

While the Christian Science church has not sent out missionaries, in the generally accepted term, to heathen lands as other Christian bodies have done, every Christian Scientist is a self-appointed missionary wherever he is or wherever he goes. Because of this there is probably not a land in the world where the seed of Christian Science has not been sown by some of its followers. And if our critics would take the trouble to investigate, they would learn that while a large proportion of our publicity comes from the well-directed efforts of our efficient executive officers in their official capacity, yet much of it emanates from the laymen. It would be difficult to say which of the following statements is nearest the truth: "Publicity is the result of growth," or "Growth is the result of publicity," because both are true. In Christian Science publicity and growth are inseparable. It is impossible to have one without the other immediately making

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its appearance, and this explains why publicity is such a prominent feature of the Christian Science movement.

But publicity is only an incident, and not the object, of Christian Science. It is but the natural, outspoken rejoicing and thanksgiving of a grateful membership for the blessings received, and that ofttimes after every known remedy had failed and death was believed to be impending, or when sorrow, sin, or disaster had so crushed one that life was a miserable existence and death would have been welcome. As in every movement, so in Christian Science, its growth is in proportion to the benefits received by its adherents.

Sunday School Work

FRANCES MACK MANN

THE result of effective, scientific teaching in the Sunday school is apparent when the pupil begins to know and overcome his imperfections in thought and act. But how is the teacher to find out that the truth taught Sunday after Sunday is achieving this desired work, that this alterative is being woven into the warp and woof of the child's life? In answer it may be said that he can discern the changed thought of the pupil in the same manner he would discern a change in his own thought. At times the teacher may see that vanity, egotism, disorder, disobedience to authority, irrelevant remarks, irreverence, whispering in class or during church services, inattention to lessons, and kindred manifestations of evil, are preventing the child from gaining what he should from the instruction given. Then is the time for mental and spiritual alertness, that the root of these errors may be uncovered and destroyed.

On page 226 of "The First Church of Christ, Scientist, and Miscellany," Mrs. Eddy writes, "Beloved students, in this you learn to hallow His name, even as you value His all-power, all-presence, all-Science, and depend on Him for your existence." Self-knowledge and reverence for God are necessary for scientific progress. It is as essential for the child to know himself as for the adult. The wise saying of Solomon, "Train up a child in the way he should go: and when he is old, he will not depart from it," is especially applicable to the work of the Christian Science Sunday school. There is no doubt in the mind of one who has applied the Principle successfully that "the way" is clearly taught in the Bible as understood in Christian Science, also that the child cannot for any length of time depart from this way if in the Sunday school he has learned by actual experience that the teaching in the class helps him in his home, in school, and at play, as these constitute for the time his world. The years will then steadily increase his love for Science.

When the love of God as it has been manifested to this age in Christian Science is of paramount importance in the home, the study of the Sunday school lesson will be considered an essential part of the child's education. It is as needful each morning that he have his spiritual food as that he have his material food. There are few circumstances more injurious to a pupil's character than to have a lesson assigned him in the Sunday school and then be allowed to prepare only half of it, or not to study it at all. A slothful habit of thought and a "don't care" spirit augurs poorly for success in any undertaking in after life. Laggards at school are apt never to catch up, to be always behind others. "What is worth doing at all is worth doing well," and Scientists have before them a marked example of the beneficial effects of exactness and efficiency in the life-work of Mrs. Eddy.

A faithful teacher is alive to the fact that he must thoughtfully and prayerfully prepare the lesson himself if he expects the pupil to do likewise. It matters not if he has been over the same ground for years, since there are always new inspirations awaiting him in this inexhaustible subject. Preachments are as out of place in the Sunday school class as in the Wednesday evening testimony meetings; it is spiritual activity of thought in the class that is most needed. There must be giving as well as receiving, if the teaching is to produce a lasting effect. The pupil is stupefied by smooth-flowing words which he neither understands nor cares to understand. His interest is to be aroused and attached to something definite, related to his every-day experience.

The work in the Christian Science Sunday school has now been organized for about a generation. Are the results satisfactory? Are these earlier scholars, now perhaps with children of their own in the Sunday school, generally doing their own work in their families, or are they depending upon a "regular practitioner"? Do we find among them our most earnest church workers of today? Are they taking the Bible and Science and Health as their guides to eternal life? In "The First Church of Christ, Scientist, and Miscellany" (p. 230), Mrs. Eddy writes: "It is a joy to know that they who are faithful over foundational trusts, such as the Christian education of the dear children, will reap the reward of rightness, rise in the scale of being, and realize at last their Master's promise, 'And they shall be all taught of God.'" What an incentive to ever more earnest endeavor!

"See that ye be not troubled"

MILDRED CORNING HAMILTON

WHILE talking with a friend who had recently become interested in Christian Science, she made the remark, "How are we, as Christian Scientists, to think about present world conditions?" She added, "I do not like to think about them." By way of answer, there came to the writer's thought the Master's gentle yet imperative command concerning these seemingly turbulent times, when he said, "See that ye be not troubled."

In the twenty-fourth chapter of Matthew Jesus tells us distinctly what our mental attitude and work should be when we "shall hear of wars and rumors of wars," and it is well during these times that we pay special heed to the duty so plainly enjoined. We should daily strive to realize the omnipotence of divine Love, the Love that destroys all hate, the Love that alone will establish the government of the one Mind, the Mind that annuls the so-called law and strife resulting from the belief in many minds, and conversely enthrones the government that "shall be upon his shoulder," that shall spring from the Christ-idea.

As all right ideas emanate from the one Mind, we are thus aiding in the spiritual uplift of the world, in breaking the mesmerism and thraldom of material sense, and the consequent effacement of evil. We are not only overcoming the "troubled" sense in our own consciousness, but are also helping to "set at liberty them that are bruised." Hence, to the Christian Scientist, not to be troubled means not for one instant to agree with, dwell upon, or admit the testimony of the senses. It is to "stand porter at the door of thought," as Mrs. Eddy bids us on page 392 of Science and Health, and admit only those thoughts which will bear the test of the touchstone of Truth, be in harmony with the Christ-mind. It is continually to know that above the panorama of evil stretched upon the canvas of mortal mind stands the eternal Truth, divine Mind and its perfect, imperishable ideas.

On page 96 of Science and Health Mrs. Eddy writes: "Mortal error will vanish in a moral chemicalization. This mental fermentation has begun, and will continue until all

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errors of belief yield to understanding." Admonishing us as to our spiritual duty, St. Paul tells us to "put on the whole armor of God, . . . that ye may be able to withstand in the evil day, and having done all, to stand." The verb "to stand," used in this sense, is plainly not indicative of passivity. It is defined as "to occupy a certain position; to be at rest or fixed; continue; remain without injury or ruin; be safe; not to fail or yield; be firm."

Each one of these definitions studied in its spiritual sense and application implies unwavering mental activity; a mental state that stands in the activity of right thinking, that resists the arguments of material sense, that refuses to yield to the contemplation of evil as fighting personality, but that continues in the activity of right mental work, constructive thinking. In so doing the Christian Scientist is girding himself with the "whole armor of God," the wholeness of right thinking. He has resisted the temptation to bear "false witness" against his fellow man. He is obeying through demonstration the Master's command to "be not troubled," and he is fulfilling the duty enjoined on him by our Leader (Science and Health, p. 97), for he is hourly aiding "in the ejection of error," and will "cheerfully await the certainty of ultimate perfection."

Testimony Giving

C. E. BRYAN

It is a privilege and a pleasure to tell of some of the good which comes into experience as a result of the study of Christian Science. Its faithful students are daily proving the truth of Mrs. Eddy's statement that "to all mankind and in every hour, divine Love supplies all good" (Science and Health, p. 494). They are learning how to appropriate the good things which divine Love supplies.

Not least of all the good which has been my portion, has come through the giving of a testimony. It was not easy to give my first one; indeed it seemed very difficult. While the earnest desire to do what our Leader had counseled was urging obedience as a token of love and gratitude in itself, there seemed to be a number of arguments to withhold the expression. After considerable thought a few faltering words were said one Wednesday evening at the service, and after they were uttered the testimony seemed a very unworthy offering. During the following week, however, there was wonderful activity in consciousness. More light had entered and much was seen which before had been hidden.

The effect of this increased activity was that on the following Wednesday evening I went to the meeting joyfully, and eager to continue my testimony. There was no doubt it was a worthier offering,—the clearer light had made it so. After this came a most beautiful experience, a holy joy, a spiritual uplift, with brighter, higher views of divine Principle, Love. There came also a clearer perception of the vast spiritual insight of the revered Discoverer and Founder of Christian Science. I perceived too that the giving of testimonies means a great deal more than had at first been apparent; that it is an important step, indispensable to individual growth and development, and a means by which all may begin to prove "the grand human capacities of being bestowed by immortal Mind" (Science and Health, p. 200).

I am deeply grateful for all the beauty, joy, comfort, peace, all the healing which comes to us through Christian Science,—healing which is the result of spiritual understanding and therefore permanent. I know that Christian Science is rapidly bringing us up out of bondage "into the glorious liberty of the children of God."

Selected Articles

[B. W. Oppenheim in *Idaho Statesman*, Boise, Idaho]

The methods pursued by an evangelist in attacking Christian Science and its Founder, as reported in a recent issue of your paper, are typical of that form of religious zeal which defeats its own object. The weapons of religious intolerance, perversion, abuse, misrepresentation, and ridicule are too easily recognized to deceive intelligent people.

Christian Science has no quarrel with other creeds, and has not been built up by attacks upon them. Its marvelous growth is due to its achievements. It should be judged, if at all, by its works, which are of such a character as to entitle it to share in that charity exemplified in the golden rule, which permits brethren to dwell together in harmony and which is one of the characteristics of a Christian. Mrs. Eddy was exceptionally endowed with spiritual vision, and her life was one of purity and unselfish consecration. She is universally recognized by fair-minded people as one of the great women of history. Not only did she during her lifetime establish a great religious organization of world-wide scope, but her life and works have had a marvelous influence in leavening and spiritualizing the thought of the entire world. Her achievement speaks for itself. Her teachings, as well as her methods of spreading them, were and are simple, direct, righteous, rational, and as far removed as possible from charlatanism. Her followers are not ignorant, deluded, or deceived people, but intelligent men and women, whose faith is not founded upon accident or sentiment, but upon a sure knowledge of the practicability of her instructions.

The esteem in which Mrs. Eddy is held by her followers is not a blind worship or a deification of her personality, but rather a sense of gratitude such as one feels toward the bearer of good news. They recognize her as a wise, logical, and spiritually-minded interpreter of the Scriptures, who through her explanations has made the Bible a source of new inspiration and has brought God nigh unto them in their daily lives. By what warrant an ordained minister reads Christian Science out of Christian fellowship and classes it as unbiblical and unchristian, it is difficult to understand, unless he measures it by the narrow standard of a particular creed or dogma.

Christian Scientists are willing to be judged by their fruits —the true test of Christianity as fixed by its Founder, who also said: "These signs shall follow them that believe; In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover." "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." Christian Science is based entirely on the Bible. The first lessons taught in its Sunday schools are the commandments, the beatitudes, and the Lord's Prayer. "The inspired Word of the Bible" is acknowledged by its adherents as their "sufficient guide to eternal Life" (Science and Health, p. 497). Its Sunday services consist of the reading of selections from the Bible and their spiritual interpretation as given in correlative passages from Science and Health. The Bible is the subject of daily study by its followers.

While the healing of physical disease is only one of the characteristics or proofs of Christian Science practice, it seems to be the principal point of our critic's attack. It is not true that the cures wrought by Christian Science are confined to disorders of a nervous or hysterical character. Practically every ill that flesh is heir to (whether commonly classed as curable or incurable) has been healed by its ministrations, as is proved by thousands of authenticated testimonies appearing in its authorized literature. These cases of healing

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are matters of history and of common knowledge, and the dictum of the critic cannot reverse the facts so established.

Christian Science is not related to faith-healing or any other system of healing, whatever may be the merits or demerits of such systems, nor is it capable of being used in any direction or for any purpose other than for good. It is based upon a knowledge of God and man's relation to Him. It is a restoration of primitive Christianity. Why any Christian who believes in an omnipotent and good God should deny God's ability or willingness to heal the sick by spiritual means, is incomprehensible in view of the numerous instances of such healing recorded in the Bible and in religious history,—cures effected not only by Jesus and his apostles, but by prophets before him and Christians after him. Why should these cures be regarded as supernatural and miraculous, and the result of a special dispensation? If God is "the same yesterday, and today, and forever," why should not an understanding of His law be as efficacious to heal the sick in one age as in another? Are the laws of God so unstable and variable that they are incapable of formulation into exact scientific statements?

Christian Scientists believe that Jesus and the early Christians healed disease as well as sin by a scientific or exact knowledge of God,—an understanding of the Science of Life,—and that the rules or laws of divine metaphysics as practised by him have been restated by Mrs. Eddy in the language of the day and in a form which every man can understand. Further, that this Science is capable of being proved, and that the test of their understanding of it is their ability to prove it daily in the overcoming of sin, disease, and death.

Christian Science invites all men to reexamine the Scriptures in the light of Mrs. Eddy's interpretation thereof, and then to test its doctrines by its applicability to the trials, troubles, temptations, sickness, and sorrows of daily living here and now, rather than by a promise of bliss in a far-off and undefined future.

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[Thomas E. Boland in *Warren* (Pa.) *Times*]

We will agree with our friend, a local clergyman, in his declaration that "illness in one or another shape is a very general human experience, and anything which addresses itself to illness, and particularly promises to subdue or do away with illness, is sure to claim the immediate interest of many persons." The fact that medical science has been on the field for centuries and yet these conditions exist, would seem to indicate some lack of complete satisfaction with prevalent systems; and since the public looks eagerly for more efficient methods in other directions, it is not remarkable that it should do so in the vitally important matter of getting rid of sickness and disease.

Christian Science does not profess to be a new thing, but simply an eternal truth reapplied in this age. It is older far than Berkeley, whose "metaphysical idealism," the critic mistakenly declares, is practically the same thing. Berkeley formulated some interesting theories regarding the unsubstantiality of matter, and so have other physicists and philosophers, but it is quite safe to say that no one would be more surprised than the good bishop himself could he know that to him is attributed a system of religion identical with what is today known as Christian Science.

Christian Scientists believe that he who spake as never man spake before, and who healed "all manner of sickness," was the most accurate thinker of all time, and knew more about God and man than any other being who ever trod the earth. They believe that Jesus presented the universal panacea for both sin and disease when he declared, "Ye shall know the truth, and the truth shall make you free;" that he gave the one perfect prescription for the ages when he declared, "The words that I speak unto you, they are spirit, and they are life." They believe the gospel ought to be and is a whole gospel, and that it provides the means not only for overcoming sin but also for destroying disease and suffering. They believe the works of Jesus indicated this beyond all question, and that the metaphysics which he taught, when understood, will not "bewilder" but enlighten. They believe that Christian Science, so far from "going outside the old church of Christ," is simply giving the church its full and rightful function of saving men from every phase of evil.

Issue is not taken by Christian Scientists either with those who prefer to continue their reliance upon physicians or with medicine itself. The right of personal choice is cheerfully accorded, as well as asked. It is recognized too that all earnest, conscientious medical practitioners are laboring in their way to cure disease and alleviate suffering, though with less success than they themselves hope for. Christian Scientists are simply convinced from experience that there is a better way.

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[George A. Law in *Danbury* (Conn.) *News*]

A speaker was quoted in your columns as having said that "whatever was true in Christian Science was not new, and whatever was new was not true;" it was also added that he had made a thorough study of Christian Science.

To the student of Christian Science and those familiar with its teaching these statements are inconsistent, for such know that in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, it is nowhere claimed that Christian Science contains anything new. On the contrary, it is very plainly stated in this volume that what Christian Science presents is as old as God and creation. The fact is, Christian Science is nothing more nor less than the message which Jesus brought to humanity. However, it is the complete message, nothing having been added to it nor taken from it, "the undivided garment" (Science and Health, p. 142), teaching how to obtain deliverance from the bondage of sickness as well as sin.

While teaching his followers how to heal spiritually both disease and sin, Jesus gave these specific instructions: "Preach the kingdom of God" and "Heal the sick." He taught that it was no more difficult to heal sickness than sin; indeed, he made it plain that there was as much responsibility resting upon his followers to heal physical disease as to heal sin. This Jesus exemplified while healing the man "sick of the palsy," to whom he said, "Son, thy sins be forgiven thee," adding, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" This incident also shows how closely allied Jesus regarded sin and disease and their causation.

Jesus confined the teaching of spiritual healing to no particular group of people or to any particular period of time. He said, "He that believeth on me, the works that I do shall he do also;" and again, "These signs shall follow them that believe; In my name shall they cast out devils," or evils. The only limitation he made was that they that believed, understood, would be able to demonstrate the healing power. Notwithstanding that Jesus did not limit himself or his followers respecting the types of physical disabilities they healed, but healed all who came, without regard to conditions, the clergyman herein referred to is quoted as having expressed doubt as to the possibility of healing broken bones by prayer. In this he also disregards the thousands of authentic published testimonies of such healing accomplished through Christian Science.

The speaker's inference that Christian Science teaching

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permits one to disregard the rights of others, to the extent of allowing children suffering with contagious diseases to play on the street with other children, indicates a false and much perverted sense of that subject. As previously explained, Christian Science is the Christianity taught and practised by Jesus, which, as is well known, includes a practice of the golden rule, "Whatsoever ye would that men should do to you, do ye even so to them."

Christian Science stands uncompromisingly upon the fundamental truth that God is infinite Spirit, omnipotent, omnipresent, and omniscient; that man created in the image and likeness of God is spiritual. That this truth is scientifically, demonstrably applicable to the needs of humanity is evidenced by the healing work accomplished in Christian Science.

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[W. G. Watkins in *The Northwestern*, Oshkosh, Wis.]

I note that one of the accusations of a local evangelist about Christian Scientists is, that they are "backsliders." We are glad to admit this charge, but would immediately explain that we find it to be an action that makes for progress, as it is a getting away from preconceived opinions about a far-away God and the attainment of a larger realization of God's ever-presence and all-power which furnishes proof that the "kingdom of God" is indeed within. We are getting back to fundamental facts—to the "stone which the builders rejected," namely, the allness of Spirit and the nothingness of matter with its attendant train of sickness and sin.

Jesus was ever busy because he was about his Father's business, and on every hand he gave to the sick and sinning the proof of a present-day salvation from troubles of every kind. He also commanded his followers to do likewise. To say, as does this evangelist, that Christian Scientists should not be classified with Christians, is therefore equivalent to saying that that which bears fruits in accordance with the Scriptures is contrary thereto.

The unkind reference to Mrs. Eddy finds a splendid answer in the following recognition in an editorial in *The Boston Traveler*, which is only one of many tributes to her worth: "Mrs. Eddy has been one of the world's greatest benefactors. Her followers will say more than that, perhaps, but there is no reason why even her enemies should say less. Regardless of differences of faith or philosophy, the world must recognize in her work a vast contribution to human happiness. Certain it is that Mrs. Eddy found the world full of doubt and despondency, and gave it a larger measure of brightness and hope. She taught the weak that they need not be weak, the sick that they might be well, the suffering that they had it within themselves to end their wretchedness. Those who were ailing physically or mentally were enabled, as she herself had been, to become strong in soul and body. Neurasthenia and melancholy yield to the gospel of optimism. Call it what you will, it is a fact that Christian Scientists, as a class, are healthy, hopeful, happy, and prosperous. And Christian Science modes of thought have permeated the thinking of the world, outside the pale of the church. It is a great thing to be a teacher when the teaching bears such fruit."

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[Robert S. Ross in *Buffalo* (N. Y.) *Express*]

On page 550 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes: "Embryology supplies no instance of one species producing its opposite. A serpent never begets a bird, nor does a lion bring forth a lamb. Amalgamation is deemed monstrous and is seldom fruitful, but it is not so hideous and absurd as the supposition that Spirit—the pure and holy, the immutable and immortal—can originate the impure and mortal and dwell in it." Throughout the entire round of nature, like produces like. But behold the zeal of our critic, who, like many other critics of Christian Science, endeavors to attribute to Spirit, Mind, the only cause and creator, which we call God or Principle, His opposite, matter! If God is Spirit, His creation must be spiritual. If Spirit is the only creator, matter is not a creator. Therefore matter, including the so-called human body and all other material phenomena, has no foundation in fact, and in reality it does not exist.

Speaking of the unreality of material existence, Christ Jesus said: "Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." This was the master Metaphysician's way of telling his followers that matter is a supposition, a falsehood, a lie, assuming the reality of substance only to the degree that a lie seems real.

Christian Science healing is brought about in proportion to one's understanding of the allness of Spirit, God, and the consequent nothingness of matter, evil. Christ Jesus said, "Ye shall know the truth, and the truth shall make you free." His understanding of the spiritual fact of being was so complete that in the event commonly referred to as the ascension he actually explained away his belief in material existence, and the physical Jesus became the spiritual Christ. Our critic is therefore quite right when he declares that Christian Science teaches the unreality of matter, which is the inevitable conclusion if God is All-in-all. Man, as God created him, is and always will be spiritual, harmonious, complete, in conscious possession of his oneness with God, not through the so-called human mind, but through the Mind of Christ.

Instead of trying to make a sick man well and a sinning man pure, Christian Science teaches its students that both physical and moral healing is brought about by realizing that spiritual man, the only real man, is neither sick nor a sinner. In other words, the process of Christian Science brushes aside the veil or illusion of matter and reveals the glorious realities of being.

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[Thorwald Siegfried in *North End News*, Seattle, Wash.]

In order to correct some misstatements regarding Christian Science and Mrs. Eddy, printed in an open letter, I would like to say that no student of Christian Science claims that Mrs. Eddy is the Comforter promised to humanity in the Scriptures. Jesus defined the Comforter as the "Spirit of truth," and Mrs. Eddy is thoroughly in accord with the statement of Jesus when she says, "This Comforter I understand to be Divine Science" (Science and Health, p. 55), and when she speaks of "the Comforter; the Holy Ghost that leadeth into all Truth; the 'still, small voice' that breathes His presence and power, casting out error and healing the sick" (Miscellaneous Writings, p. 174).

Christian Science is not to be confused with any occult or mysterious teaching or religion; it is the continued working of primitive Christianity, of that spiritual insight which leavened the lives and works of prophets, seers, and saints from Abraham's day to our own, and of which Jesus the Christ is the perfect flower. Its appeal to human thought includes that prime requisite, the capability of being understood rationally and applied scientifically. Its results in purer lives, in healthier, happier, holier men and women, attest its divine origin.

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Editorial

"One grand brotherhood"

READING the very many expressions of gratitude that have come from those whose necessities have been met in a measure through the war relief fund subscribed by Christian Scientists in the United States, one can but look upon this endeavor as an exemplification of the teaching found on page 518 of Science and Health: "The rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good." To those who have already contributed to this fund and to those purposing further contributions, the few typical extracts given below will bring assurance that the aid thus extended blesses "him that gives and him that takes."

"I hardly know how to begin my letter, my heart is so full of grateful thanks to your church for the loving help—I cannot call it anything else. Perhaps you can guess how especially grateful we feel, because we tried so hard to endure quietly. I already take a deep interest in your church and shall now take a deeper—it has certainly proved to me that 'God is Love.' Will you convey to the givers our grateful thanks? Tell them the kind way in which it has been sent makes us feel it is a gift sent by God through them. We don't feel a bit as though it were charity, in the cold sense of the word."

"I felt I could not rightly express my gratitude yesterday, when you handed me a check. That my difficulties should have been overcome in such a practical manner seems just marvelous, and the Christlike love that must be at the back of all this has given me such peace and a realization of the Father's tender care. Words in no way express what I feel at the lifting of a great burden. I trust that some day I shall have progressed enough in this great truth to make myself useful to others."

"Next to God, I wish to thank our dear friends in Boston most sincerely for the help that has come to us through the relief fund. When the misery was greatest and the war took from us our father and husband and with him all the income we had, the tender help of our friends has been here to meet our needs, as a proof that God is an ever present help in trouble. Besides the little money I was able to earn, the ample provision we received from the fund helped the family through, and the hope in good, harmony, was again established among us. As the rod of Moses brought water out of the rock, so the help received has opened channels of living water. We had so many proofs of kindness,—it is all the expression of the infinite, ever present love of our God."

"It is now a year since the war relief fund was established! With grateful hearts we look back on this year. It is a wonderful expression of brotherly love and divine power. On our Thanksgiving day we heard several testimonies from those who were helped through the fund. Yesterday I heard of a case which seems wonderful. By one of our adherents a woman was referred to us, whom we then gave assistance. She knew nothing of Christian Science, and when her husband came home from the front for a short while she told him of it and the help she had received. The husband went to the above-mentioned adherent of Christian Science and had a long conversation. He was very much impressed by the truth and confidently he returned to the front. Soon after that he fell into the hands of the enemy and was in serious danger when the thought came to him which the Scientist had told him to hold: that God is an ever present help in times of trouble. He held on to this thought and in the next moment the men desisted and he went away unharmed. Is this not wonderful, and does it not in a small measure prove that there would be no war if all men thought the truth? How grateful have we to be for this wonderful Science."

"For a long time I have cherished the desire to thank the kind friends in America who fortunately are preserved from the war and thereby are in a position to help their brethren in such a liberal way. I feel very grateful for this. It demonstrates true Christianity and will surely bring blessing a hundredfold. My husband has been an adherent of Christian Science for the last ten years. About a year ago he was called upon to do military service, and this left me with my four little boys in a desperate condition. My husband wrote me to apply for help to a Christian Science practitioner; that I would find help mentally and that my needs would be met. From the time I turned for help to the source of all good it became lighter around me and peace and harmony were again established. Though we often feel lack in many directions, we know that divine Love will meet our needs."

Another writer tells how she was led away from Nice in France at the outbreak of the war, after having been a prisoner of war for six weeks. After some time she was led to Switzerland, where by and by work was found and her needs met. A copy of "Miscellaneous Writings" had been given to her a few weeks before the outbreak of the war, from which she obtained much encouragement, especially from page 117: "God is the fountain of light, and He illumines one's way when one is obedient. The disobedient make their moves before God makes His, or make them too late to follow Him. Be sure that God *directs* your way; then, hasten to follow under every circumstance." Surely this is wise counsel for us all, under any and every circumstance.

ARCHIBALD MCLELLAN.

Cause and Cure

CHRISTIAN people are frequently compelled to try to explain to themselves, if not to others, the reasons for the saddening delay in the healing of humanity's hurt. The centuries pass without any noticeable lessening of mortal ills; while the phases and aspects of evil are ever shifting, its blight remains. Some of the maladies which afflicted our fathers seem to have disappeared through faith-filled reliance on material remedies or the hygienic improvement of conditions, but for every ailment thus escaped from two new troubles have appeared; while, as the result of the more studied acquaintance with disease and its continuous exploitation in the interest of the trade in nostrums, the subjection of people in general to fear and their consequent dependence upon drugs and doctors, has vastly increased.

These facts are so unquestionable that today the saying of a celebrated physician, to the effect that it would be well if everything pertaining to *materia medica* were sunken in the sea, is quite as likely to awaken serious consideration as it is to beget a smile. Four thousand years of effort to banish physical disharmony has effected great changes in the catalogue of fashionable discomforts, but that it has decreased the number of diseases to which men are subject, or sensibly emancipated the race from the fear of them, even the most optimistic materialists would not claim.

Christian Science explains this fact in its recognition that men have been wrestling with phenomena when their attention should have been addressed to cause. It teaches that the only wise course to pursue in the effort to get rid of any ill, is to

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discover and dispose of the circumstance or thing which occasions it. There is nothing queer about this proposition, and yet many are exercised over its intimation that in the effort to heal the sick the medical profession has been indifferent to causation. They point by way of protest to the discovery that the mosquito is responsible for the spread of yellow fever, and to other achievements in the way of the determination and eradication of the sources of disease.

Among out and out materialists this protest has a reasonable basis. To the great majority who believe in the power of the poison which this winged innocent dispenses, it is of great significance that he should have been trapped, and the patient genius exercised in accomplishing this feat is to be duly credited. Unfortunately, however, the mosquito is not the only agency at hand to serve such ends, the number of germs, microbes, and the like, which according to educated belief are still free and intent on begetting sickness and suffering, is incalculable. Moreover, when one is informed that every time he eats, drinks, or breathes, he allows a horde of these enemies to enter his private domain, he begins to realize something of the tremendous handicap under which the materialist is trying to keep well.

Christian people, however, are not supposed to be materialists. They cannot forget that Christ Jesus identified sickness as attendant upon sin; that he healed it with the word of Truth; and that to its victim he said, "Sin no more, lest a worse thing come unto thee." Theoretically Christian people have always accepted this teaching that sin is the cause of all disharmony and disease; hence those of them who think logically must see that to treat sickness simply as a material phenomenon is to ignore the fundamental difficulty and therefore to fail to meet the human need. Further, they must come to see that the teaching of Christian Science, that "mortal mind, not matter [mosquitoes, etc.], contains and carries the infection;" "that the human mind alone suffers, is sick, and that the divine Mind alone heals" (Science and Health, pp. 153, 270), is the only tenable philosophy of cure, because it alone can effect the removal of cause. This gospel is very much more than a logical statement of the process of Christian healing. To unnumbered thousands it has become a demonstrated fact that the knowledge of God as apprehended in Christian Science can and will free men from every phase of sin and disease, and this has awakened a note of joy which is being "heard round the world."

JOHN B. WILLIS.

"The tree of life"

IN the closing chapter of Revelation we have a wonderful picture of the things which mortal eye hath not seen, and which cannot enter into the heart of mortal man; yet they are spiritual realities, the things known of God and prepared for all His children. We are here told of the river of the water of life, and of that tree whose leaves, John tells us, are "for the healing of the nations."

This tree of life is first mentioned in the second chapter of Genesis, and it is specifically distinguished from "the tree of knowledge of good and evil." We are also told of a river which rose in Eden, but which was divided into four separate streams as it flowed out into the world. The first departure, Pison, seems to indicate symbolically the quest for gold, which on the mortal side is but a base counterfeit of the divine idea, the possession of which "maketh rich" and "addeth no sorrow with it." Spiritually understood this stream stands for "the love of the good and beautiful" (Science and Health, p. 593). The other branches, Gihon, Hiddekel, and Euphrates, are also worthy of more than passing notice, especially Euphrates, which is wonderfully explained by Mrs. Eddy on page 585 of our text-book, where she presents a picture of human belief at its best with "metaphysics taking the place of physics," as in a dissolving view; and as the finite sense gives place to the spiritual idea, we have "divine Science encompassing the universe and man."

It is, however, with the tree of life that we are here most concerned, for according to the allegory in Genesis man was permanently barred from it because of his disobedience, although he was still permitted to partake of the fruit of that other tree which had been the occasion of his downfall. This belief has prevailed among mortals all through the centuries, for men have denied that any could have access to the tree of life, though it has been held that the tree of the knowledge of good and evil must be looked to for the healing of all fleshly ills. A knowledge of evil has, moreover, been given preeminence in all medical systems, and the "leaves" of this tree are typified by poisonous drugs, which may, according to medical opinion, destroy life while they are relieving pain, and which may also corrupt the moral nature, as in the case of stimulants and opiates. Worst of all, God is held responsible for all of this, although His decision reads, "In the day that thou eatest thereof thou shalt surely die."

In different parts of the Bible we find references to the tree of life, some of these making wisdom and understanding synonymous with it, but John's apocalyptic vision crowns the Christ-mission, with its promise of perfect healing and abundant life, and shows how it is to be attained. Those who "do his commandments" are to "have right to the tree of life," and they enter the holy city by the gates divinely provided. Without are sorcerers, the impure, and all that cling to a lie rather than to truth. The decisions of Truth against all error may well be regarded as the leaves which heal men and nations, whatever their maladies, so that "there shall be no more curse."

It is important to observe that "the tree of knowledge of good and evil" has no place in the paradise of God, the gates of which "human beliefs have closed," but which are reopened with "the key of divine Science" (Science and Health, p. 171). In this spiritual realm there are neither diseases nor drugs, and the ignorance of them which prevails is bliss and not bondage. The kind of knowledge typified by this tree is "foolishness with God," and it is so also to the one who knows God and who understands our heavenly Father's wise provision for His children's every need.

As to the "fruits" of the tree of life, we may well ask whether we are getting our full share of them, and see to it that no indifference on our part can rob us of the faith and the "love, joy, peace" which are life bestowing, and against which "there is no law."

ANNIE M. KNOTT.

Among the Churches

Current Notes

SOUTHERN CALIFORNIA.—During the past year the Christian Science committee on publication has endeavored to extend the distribution of our authorized literature into those places in southern California where Christian Science is unknown or where interest has not yet reached the point of formal organization. With the kind cooperation of practitioners and friends we have been enabled to reach interested readers in 114 such places, and the list is still growing.

At the annual tournament of roses in Pasadena on New Year's day, 1915, the literature distribution committee of First Church of Christ, Scientist, Pasadena, erected a large

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tent on the main street. Many grateful visitors took advantage of the hospitality provided, and much literature was taken away from the tables just inside the main entrance. *Monitor* booths and reading-rooms were also maintained at the pure food show held in Los Angeles in February, at the fifth national orange show in San Bernardino in February, at the Riverside County fair in Riverside in October, and at the Orange County fair in Santa Ana the same month. Gratifying reports have been received from each undertaking.

An inestimable amount of good has been accomplished through the generous distribution of authorized literature at the exhibits of The Christian Science Publishing Society provided for by the Christian Scientists of California at the expositions at San Francisco and San Diego. Handsome booths were erected in each instance, where our Leader's works and all of the products of The Christian Science Publishing Society were attractively displayed in show-cases especially built for the occasion. On the walls revolving racks were hung, wherein were photographs of Christian Science churches throughout the world, mounted views of all departments of the publishing house, and the latest issue of *The Christian Science Monitor.*

Acting with the committee on publication for northern California, literature is being provided for the state prisons at Folsom and San Quentin, and services are being conducted at the latter. Sixty-nine copies of our Leader's works, and large quantities of our pamphlets and periodicals, as well as many subscriptions to the latter, are being judiciously used. Requests to the Trustees under the Will of Mary Baker Eddy from thirty libraries passed through the office for a total of 223 copies of Mrs. Eddy's writings, including 80 copies of Science and Health, besides 22 copies of "The Life of Mary Baker Eddy" by Sibyl Wilbur, and 43 subscriptions to the periodicals.—*Committee on Publication.*

COLUMBUS, OHIO.—One of the city's most beautiful churches, impressive in its simplicity, will be used for the first time today [Dec. 26], when services are held in the new edifice of First Church of Christ, Scientist, in East Broad Street, between Ninth Street and Washington Avenue. The auditorium is 86 by 94 feet and has a seating capacity of one thousand.—*Ohio State Journal.*

DENVER, COL.—The new edifice of Second Church of Christ, Scientist, at the corner of South Grant Street and Bayaud Avenue, is approaching completion. For some time the congregation has been meeting in the foyer, but probably will move into the auditorium about March 1. This church will seat approximately twelve hundred. The cost of the building, completed, will be in excess of one hundred thousand dollars.—*Denver News.*

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Admission to Membership in The Mother Church

The next admission of candidates will be June 2, 1916. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 10, 1916.

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

Those who have made application for membership prior to Nov. 5, 1915, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
Suite 550, 286 Huntington Avenue, Boston, Mass.

The Lectures

Shanghai, China

A large and interested audience heard Virgil O. Strickler expound the doctrines of Christian Science at the Lyceum Theater. As this was the first Christian Science lecture ever given in Shanghai, the theater was well filled. In the audience were many prominent church people, followers of other faiths. The lecturer was introduced by W. Adams Oram, who said:—

Although comparatively new to Shanghai, Christian Science has now been before the world for nearly fifty years, having been discovered by Mrs. Eddy in 1866. Like all new religious movements, it has often been and still is the subject of adverse criticism and misrepresentation, but being founded on the rock of ages, it has safely weathered every storm that has raged around it, and is today established more firmly than ever. Its adherents are numbered by hundreds of thousands, and are to be found in almost every country of the world and in many different walks of life; and to those who have earnestly studied its teachings and faithfully adhered to its rules, it has invariably brought health and happiness, and an understanding of the true meaning of Christ Jesus' words, "Ye shall know the truth, and the truth shall make you free."

It was for the purpose of presenting Christian Science in its true colors, and in such a manner that it could not be misunderstood, that these lectures were instituted by Mrs. Eddy. They are given wherever a Christian Science church or society is established, and many who have attended them, suffering from physical infirmities or mental worries, have found relief and peace, and have had reason to thank God that the days of so-called miracles are not past.

The China Press.

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Elizabeth, N. J.

A large audience gathered at Proctor's East Jersey Street Theater to attend the meeting at which William D. McCrackan delivered a lecture on Christian Science. A. Kean Moe, formerly United States consul to Dublin, Ireland, in opening the meeting, said in part:—

In the lapse of fifteen centuries the preaching of the gospel has attained such unique magnitude that Christians of today have quite forgotten Christ's equally important grant of power to his followers to heal sicknesses and cast out devils. Christ not only taught the truth, but he healed the sick and the sinning. And when he sent forth his disciples he commanded them to do likewise. Just as long ago the disciples and their successors went forth to preach and to heal, so now the modern disciples of this new yet old faith come among us to impart Christ's word and deed. They come, as I believe, neither to exhort nor to proselytize, but rather to contribute their demonstration of the truth through which they perceive the light, and attain intelligence of the Mind that was in Christ Jesus.—*Elizabeth Journal.*

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Rockford, Ill.

An audience which filled to its capacity the auditorium of First Church of Christ, Scientist, listened with deep interest to a lecture on Christian Science delivered by Frank Bell. The speaker was introduced by Dr. W. C. Loar, who said in part:—

Six and a half years ago I was a physical and mental wreck. There seemed nothing but certain death before me.

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It was by mere accident that I took up and began to read the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. To my surprise I soon found myself healed. I was forced by my own healing to acknowledge there must be a power in Christian Science of which I had never taken any account, and I sought for the secret of the power that had given me health instead of disease, life in place of death. As I studied the text-book, there gradually unfolded in my consciousness the nature and operation of spiritual law, the law the Saviour fulfilled in his works of healing.

Evidently the Saviour knew of a higher law than that of anatomy governing the action of muscle and nerve, when he could say to the man with the withered hand, "Stretch forth thine hand," and it was made whole as the other; a higher law than that of physiology governing the circulation of the blood, when he spoke to the woman "sick of a fever," and "she arose, and ministered unto them;" a higher law than that of chemistry governing digestion, when he said, "Take no thought for your life, what ye shall eat;" a higher law than physics governing sight and hearing, when he healed the blind and the deaf. Now Christian Science is simply the unfolding to human consciousness of the laws of good which are always present to heal, to save, to feed, and to bless mankind.—*Rockford Register-Gazette.*

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New Bedford, Mass.

Willis F. Gross gave a lecture on Christian Science in First Church of Christ, Scientist. He was introduced by Oliver H. Gardner, one of the directors of the church and instructor in the New Bedford Industrial School, who said:—

We are gathered here tonight to hear something of Christian Science. The Scriptures abound in God's promises to His children, and we are all God's children, created in His image and likeness. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "And ye shall seek me, and find me, when ye shall search for me with all your heart." "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Once we believed that God sent sickness and pain and sorrow to us, and that we must be patient and loving, for if we were faithful to the end, we should be made free. The Bible says, "Behold, now is the accepted time." Christian Science as discovered by Mrs. Eddy has come to show us that "there is but one way to heaven, harmony, and Christ in divine Science shows us this way" (Science and Health, p. 242). There are thousands today testifying to the healing power of Truth and the spiritual uplift they have received through Christian Science.—*The Morning Mercury.*

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Lectures to be Delivered

ARKANSAS—Fayetteville: Clarence W. Chadwick, Ozark Theater, 3 p.m., March 19.

CALIFORNIA—Anaheim: Dr. Francis J. Fluno, High School Auditorium, 3 p.m., March 19.

Lodi: Jacob S. Shield, Lodi Opera House, 8 p.m., March 24.

Napa: Jacob S. Shield, Novelty Theater, Randolph Street, 8 p.m., March 21.

Petaluma: Jacob S. Shield, Christian Science Hall, McNear Building, 19 Main Street, 8 p.m., March 20.

Sacramento (First Church): Jacob S. Shield, Tuesday Club House, Twenty-eighth and L Streets, 8 p.m., March 23.

San Pedro (Seventh Church, Los Angeles): Jacob S. Shield, Elks Hall, 3 p.m., March 19.

COLORADO—Aspen: Hon. Clarence A. Buskirk, Church Edifice, 8 p.m., March 21.

IDAHO—Idaho Falls: Clarence C. Eaton, American Theater, 8:15 p.m., March 20.

INDIANA—Evansville: Bicknell Young, Evans Hall, Fifth and Locust Streets, 8:15 p.m., March 17.

KANSAS—Fort Scott: Virgil O. Strickler, Pictureland Theater, 8 p.m., March 17.

Larned: Virgil O. Strickler, Opera House, 8:30 p.m., March 21.

Oswego: Virgil O. Strickler, Grand Theater, 8 p.m., March 23.

Wellington: Virgil O. Strickler, Isis Theater, 8:15 p.m., March 20.

Winfield: George Shaw Cook, Winfield Opera House, 8 p.m., March 23.

MINNESOTA—Duluth: Willis F. Gross, Church Edifice, East First Street and Ninth Avenue, 8 p.m., March 23 and 24.

Minneapolis (Sixth Church): Frank Bell, Church Edifice, Summit and Hennepin Avenues, South, 3:30 p.m., March 19, and 8 p.m., March 20.

Virginia: Frank Bell, Socialist Opera House, 8:15 p.m., March 21.

MONTANA—Great Falls: Willis F. Gross, Masonic Temple, March 20.

Kalispell: Willis F. Gross, McIntosh Opera House, 3 p.m., March 19.

NEW HAMPSHIRE—Derry: Prof. Hermann S. Hering, Adams Memorial Hall, 3:30 p.m., March 19.

NEW YORK—New York (First Church): Prof. Hermann S. Hering, Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., March 21.

New York (Fourth Church): Bicknell Young, Church Edifice, Fort Washington Avenue and 178th Street, 8 p.m., March 21 and 23.

OKLAHOMA—Oklahoma City: Virgil O. Strickler, Overholser Theater, 3 p.m., March 19.

Stillwater: Clarence W. Chadwick, Grand Opera House, 8 p.m., March 21.

Tulsa: Clarence W. Chadwick, Grand Opera House, 8:30 p.m., March 20.

OREGON—Portland (Second Church): Charles I. Ohrenstein, Church Edifice, East Sixth Street and Holladay Avenue, 8 p.m., March 20, 21, and 23.

PENNSYLVANIA—Lancaster: Bicknell Young, Colonial Theater, 3 p.m., March 19.

Lock Haven: Bicknell Young, Court House, 8:15 p.m., March 20.

Shamokin: Bliss Knapp, High School Auditorium, 8:15 p.m., March 18.

York: Bliss Knapp, Orpheum Theater, 8:15 p.m., March 20.

TEXAS—Amarillo: George Shaw Cook, Mission Theater, 3 p.m., March 19.

Bowie: George Shaw Cook, First Christian Church, 8 p.m., March 24.

Canyon: George Shaw Cook, Photo-Playhouse, 8 p.m., March 20.

Corpus Christi: Clarence W. Chadwick, High School Auditorium, 8 p.m., March 24.

UTAH—Salt Lake City (Second Church): Clarence C. Eaton, Salt Lake Theater, 3 p.m., March 19.

VIRGINIA—Lynchburg: Prof. Hermann S. Hering, City Auditorium, 8:15 p.m., March 24.

WEST VIRGINIA—Charleston: Bliss Knapp, Burlew Opera House, 3 p.m., March 19.

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Testimonies of Healing

The power of Christian Science to heal the body did not prompt my first interest in it. For several years I had been much disturbed in regard to my religious beliefs, for although a member of a church, I was not at all satisfied with its teachings. One night, shortly before hearing of Christian Science, I declared positively that I would not pray any more, as my prayers were never answered, and I seemed to get along just as well when I forgot or was too tired to pray as when I did.

This resolve not to pray again until I knew what I was doing, was my first real prayer, for I did want to know, and that prayer was answered. Soon after this a Christian Science practitioner was called to the house for a member of the family. While I did not accept a great deal that he said, yet I did most heartily wish that I could be as sure of anything as he evidently was. But even that glimpse of Truth was apparently forgotten until a few weeks later, when I was invited to attend service at The Mother Church one evening. What I heard was a revelation to me. I do not remember much of the meeting, but never from that time to this have I doubted that Christian Science is the same truth that Jesus taught.

The text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, was immediately purchased, and I carried it with me everywhere, reading it whenever I had a moment of leisure. I had never been regarded as well and strong, but just at this time, because there was no particularly painful condition present, I thought there was no need for physical healing. I stopped carrying medicine around with me, however, and found that I did not need to keep up the diet my physician had prescribed; that I could be an hour late at dinner without suffering the next day, and in fact could eat anything at any time.

Catarrh was one of my worst enemies, and for this ailment I had tried almost every material remedy with no good result. The disease had reached the point where it was painful, causing headaches which kept me at home. Finally passages in my head had been forced so I could breathe through my nose, but this had to be done every two weeks and I seemed to be getting worse. Although I was wearing glasses, my eyes would become so inflamed that I did not dare to be without a certain solution which seemed to give some temporary relief. All these troubles, together with several bad habits which I had vainly tried to overcome, have now passed entirely out of my life, and a certain sense of security and spiritual uplift which cannot be described has taken their place.

After these ills had left me through my study of Science and Health I began to think I could not be sick again, but I was taken with a throat affection from which I had suffered every year as far back as I could remember. I thought surely this would be easily overcome, but after trying several days and getting gradually worse I had to stop work and go home. I then called a practitioner and had, I think, three treatments, when I got up well and have never had that trouble since, now over ten years.

The more I see of what Christian Science is doing for mankind the more I realize what it must have meant to Mrs. Eddy to have brought this truth to our apprehension and so become the means of freeing thousands from the slavery of sin, disease, and the fear of death. For the many blessings that have come to me, and especially for the peace and security which I have found, I am very grateful.

EDWIN MARQUAND, Mount Vernon, N. Y.

Deep gratitude for the truth that has come to me through Christian Science teaching prompts this account of its helpfulness. Several years ago I was obliged to take a rest because of what was called nervous prostration. I tried to follow medical advice, but was so restless and morbid that I could not keep quiet, yet had no strength for active occupation. I went to a Christian Science friend for advice, and she kept me with her for nearly a week, when I was so well and cheerful that I resumed my duties successfully. During the following two years I went through deep waters and my strength was severely taxed, but it did not fail. Eighteen months ago I came into a Christian Science household, and since then I have come to a better understanding of Christ Jesus' teaching and have found God an ever present help.

I have had three notable experiences in healing. An acute attack of bowel disorder accompanied with high fever was overcome in a few days; a nervous condition that had a belief of heredity to add to its difficulty, and was of long standing, was healed in a month; and a troublesome swelling on my lip has disappeared. I was an earnest Bible student and teacher for years, but not until I studied "Science and Health with Key to the Scriptures" by Mrs. Eddy did the real significance of the Master's teaching come to me as truth to be applied to every practical daily need, and I rejoice in the discovery day by day.—JULIA E. BARNARD, Stamford, Conn.

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For a long time it has seemed that I should express my gratitude for the help that has come through the study and application of the teaching of Christian Science. On Aug. 13, 1910, I gave up my position on account of nervous breakdown and a peculiar vertigo that made it impossible for me to continue work. I called on a doctor in Los Angeles, who said it would be better to give up the idea of doing office work for at least two years; that perhaps I would never be able to do it again, as it was too confining. I took the medicine he prescribed for me, also other remedies, but did not seem to improve. After remaining at home for over a month, I accepted a position in an office, but at the end of five weeks felt worse than before. Then, after staying home again for a period of nearly two months, without getting any better, I was very unhappy and discouraged.

Finally I recalled what a friend had told me about Christian Science soon after coming to Los Angeles, so I went to her and asked if she really thought I could be helped, and she said she knew I could be. The next day, Nov. 17, 1910, I had my first Christian Science treatment, and three weeks later went to work in an office and have worked there ever since. I can honestly say that never have I enjoyed such good health in all my life as since taking up the study of Christian Science. I have also gained in weight and strength, and my work does not tire me as it used to do.

I am thankful to God and likewise grateful to Mrs. Eddy for the many blessings I have received since coming into Christian Science.—SELINA L. KIENAST, Bairdstown, Cal.

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This is to testify how deeply grateful I am to Christian Science for the help it has been and is to me. About two years ago I was healed of a disease which the physicians claim is incurable. I did not receive even temporary relief from medicine but grew steadily worse. Seven of the leading physicians in this city were consulted. One of them said he would try to help me, one would not take the case at all, and another said he could do nothing for me, but advised a change of climate. My husband said if that would do me any good he would be willing, but personally I had very little faith;

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in fact, I had lost all hope of ever being helped, and my family and friends thought if I held out three weeks longer I would do well.

At this point a neighbor spoke to me of Christian Science, so I asked her to let me see the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and she did so. After reading it, I asked to have a practitioner visit me. Treatment was then given, and in three weeks I was healed. I was also cured of stomach disorder, from which I had suffered for nearly two years, being unable to eat anything but raw eggs, and part of the time not even those. I suffered a great deal from nervousness, too, but this has been overcome. Since then I have had many satisfying proofs of the power of this blessed truth. When my first baby was born the birth was entirely painless, and I suffered no inconvenience whatever. Three weeks afterward I was taken ill with milk blain in a severe form, but this was overcome quickly with no help except Christian Science treatment.

I cannot find words to express my thankfulness to God for His goodness, or my gratitude to our Leader, Mrs. Eddy, for showing us the way.—Clara M. Williams, Norfolk, Va.

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Like many others, I did not come into Christian Science in the endeavor to secure release from sickness. Several members of our family had been healed of serious ailments and attributed their healing to God through the understanding of the truth as stated in "Science and Health with Key to the Scriptures" by Mrs. Eddy. I became in a measure indignant, as I held agnostic views and was quite sure that they were mistaken as to the method used. I therefore took up the reading of this text-book with the avowed purpose of discrediting its author's contention, and felt very certain of my ability to do it. In reading it over the first time I was healed of many chronic ills which the physicians had pronounced incurable, among them anemia, stomach disorder, catarrh, terrible headaches, and a structural defect of the eyes. One thing I would call attention to is that I was healed although not expecting to be. Also as a result of reading Science and Health, the Bible became most interesting and instructive.

While I owe a great debt of gratitude for the perfect physical healing, which in these eighteen years has proved to be permanent, I feel that the joy and peace which accompanied this experience is of greater value. My hope is that I may be able to realize the gratitude I owe, and that this realization may impel me to be of greater use to my fellow man. Surely the life of our Leader, Mrs. Eddy, serves us as a beacon-light to right thought and action.

Isaï T. Kahn, Chicago, Ill.

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For some twenty years I took medicine every day and tried first one doctor and then another, but only temporary relief could be given. Neuralgia all through the body, and especially around the heart, was the cause of the attacks which became more frequent and more severe all the time. After being brought home three times in one week with these spells, for which the doctors could give no relief, I turned to Christian Science. I knew nothing of it and did not have much faith in it, but there being nothing else to turn to, I put forth every effort to learn what this teaching was and if it could heal.

My healing was slow, for which I am now glad, as it made me stay close to the teachings of Christian Science, and I am better for it. While I had many attacks after taking up Science, they were always met with the aid of a practitioner. Dreadful colds, extreme nervousness, and other ills have been overcome; also a great fear of certain foods has been done away with. Words can never express my gratitude for Christian Science. Just in so far as we put into practice what we know to be the right way, will we receive the blessing.

Mrs. Will Barden, Madison, Wis.

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From childhood I had sought God, even studying for two years in a Bible training school, as I wished to become a foreign missionary; but nowhere in Christian teaching could I find a concept of God that satisfied me. Moreover, I was a mental and physical wreck, "having no hope, and without God in the world." Good but misguided people had taught me that Christian Science is the anti-Christ, and because they were sincere people I believed them.

When a sister told me that she was studying Christian Science, I said, "Let it alone; it is of the devil," and she did let it alone. I vehemently repeated the same thing to a friend only a few days before turning to Science, after having exhausted all other means. On my way to see the practitioner, I thought of what Gamaliel said to Paul, "If this . . . work be of men, it will come to naught: but if it be of God, ye cannot overthrow it." I told the practitioner that I would accept nothing but what the Bible told me was true, and she replied that she did not wish me to do so. Never once did she try to proselyte, but she did give me some of the literature to read. How grateful I am now for the loving spirit with which she guided me out of Egypt!

To me God is no longer a tyrant, but a God who is Love. I no longer tremble when I say "Thy will be done," but rejoice because I know His ways are pleasantness and His paths are peace. Since the truth came to me I am a new creature, and my desire is to labor in Love's vineyard. I have had physical healings, one of strained and infected eyes, and financial problems have also been overcome, but there is nothing for which I am so grateful as for the renewing of my mind. I am thankful for our Christian Science literature, for often when working out a problem some article proves itself God's messenger, bringing to me His thoughts, which always carry victory with them.

Clare Holland Blough, Canyon, Texas.

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I wish to express my gratitude for all that Christian Science has done for me. I have been healed of rheumatism, fever, inflammation of the bowels, a broken ankle, cataracts on the eyes, and many other ills; in fact, I have been snatched from the grave. Nevertheless the physical healing is nothing in comparison with the spiritual uplift and the peace and harmony which I have gained through the study of Christian Science. Words fail to express my thankfulness to God for these many blessings, and my gratitude to Mrs. Eddy for showing us the way to receive them, by giving us the right understanding of Truth.

Winifred Simpson, Hamilton, Ontario, Canada.

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My motive in taking up the study of Christian Science was curiosity for the most part, as I wished to compare its teaching with a system of so-called mental science in which I was at that time becoming interested. I began by making a comparative study of the literature in both lines of thought and by attending the services at The Mother Church in Boston.

I was in need of physical healing, although this was not the first consideration with me. I decided, however, to put Christian Science to a little private test, and so began by trying to leave off glasses, which I had worn steadily for

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eight years; but found that the headaches, which had led to my using them, returned. I then took up the matter with a Christian Science practitioner, with the result that the glasses were laid off, nor have they been worn once in the eight years since, and my eyes have been as strong as I could wish. Within a few weeks thereafter I was healed of chronic stomach trouble, which had been a constant foe for twenty years.

However, I was still undecided about the truth of Christian Science, but in the course of my study it developed that Christian Science was a religion. My student course had brought me into an atmosphere of the "higher criticism," which caused me to abandon practically all religious thought, and I fully believed that I had advanced beyond the need of a religion. When a practitioner to whom I mentioned this, simply referred me to page 138 of Science and Health, where it speaks of the "theology of Jesus," I was tempted to abandon further study. While I had believed Christian Science to be a system of philosophy and metaphysics I was attracted, but was repelled from what savored of religion. Still I was miserably unhappy and disappointed with my lack of accomplishment, with the seeming failure of all hopes and ambitions, and there was nothing to do but to go forward with Christian Science. As I continued to study, other ailments left me,—hemorrhages of the lungs, melancholy, sleeplessness, and nervous exhaustion, which had caused me to abandon the legal profession.

I can truthfully say that not a vestige of the old physical ailments remains, and one may be sure that all this change could not have taken place without a corresponding change in character, temperament, and ideals. For eight years the Bible, together with "Science and Health with Key to the Scriptures" by Mrs. Eddy, has been my constant study and daily food. Through this study, faith in God as omnipotent, omnipresent, and omniscient Mind has progressed and deepened. In such an improved state of consciousness, fear and worry must necessarily take their flight, and I realize that these enemies have vanished in a wonderful degree. During this period of spiritual regeneration there have come to me a variety of extreme experiences, business, social, and physical, which without the aid of my awakened understanding of Christian Science, and without help from faithful practitioners, I could not have stood up under. But I know that these have only been the problems which one must solve in studying any science, and as Christian Science is the Science of Life, Truth, and Love, we can be grateful that we have abundant opportunities given us whereby to prove the truth of its Principle and rules.

My gratitude is daily increasing for the knowledge of God and the understanding of the teachings of our Master Christ Jesus which I am gaining through the study of the Bible and of Science and Health.

A. W. Edes, Los Angeles, Cal.

✧

About six years ago my grandfather, my two children, and I were going to Montana to visit some relatives. At that time we were living forty-five miles from the railroad station where we were to take the train. On the way we ate some lunch I had prepared, and it seemed to poison the two children and myself. My grandfather did not eat any, and my husband, who was taking us to the station, had enough understanding of Christian Science to overcome the bad effects for himself. My understanding was, however, very small at this time. As we passed through a town, we stopped at a hotel for a short time, and the people there said we ought to call in a doctor, as I was in a bad condition, but I told my husband to take me to the place for which we had started, as there was a Christian Science practitioner there. There were ten miles more to drive, but we went on, though my husband said afterward he would not have been surprised if I had passed on. We had been at the practitioner's house not over half an hour when I was all right again, and helped to get supper while she treated the children. We were only delayed one train on our trip. While we were in Montana the little boy had typhoid fever, but with the help of a faithful practitioner he was well in less than a week.

Three years ago I found that another child was coming to us, and I was unable to walk much or to be on my feet without fainting. We still lived far from any Christian Science practitioner and I could not help myself, so we wrote for treatment and then decided to move so as to be near a practitioner and also a church. It was a long journey, but I stood the trip finely. We asked for help, and soon I began to do my housework. When the baby came I had an easy time compared to former experiences of this kind under the doctor's care. The baby is so happy and healthy that people speak about it. Measles, whooping-cough, scarlet fever, chicken-pox, colds, and other ailments in the family have likewise been overcome.

My heart overflows with gratitude and love for Mrs. Eddy, who was so good and pure as to be able to tell the world of this wonderful truth. My prayer is to live so as to be worthy to be called a Christian Scientist.

Daisy Youngs, Logan, Neb.

✧

One afternoon in January, 1914, while in Los Angeles, Cal., a gasoline stove exploded as I was lighting it, and I was terribly burned about the face, neck, and arms. As I was a stranger in the neighborhood and unable to help myself, neighbors called an ambulance and I was hurried to the hospital. Before being taken away I requested one of the neighbors to get a Christian Science practitioner for me, and she did so through a friend. The practitioner took up the work at once, and my suffering stopped very quickly. Although the nurse feared I would never again be able to see, my eyes were perfect in a few days, and in a little over two weeks I was able to leave the hospital and attend church. There was not a scar or a blemish left, and I experienced no bad effects whatever. I feel very thankful to God, and am grateful to Mrs. Eddy, for this healing and for the enlightenment which I have received through reading "Science and Health with Key to the Scriptures," together with the Bible, which I could never understand until I found the light through Christian Science.—Frances E. Fager, East Orange, N. J.

✧

I wish to express my deep gratitude to Christian Science for the many blessings and the joy and peace it has brought into my life since I began to study it, about thirteen years ago. One of the greatest of these blessings was my speedy recovery from a very serious illness. I had been staying with some old friends, who were so very antagonistic to Christian Science that I had given up mentioning the subject to them. They were not very well when I left them to return home, and that evening, as I learned later, they sent for a doctor, who said they were suffering from acute lung trouble. He called in other doctors and two nurses, and all that human aid could do was done, but before the week was over the mother and her young daughter had both passed on.

Three days after my arrival I began to feel very ill and was not able to think clearly or read. I knew that help must be secured at once, and so wrote to a friend in London, a Christian Science practitioner. I had not the slightest

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notion as to what was the matter with me, for I had not then heard the sad news of my friends; but there was no doubt afterward, for my symptoms were exactly the same as theirs. For three days I felt very ill, but slept calmly and restfully every night after I had received treatment, and on the fourth day knew as soon as I awoke that the healing had been accomplished; my head was clear and I could do all that I wanted to do. A bad cough and slight weakness were all that remained, and they very quickly disappeared.

I have received many other benefits from Christian Science. Neuralgia had been an enemy the greater part of my life, but since becoming a Scientist I have had only a few attacks, and the last one was very quickly overcome. I wired to my friend in London, and within one hour the pain had ceased, and there has been no return of the trouble. Seasickness also has been overcome every time I have had treatment. For these and many other blessings I thank God, and likewise feel very grateful to our Leader, Mrs. Eddy.

KATHERINE H. LOWE, Great Meols, Cheshire, England.

✧

From childhood I had been subject to periodical spells of mental depression, which seemed to become more pronounced and of more frequent occurrence as I grew older, until I passed the age of forty, when they became quite burdensome, increasing in frequency and duration. Also to add to my discomfort came the complication of kidney and bladder troubles, accompanied by dull headache and a continual pain in the small of the back, this pain never ceasing day or night. Life was indeed a burden, and I cared not to live but was afraid to die.

My attention was directed to Christian Science by a salesman, who invited me to his church and also advised me to procure "Science and Health with Key to the Scriptures" by Mrs. Eddy. This I did, and after reading the book and attending the service I became convinced that my greatest need was of a spiritual nature, and that my healing could be accomplished only through a better understanding of God. After this I applied to a Christian Science practitioner for treatment and was greatly benefited. But being still unwilling to yield entirely to the demands of Spirit, I struggled along, footsore and weary, stumbling and falling at times, and almost willing to give up the fight, which seemed to beset me with overwhelming odds. But all through these times something seemed to whisper into my consciousness, "Press on; there is hope and victory for you."

After moving here in the fall of 1910 I pursued the study of Christian Science more diligently, becoming a regular attendant at the services, also receiving the help and advice of a practitioner. I was completely freed from one of the most stubborn conditions a human being could be afflicted with, and have since enjoyed perfect health and happiness. Several other difficulties fell away, and the tobacco habit also left me, not the slightest trace of it remaining, although I had been a slave to it since boyhood.

For all these blessings, and for many other benefits received, I am thankful to God, and grateful to Mrs. Eddy, through whom the truth was revealed to this age. There is no doubt in my own mind that the Christian Science church is called to do a great religious work in the world today, and it certainly is the highway to holiness and harmony, ushering into the consciousness of mankind the kingdom of heaven, with peace on earth, good will to men.

LOUIS F. ALBER, Greeley, Col.

✧ ✧ ✧

A star is beautiful; it affords pleasure, not from what it is to do or to give, but simply by being what it is.—CARLYLE.

From Our Exchanges

[*The Christian Work*]

The Old Testament is a ship sailing across the seas of the centuries, but a divine figure stands in the scene, though the men who wrought about that figure were slave owners, polygamists, cruel soldiers, cherishing many superstitions toward astronomy and natural philosophy. Ours is a world where white lilies grow amidst the slough, and where diamonds are found in the midst of the geode. From decaying logs the snowdrops spring, and in the mind and heart of Jacob with his deceits and polygamy, of Joshua with the cruelty of his soldiers, there springs a new idea of the wickedness of sin and the blessedness of right.

That new ideal worked like leaven in men's minds, made harsh government soft, made cold laws warm and cruel rulers humane. . . . Spreading, the leaven slowly sweetened the whole lump of society. The inspired thing in the Old Testament is the moral element, with its new wonderful thought that God is merciful, gracious, slow to anger, full of compassion, and of great mercy.

[*Northwestern Christian Advocate*]

What the Book does emphasize from lid to lid is the fact of a spiritual conflict, and what it continually urges with an intensity born of God is the need of preparedness to withstand even common, every-day skirmishes. Paul in Ephesians, sixth chapter, relates the need specifically by indicating the manner of our armament, both offensive and defensive, and stating as justification for his order of preparedness that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." He therefore orders his fellows to take unto themselves "the whole armor of God." That is the doctrine of preparedness that breathes the militaristic spirit. Paul was unequivocal, and what this Christian general advocated was championed by every writer in the New Testament.

[*The Christian Register*]

It would not seem to need proof or argument to show that in the faiths of the people there is not one God, but many deities, and that the supreme divinity described in all the creeds of Christendom does not exist. What then? Are we left without God, and without hope in the world? On the contrary, we are now at the beginning of a new age of faith, which may be so noble as to atone for all the devastations of war. If there were a deity of the kind commonly believed in, we might imagine him as saying to all the nations of the earth: "Behold and understand. Old things have passed away, and all things have become new." Jehovah, the tribal god of the Hebrews, does not exist; the Allah of Islam was an invention of his prophet; the vengeful deity who casts a shadow over central Europe lives only in the vain imaginations of bewildered nations.

[*The Congregationalist and Christian World*]

There is all the difference in the world between non-resistance and the higher resistance, and it is the higher resistance for which the peacemaker asks the nation to arm itself. There is no call in the gospel or out of it to let evil have its way with the world, but there is an essential Christian way of overcoming evil, and it is not the way which is just now most in evidence in Europe or most seriously considered by the makers of public opinion in America. The world's way is to overcome evil with force; the Christian way is to over-

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come evil with good. In this the Christian has behind him the massive demonstrations of history. No great issue has ever been decided save by epoch-making transformations of temper and idealism secured through the gradual displacement of false and misleading philosophies and doctrines and methods of procedure, whether in church or state, by truer and more inclusive conceptions of life and action. The action of these profound and unresting forces has sometimes been overlaid by war, often obscured by it, and too often hindered by it; but when the smoke of battle is cleared away and the accounts of the generation have been cast up, then the real battle is seen to have been fought on the field of the spirit and won by the weapons of the spirit. Every other kind of fighting has in the end been pitifully sterile.

[Rev. J. Frank Thompson in *The Universalist Leader*]

A man of absolute integrity recognizes honesty when he sees it, because he has it. To every honorable deed for which the cynic can account only on selfish grounds, he attributes the same motive that would have prompted him to its performance. When we have proved the essential worth of domestic faithfulness and neighborly good will in our own experience, it is not difficult to believe that others are practising the same virtues because they are equally dear to them. All things that are clean and unselfish in the lives of our associates are best perceived by us when we look at them with pure and kindly eyes. To show the importance of this requires no argument. We all know that any satisfying friendship or affection must be founded on a mutual respect. If God were left out of the question, it would still remain true that the pure in heart are blessed, since they alone perceive in other lives those virtues a belief in which is so essential to our own happiness.

[Rev. John Hunter, D.D., in *The Christian Commonwealth*]

Character is the supreme demand of life from youth to age. We constantly need to be laying up reserves of power for the surprises of life, for sudden calls to duty and service and sacrifice, for great temptations and great sorrows, for hours of critical strain and trial. The true preparation for opportunity is the preparation of ourselves. What we do depends ultimately on what we are. To be practical in the best sense we must not be shallow. To give we must get; to teach we must learn; to inspire we must be inspired; to exert a truly Christian influence in every relation and sphere of life our spirit must be the spirit of Jesus Christ.

[*The Christian Intelligencer*]

To have Christ so living in us all that everything we do becomes the expression of his mind in us; to be independent, therefore, of either applause or censure; just to go on faithfully, humbly, and ardently, sure of our consecrated motives, in the confidence that our labor in the Lord shall not be in vain,—this would be great. It would give us the secret of happiness; it would make us a power. How the kingdom would come!

[*The Sunday School Times*]

How thoughtless and superficial and lazy it is for any of us to quote one verse or another from God's Word, or even two or three verses, and say that we thereby know His will! For the Bible often seems to say directly opposite things, in different places, about the same matter.

[*The Advance*]

God has provided no other way of reaching the better good than the faithful use of present good.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

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

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1,103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health.

Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

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

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

From the Editor

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

From the Publishing Society

The two pamphlets entitled "Environment and Opportunity" and "The Providence of Good" have been translated into French and are now published with the English version opposite the translation. Each of these pamphlets contains five articles.

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

"Christian Science: The Religion of Divine Law," a lecture by Jacob S. Shield, C.S.B., has been published in pamphlet form, and is now on sale at prices for our regular pamphlets, as shown on the opposite page.

From the Clerk of The Mother Church

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

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

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

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

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The Christian Science Journal

Published Monthly

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

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

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

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

The Christian Science Quarterly

Published January, April, July, and October

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

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

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

The Christian Science Monitor

Published Every Day, Except Sunday

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, one year $5; six months $2.50. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, one year $1; six months 50 cents; three months 25 cents. In all other countries, one year $1.25; six months 63 cents; three months 32 cents.

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

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

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

"THE SONS OF GOD." By COL. WILLIAM E. FELL, C.S.B.

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

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

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

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

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CHRISTIAN SCIENCE: THE NEW BIRTH. By BICKNELL YOUNG. Also printed in German and Norwegian.

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"THEN THE FULL GRAIN IN THE EAR."
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CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By BICKNELL YOUNG. Printed in French and Swedish.

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

For table of English, German, Swiss, and French money equivalents, see inside front cover page.

Miscellaneous

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CHRISTIAN SCIENCE: ITS LEGAL STATUS. By Judge Clifford P. Smith. 128 pages, paper covered, 10 cents.

THE CHRISTIAN SCIENCE HYMNAL. Cloth, $1.15; half morocco, $1.40; full morocco, $2.50; levant, $3.50; pocket edition, size 4⅝ x 6⅝, $3.

SHEET MUSIC. Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows: "The Mother's Evening Prayer," 75 cents; "Christ, My Refuge," 75 cents; "Love," 40 cents; Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents; "Blest Christmas Morn," 27 cents; "O'er Waiting Harpstrings of the Mind," 27 cents; "Shepherd, Show Me How to Go," 27 cents; "Saw Ye My Saviour?" (Root), 27 cents. The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

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Works on Christian Science

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of Christian Science and Author of its Text-book

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MAR 20 1916

CHRISTIAN SCIENCE SENTINEL

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

Vol. XVIII No. 29

Boston, March 18, 1916

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

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD Longfellow

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

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Items of Interest

Roscoe Pound, A.M., Ph.D., LL.D., who has been appointed dean of the law school of Harvard University, emphasizes the importance of unification of laws of the commonwealths in this country. The larger part of the burden of the movement, in any systematized sense, is being carried by the American Bar Association through its commissioners on uniform state laws. "There is no logical reason," Doctor Pound says, "why there should not be uniform state laws in the United States. Much has been done already along commercial lines. Our negotiable instruments law has been adopted by forty states. In all, nine uniform laws framed by the American Bar Association commission are in process of acceptance by the several commonwealths. The latest, a uniform law on partnership, has been accepted by one state."

A recent report by the American Bar Association's commission on uniform state laws showed that the uniform warehouse receipts act has been passed in twenty-one states and territories and the District of Columbia; the sales act in eight states and one territory; the stock transfer act in five states; the bills of lading act in six states; the wills act in four states; the family desertion act in five states; the uniform divorce act in three states. The commission has committees on commercial law, wills, descent and distribution, marriage and divorce, depositions and proof of statutes in other states, insurance, congressional action, purity of articles of commerce, uniform corporation law, Torrens system and registration of land titles, banks and banking, vital and penal statistics, child labor legislation, situs of real and personal property for purposes of taxation, boilers and inspection, expert testimony in criminal proceedings, flag legislation, and computation of time.

The local supreme court of the Philippine Islands has ruled that billboards offensive to sight may be removed. The decision, written by Justice Trent, goes into the different points made by the attorneys for the Mercantile Advertising Agency and concludes in these words:—

"It might be well to note that billboard legislation in the United States is attempting to eradicate a business which has already been firmly established. This business was allowed to expand unchecked until its very extent called attention to its objectionable features. In the Philippine Islands such legislation has almost anticipated the business, which is not yet of such proportions that it can be said to be fairly established.

"It may be that the courts of the United States have committed themselves to a course of decisions with respect to billboard advertising, the full consequences of which were not perceived for the reason that the development of the business has been so recent that the objectionable features of it did not present themselves clearly to the courts nor to the people. We in this country have the benefit of the experience of the people of the United States and may make our legislation preventive rather than corrective. There are in this country, moreover, on every hand in those districts where Spanish civilization has held sway for so many centuries, examples of architecture now belonging to a past age, and which are attractive not only to the residents of the country but to visitors. If the billboard industry is permitted without constraint or control to hide these historic sites from the passer-by, the country will be less attractive to the tourist and the people will experience a distinct economic loss."

In the Cape Cod district of Massachusetts, where rock is scarce and sand plentiful, the highway commission had a problem in constructing roads suitable for motor traffic. They have by experiment arrived at a satisfactory solution in the use of sand and oil mixed. The process is to excavate the surface sand and then shape the subgrade, hardening the soft spots as much as possible. Then dry sand is heated and put in an ordinary concrete mixer with a quantity of hot, heavy asphaltic oil, and the two are thoroughly mixed and heated. When the sand is thoroughly coated with oil and while the mass is still hot, it is taken to the road and spread in much the same manner as asphalt is spread on a city street.

Usually the mixture is laid in one course, though sometimes in two. The shaping is done with rakes and then it is rolled by a horse roller. After a few hours the steam roller is brought into use and the surface rolled hard and smooth. The final process is to seal the surface with an application of hot oil spread by a distributor, the oil is then covered with sand, and this in turn covered by more oil and more sand.

Asking for a repeal of an act of the legislature of 1915, which practically nullified the general educational test requirements of the Massachusetts bar examiners, representatives of the Massachusetts Bar Association and the Boston Bar Association argued at a recent hearing before the legislative committee on the judiciary that the general educational test is desirable as a help in maintaining a proper standard of legal practitioners.

If a bill introduced by Senator Chamberlain of Oregon becomes law, title to 2,300,000 acres of land granted by the United States to the Oregon & California Railroad will be revested in the United States. The Government, however, will reimburse the railroad with the sum of $2.50 for each acre out of the money to be derived from the sale of the land.

The cultivation of rice in California is a comparatively new industry, as it was in 1911 that the first rice was milled for commercial uses. At that time there were about 500 acres planted to rice, and the season's production was 2000 sacks. In 1912 the production had increased to about 25,000 sacks and a promise of a considerable increase of acreage for the next year. Southern California is now growing rice successfully. Next year there will be 80,000 acres of land planted with rice, which will yield at least 3,000,000 sacks.

The growing of flax in Oregon is to be made a factor of importance in the industrial production of the state. The Portland Chamber of Commerce, through the Oregon Development Bureau and the Flax committee, is back of the plan. Cooperating with the chamber are the School of Commerce of the State University, the Oregon delegation in Congress, the Southern Pacific Railroad, and the department of agriculture. The Willamette Valley is considered especially adapted to flax culture.

The department of agriculture, through its foreign seed and plant introduction division, has imported during the past seventeen years tens of thousands of exotic plants of variable value. Among them are yellow potatoes from the Andes, red currants from the Altai Mountains, hardy, large-fruited haws from China, delicious melocotons from South America, honey-carobs from Spain, and hardy Manchurian wild pears.

The suit brought by the present administration of the New York, New Haven & Hartford Railroad to recover $2,700,000, alleged to have been due the New Haven in transactions under a former administration with the Billard Company, a holding company, has been settled out of court. The suit has been compromised by the payment to the New Haven of $1,250,000 in cash.

The first train-load of what is said to be the largest transcontinental shipment of a single commodity ever made, has arrived in New York. It is sugar from Hawaii. The entire consignment is valued at $25,000,000, weighs 250,000 tons, and will require 6000 freight-cars, or 120 solid trains. The freight charges will be about three million dollars.

The Supreme Court of the United States holds constitutional the Washington and Florida trading stamp laws. The attack on the laws contended that the statutes were an unconstitutional discrimination against a legitimate method of advertising and within the protection for freedom of contract contained in the Federal Constitution.

Twenty-nine denominations in the United States and Canada were represented at the sixth annual session of the Sunday School Council of Evangelical Denominations, which was held in Richmond, Va., Jan. 25 to 27, 1916. There were over one hundred delegates, representing a church-membership of over twenty millions.

The construction of canals and locks paralleling the St. Lawrence Rapids so that ocean vessels can connect the ports of the Great Lakes with the seaports of the world, is asked in a resolution adopted by the executive committee of the Chicago Association of Commerce.

The United States Steel Corporation announces it will spend $6,000,000 in improvements on the Lorain, Ohio, plant of the National Tube Company.

The production of plantation rubber in 1916 is estimated at 120,000 tons, and of wild rubber, 45,000 tons.

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Christian Science Sentinel

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

Vol. XVIII March 18, 1916 No. 29

Proper Sense of Infinity

SAMUEL GREENWOOD

THE means by which those marvelous demonstrations of divine power recorded in the Scriptures were wrought, was the human understanding of what Christian Science designates as the allness of God, namely, His all-power, all-presence, all-intelligence. While this truth is nominally included in most of the religious creeds, its full significance is neither implied nor taught, else the children educated under these auspices would not grow up with such profound fear of some other power than God. Under such conditions mortals do not learn to have that faith in God which Jesus enjoined and which is so essential to human progress and salvation.

It is certain that humanity will not reach perfection through devotion to an imperfect or limited concept of Deity; that they need to gain a "proper sense of the infinite," as Mrs. Eddy phrases it, "in order that sin and mortality may be put off" (Science and Health, p. 265), and that that is not a proper sense of the infinite which includes both good and evil. The belief that aught but good exists in God's universe denies His supremacy; while to locate a sinning world outside of God's kingdom would set aside His omnipresence, since there could be nothing outside of that which includes all.

It is obvious that sin and mortality are found in human experience because the all-inclusiveness of good is not recognized. If mankind accepted the allness of God in the fulness that Jesus did, they would find no place for sin, disease, and death, and these illusions would disappear because they would be seen as illusions and not facts. Hence it is human ignorance of Truth, and not Truth itself, which affirms the presence and power of something besides God. In other words, it is the claim of evil and nothing else that argues for itself. However well-intentioned the motives may be which underlie the teaching offered in many churches and Sunday schools, that there is a power apart from God, it will be found upon analysis that it is evil's own teaching, and not the pronouncement of divine wisdom and understanding.

If there were conceivably a place which God does not inhabit, it might be thought that evil exists and reigns there, but human doctrines and beliefs have no authority to mark limits for Deity, or to set the boundaries of His habitation. There is no ground for assuming that God is not present in the world simply because a false sense sees evil there. The truth of what God is cannot be decided by human opinions or set at naught at the will of mortals. Humanity has not yet awakened to the unfailing potency of good; but this will become manifest as mortals grow weary of their errors and set out to find God. It has remained for Christian Science to accept the infinity of God in absolute earnest, for no other voice is raised in all Christendom to protest against the validity of evil's claims. This position should never have been vacated by the Christian church, but religious sanction has left evil free to increase and afflict mankind.

The teaching of scholastic theology practically amounts to this: that good and evil, God and devil, work together among men, either with God's consent or contrary thereto; but mortals have realized no comfort from this position, for if evil afflicts them with God's consent, then He is not worthy of trust, and if without God's consent, evil is the stronger, and mortals are left without hope of ultimate escape. Christian Science exhorts humanity to have faith in God, not as being perpetually at war with another power, nor as a helpless or heartless spectator of earth's woes, but as infinite divine Principle, the All-in-all. This divine infinity leaves no room for anything unlike God, and this is the answer of Christian Science to the argument of evil. In the omnipresence of God there can be nothing but good, and when Christians reach that definite conclusion they have begun in the only practical way to overcome the mortal sense of a power opposed to God.

On page 469 of the Christian Science text-book, "Science and Health with Key to the Scriptures," we read that "evil can have no place, where all space is filled with God." The worldly wise critic may sneer at such literal interpretation of Scriptural teaching, but for all that, this truth is the only possible remedy for the very evils to which he points. The man who decides that what is not good has no rightful place in his consciousness, and holds steadfastly to that position, is reaching the only ground of safety there is. It is just as correct to say that the law of God is everywhere operative as that the rule of three is everywhere operative. It is just as logical to conclude that the divine Principle or creator never produced a sinful and imperfect man as that the laws of mathematics have never produced a false or imperfect result. It is just as practical to teach that there is no error in the truth about God and man as that there is no error in the truth about numbers.

Admitting that God is All, there can be nothing without Him or beside Him; and admitting that there is nothing beside good, we must either consider sin, disease, and death as existing in God or deny them altogether; and this is what Christian Science does,—it denies them altogether. The materialist may resent this as an insult to his intelligence, but the simple seeker for Truth lays hold of it gladly and finds health and peace. The whole avowed purpose, effort, and desire of all the Christian religions is to overcome evil; but if this were even now accomplished and evil were wholly destroyed, would God be more than He already is, or fill a greater space than He already fills? Will it ever be possible to add to the sum of God's being or to increase His presence and power? Can mortals by their beliefs augment or exhaust the divine attributes?

On the other hand, let it be supposed that evil were triumphant; that God were blotted from the universe and good were taken out of the cognizance of men,—what would there be left? Would there then be men and things, activity and being and power, existing in and of themselves? Would there be joy, happiness, success, life, and love with no God there? If then the presence of God is necessary to the veritable being of things, nothing unlike God can be substantially real, nor can anything be actually here or there which does not express the nature of good.

If we believe the inspired statement that "all things were made by him," why should we think and talk and live as if

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there actually were things of which God is not the author, and which therefore no one has made, and as if there actually were a power which has no relation to God at all? After all is said, why should it ever seem necessary that aught else than good should be? From the standpoint that God was original being and power, there could have been nothing else than Himself to be made manifest, nor any power to become operative but good. Then at what point in the order of the truth of being could the necessity arise for making manifest what is unlike God, or for changing good into its opposite? For God even to contemplate such things would imply the possibility of His own defilement and the degradation of His own nature.

It should be self-evident that the only true sense of the infinite is absolute, not relative. Christian Science insists that the definition of God as All-in-all means that there is nothing else, and its application to human need is that there is nothing that can sin, suffer, or die. That this position is not visionary or impractical is seen in its healing and uplifting effect in Christian Science practice. Take away from mankind all that makes them sinful, unhappy, and mortal, and would there be any less of Truth? Would men have less of manhood, or would life be less livable for the absence of these things? Would there not be left all that is worth having, all that God knows, and all that makes consciousness blessed?

"Wait, and love more"

MAUDE M. GREENE

When that beautiful hymn "Mother's Evening Prayer" (Poems, p. 4) was given us by Mrs. Eddy, there was one Christian Scientist who, while welcoming and loving it, found within herself an unexpected but well defined rebellion against making the third stanza her own prayer. There was an inarticulate cry of protest against a prayer that asked to be made to "wait, and love more for every hate." The waiting had seemed long and hard enough already, the scalding tears and "hope deferred" promised a rather vivid and extended experience. Why must she pray for willingness to wait, to love more! But the words "Wait, and love more," kept persistently saying themselves over and over to her, until they seemed a personal command. The realization soon followed that if she must still wait, and not only continue to love, but love more, she would be forced to find a higher and better understanding of love, a sense which would exceed and transcend any human personal sense of love.

In order to understand the apostle's declaration that "God is love," the word love must be separated from its human entanglements, and it must be understood that the statement is not a thing of emotion or sentiment, but is a scientific necessity. The "great First Cause" is God. In order to be first it must be primary, underived, must be that which exists of itself and continues itself; must be that which can involve within itself no element of oppositeness, else it could be neither self-existing nor self-continuing. This Life without a possible opposite is divine Love. If there is cause, there is effect; one cannot exist without the other.

Mrs. Eddy tells us that man is "the full representation of Mind" (Science and Health, p. 591). He must therefore forever express Life without a possible opposite; he must forever be conscious of Love. That sense of existence which can know its opposite, cannot be life; that sense of love which can recognize its opposite, cannot be love. The omnipresence of Life and Love is also a scientific necessity. The one great cause must be infinite and all-inclusive in order to be first. Life and Love cannot be omnipresent as abstractions; the concrete activities of Love and Life must be everywhere manifesting themselves.

A glimpse of the eternal absoluteness of Love reveals to us that the relative, unstable, personal sense we have called love, is not of God. There is nothing in greater need of redemption than the human sense of love, since the true, spiritual sense of Love is the only Redeemer. By reason of its own inherent law, this true understanding of Love begins at once to uplift, regenerate, and redeem the restricted human sense of love, and means more love, purer love, right now. The knowledge that Love is infinitely wise to know good and infinitely powerful to bestow it, begins at once to solve the perplexities and problems of human love and to relieve and heal its helplessness and fear.

As we press through the thronging, erroneous concepts of life and love and touch the hem of the Christ-garment, we receive a benediction. If the love of certain persons seems very necessary to one's happiness, if a sense of injury and wrong done makes it seem impossible for one to include certain persons in his consciousness of love, then his sense of love must be uplifted and regenerated by spiritual understanding until it has reached the place where personality cannot come. The love that can "wait, and love more," when hate and all its unlovely train are seen and heard by material eyes and ears, is the spiritual sense which knows and beholds only the omnipresent manifestations of Love, and perceives the consequent falsity and unreality of all evidences of material sense.

It must be understood that this absolute, all-inclusive sense of love does not mean that one is to try to force one's self to love unlovely things or to call them good; neither is he to ignore them, or meekly accept and try to forgive them in a merely human way. But it does mean that he is to become so conscious of man's at-one-ment with Love that he is able to perceive the unreal and false nature of all that is unlike Love. In Science and Health (p. 5) Mrs. Eddy says, "Sin is forgiven only as it is destroyed by Christ,—Truth and Life." To lose in one's own consciousness the sense of the reality of sin is the only real forgiveness possible. A human sense of forgiveness may help one to lose his sense of resentment and his desire to retaliate; it may give him a pleasanter mental place wherein to dwell, but it can never heal either the offender or the offended from the results of sin. Truth alone can teach us that this spiritual and universal sense of Love is not remote or intangible, but is actual and accessible, most loving, compassionate, and effectual.

The love that is waiting, and loving more for every hate, need "fear no ill,"—need not fear that human selfishness and tyranny will take advantage of its non-resentful, non-combative attitude. The love which fails to retaliate because of its knowledge of the unreality of a blow, need fear no repetition of the blow because of its forbearance. Sometimes there is a human sense that it is only right, and compatible with one's dignity, to let those who have despitefully used him see that they have hurt him and have made him unhappy. Sometimes one may be almost afraid or ashamed to manifest the happiness which is one of the fruits of true love, lest he offend a conventional sense which believes that conditions demand that he manifest a decorous amount of sadness and unhappiness.

Either one of these conditions of thought is only a subtle form of self-righteousness and self-pity, which would exhibit its lack of resentment and yet desire to return hurt for hurt. But this is not the coin or method of payment which Jesus enjoined when he said, "Pray for them which despitefully use you." To pray for them is to love so scientifically and spiritually that all sense of a man apart from God, either to hurt or to be hurt, disappears from conscious-

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ness; it is to prove that the loss of material sense is gain, and that one need never fear any compromise of human dignity or right from the attainment of this divine sense of love.

When the Christian Scientist mentioned had but entered the threshold of this better understanding of love, her first rebellious questionings were all answered, and her heart was filled with gratitude for the message and all that it had meant to her. She knew why she must wait, and what she must wait for. The waiting must be for the human personal sense of love to give place to the divine and absolute Love, for human will and desire to surrender to the divine. This quality of waiting is not in any sense resignation to evil; it has its being in the knowledge of the omnipotence of Love and the impotence of hate. Let us remember that the tears for which we are to be made glad are not the tears which scald with the heat of resentment and self-pity, not the tears which burn with the dissatisfaction and disappointment of personal love, but those which make us spiritually ready and willing to "wait, and love more."

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Winning Success

GRAY MONTGOMERY

It is evident that thought-forces control every condition of human life. Our health, our harmony, our happiness and success depend wholly upon the thought-force which is governing us. If it be the false, fearful, and sinful thoughts of mortal mind that are influencing us, then health, harmony, and success in life are impossible; but if it be what Mrs. Eddy calls "the spiritual forces of divine Mind, whose potency is Truth" (Science and Health, p. 293), which are directing us, then health and success are assured.

Disease of the body is due to a mental cause, and it is healed by banishing the wrong thoughts that have caused the disease and admitting the right thoughts,—pure, holy, exalted thoughts from the divine Mind. If a man is unsuccessful in business, if he is without employment, or if he is not receiving just or prompt payment for his work, the cause is wholly mental, and can be truly corrected only as the cause of the discordant condition is removed by bringing the human mind into conscious harmonious relationship with the divine Mind. Whatever the error of thought may be that is causing the discord and distress, whether it be from without, the mental malpractice of evil minds, or from within, the doubt, discouragement, dishonesty, envy, jealousy, resentment, hatred, or fear harbored within our own mentality, it must be overcome by denial of its claims to reality and by recognizing God's ever present peace, power, and love, and man as God's divine reflection.

By turning to God with the understanding that infinite Mind is the real source of all supply, the business man, through Christian Science, is able to gain some realization of the spiritual fact that God supplies the work to be done and governs and guides man in the accomplishment of his work and the fulfilment of his duty. Striving to have his every thought, word, and deed based upon the fact of God's perfection and man as His perfect reflection, his chief desire and concern is to be right, to do right, and to bless his fellow men. Then, whatever may be his daily duties, his mind being filled with the right thoughts of God and of man's unity with the divine Father, he will be about his Father's business, in which there can be no idleness, no lack, no fear, no failure. Through the spiritual realization of this truth the demonstration over depression in business, lack of work or pay, is accomplished. Thus the business man through Christian Science is enabled to gain true success, which benefits not only himself but all with whom he has dealings.

On page 128 of Science and Health Mrs. Eddy says that business men "have found that Christian Science enhances their endurance and mental powers, enlarges their perception of character, gives them acuteness and comprehensiveness and an ability to exceed their ordinary capacity. . . . A knowledge of the Science of being develops the latent abilities and possibilities of man. It extends the atmosphere of thought, giving mortals access to broader and higher realms. It raises the thinker into his native air of insight and perspicacity." This being realized, we shall know where to look for true success, and what is more, we shall find it.

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Serenity in Victory or Defeat

ELIZABETH H. MURDOCK

In all the relations of life, whether in the family, in society, business, politics, or religion, mankind are apt to experience the friction and inharmony of clashing human opinions and human wills, and well were it if all were able to manifest the beautiful spirit Mrs. Eddy describes when she says (Miscellaneous Writings, p. 224): "We should go forth . . . with a temper so genial that the friction of the world shall not wear upon our sensibilities; with an equanimity so settled that no passing breath nor accidental disturbance shall agitate or ruffle it; with a charity broad enough to cover the whole world's evil, and sweet enough to neutralize what is bitter in it."

It is probably clear to us all that much of our trouble is due to the existence of a dominating quality in human thought, which makes us determined, unconsciously perhaps, to have our own way, proud and vainglorious if we get it, and humiliated and resentful if we do not. Our great necessity is therefore to find some practical way to free ourselves from this human desire to dominate. In my own experience I discovered that in proportion as I was a looker-on at things, I did not experience these disagreeable mental conditions. When I was actively interested, I unconsciously identified myself with the struggle, the victory, the defeat.

The remedy, then, was evidently to gain and preserve an impersonal sense of things. But though I perceived this clearly, I was seldom able to put it into practice. I could not remain perpetually a mere spectator in life, and none of my other attempts seemed at all successful. So it was a great joy to find that Christian Science offers us among its many helpful gifts an opportunity to learn how to be in the midst of a conflict but not of it. It does this by showing us that there is never any conflict except the suppositional conflict in human consciousness between truth and error, or between the right idea and the false human concept. As we ourselves are neither the true nor the false concept, though we may manifest each in turn, it is clear that the conflict is a purely impersonal one, never between us as individuals, and with never a personal victory or a personal defeat. Indeed the true "we" is never really in it at all.

This understanding, if made practical, will so free us from a personal sense of things that when we are happy enough to perceive the right idea and ally ourselves with it, and are swept on by the might of Truth to victory, or when we are allied unfortunately with the false concept and inevitably suffer defeat, we are protected from any sense of self-importance in the working out, from any self-glorification in the victory, and from the sting of personal humiliation in the defeat. We know that it is not our victory, but the triumph of the right; not our defeat, but the downfall of the wrong. We can even rejoice in defeat, since we are thereby freed from one more erroneous belief.

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Immediately, however, this brings the question, But are we not sometimes overcome by the wrong adversary? We all remember that we have been at times confident that we were on the side of the right, and yet we have suffered defeat. When this experience comes to us, if we are really as right as we think we are, and do not need to correct our own view of things, we are placed in a very trying position, which will test us pretty thoroughly. Not being able to comfort ourselves this time by knowing that whatever has come to us, Truth has won and error has been overcome, we are exposed to the temptation to make it all very personal, to become resentful, and worst of all, through material efforts to bring about what we believe to be right.

Christian Science shows us that though this is a trying position, yet it gives us a splendid opportunity for growth, enabling us to learn that excited human activity is not the right way to meet defeat, and to prove that quiet resting in the power of right is the true and all-sufficient remedy. Victory never remains long on the side of error, even to human sense. The ultimate triumph of the right idea is certain. It may not be today or tomorrow, but it will surely come. And it does not need our puny help to bring it about; it will come of its own power. "Truth is used to waiting," Mrs. Eddy writes (Miscellaneous Writings, p. 268), and can we not well afford to wait patiently with it for the right time for it to be manifested? All it requires of us is to recognize it and trust it. But let no one think that this recognition and trust is a merely negative or passive state of thought. On the contrary, to gain and maintain this right attitude demands the most active and intelligent thinking of which we are capable.

If we do this, if we turn away from self and material measures, and stand with expectant, uplifted thought awaiting Truth's appearing to all concerned, filled with love even for those who to our sense seem to be in error, there will come to us, even in momentary defeat, a serenity and sweetness that passes human comprehension. We shall hold our peace, because we know that righteousness reigns.

"I have overcome"

GRACE SQUIRES

EVERY Christian Scientist needs to watch his own attitude toward his individual problems, lest his view-point become perverted and a too close focus on self exaggerate his struggle and blind him to the grand ultimate, namely, to be able to say as did the Master, "I have overcome the world." The Ponce de Leon spirit of personal quest is a far cry from the sublime selflessness of the Christ, and if we would attain the one we must forego the other.

The bitterness of discouragement that one sometimes feels is often indicative of a loss in which self figures too obtrusively, sweeping the ultimate of righteousness and spiritual understanding from his effort and vision. We place too much weight on temporal peace, and too little on the understanding of God, which is life eternal. One's spirit toward his demonstration of Christian Science is somewhat analogous to that of the woman of Samaria,—"Sir, give me this water, that I thirst not, neither come hither to draw." Such a one sometimes resists the labor of drawing, and sits footsore and thirsty beside a well of deep water. This sloth of mortal sense that would escape individual effort puts a low price on salvation, yet its price proves its grandeur.

In "Miscellaneous Writings" (p. 269) we read: "Christian Science may be sold in the shambles. Many are bidding for it,—but are not willing to pay the price." Christ Jesus said, "Labor . . . for that meat which endureth unto everlasting life," and this discernment that there is a price, together with the willingness to labor for it, discounts at the start all discouragement and self-pity. In each problem one sees God's victory rather than personal discomfort, and measures his effort to that end.

Instead of feeling that each problem which confronts us is a sorry failure indicative of an ignorant application of our faith, we may make a far better analysis of the situation, one which is well illustrated in "Pilgrim's Progress." In his journey to the Heights, Christian met the lions and passed them. Later he fell into the Slough of Despond and waded through, and still farther up he wrestled with Giant Despair and overthrew him. For those who climb there will be lions, and it is far better to climb and pass them than to sit idling in the valley. They will sooner or later be passed by each and all, and if one is passing them now, should he rejoice, or despond? If on the Heights stands One whom you love with all your heart and mind and strength, will you count the cost of the journey, or feel that innumerable lions can ever discount the joy of reaching those "everlasting arms"?

The only time that Christian failed to climb was when he found a pleasant spot, and then he fell asleep. Shall we climb, or sleep? We often put too high a price on peace; and those who have applied Christian Science for some years know that the supreme spiritual victories they have gained have not been won in pleasant valleys or in slumber. We are privileged to place our own price on individual circumstance, and if in each problem we see victory and not failure, if we know that this particular lion would not have been met unless we had climbed, we shall endure, "as seeing him who is invisible," and press on. Christ Jesus said, "Be of good cheer; I have overcome the world," and Christian Scientists are under orders to follow him.

It is the price one sets on what he is climbing for that nerves endeavor. If it is only "self," one's personal ease and exemption, he will have an exhausting and defeating climb. If he climbs to reach infinite good, glad to wrestle with every obstruction because he knows his victory brings him nearer, he will not climb in vain, nor self-pityingly count its cost. In scorn for miserable aims that end with self, he will drink with his Leader the "living waters," as we read in "Miscellaneous Writings" (p. 207), of her "life-purpose,—to impress humanity with the genuine recognition of practical, operative Christian Science."

The Manual

FRANK B. HOMANS

AMONG the first things a person does when he joins an organization, social, political, or fraternal, providing this has not been previously done, is to acquaint himself with the rules or by-laws of that body, his natural desire being to avoid violating the regulations. If this is supposed to be requisite in secular affairs, how much more essential it should be in religious matters. By-laws are commonly considered dry, uninteresting reading, and to familiarize one's self with them is thought to be more in the line of duty than of pleasure.

Christian Scientists, however, should not be designated eccentric or foolish when they say that the by-laws formulated by Mrs. Eddy in the Manual of The Mother Church are neither dry nor uninteresting. Contrariwise, this book can and should be studied many times by every Christian Scientist, and this may be done with enjoyment and profit in view of the fact that it contains so much valuable instruction, not only pertaining to church life but also to daily living. Its importance as a reference and guide increases with use and study.

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It would seem like presumption to select any one paragraph from the Manual and say it was the best Mrs. Eddy ever wrote. It would nevertheless be difficult to choose one more far reaching, or more applicable to daily needs, than "A Rule for Motives and Acts" (Art. VIII, Sect. 1), which begins, "Neither animosity nor mere personal attachment should impel the motives or acts of the members of The Mother Church." Neither our likes nor dislikes, but Principle, should govern us in all we do. How necessary it is that this rule should guide every member in a church business meeting, especially when voting for new officers, but more particularly for the readers. No question of human personality, high social standing, class association, popularity, or ability to present a good appearance should influence one's thought. The only question should be as to which persons are best fitted spiritually and otherwise for the office. The reason for our choice, as given in the Manual (Art. III, Sect. 1, and Art. II, Sect. 2), may well be pondered: "That the mental atmosphere they exhale shall promote health and holiness, even that spiritual *animus* so universally needed;" and that they shall be "exemplary Christians and good English scholars." No sense of pique, resentment, jealousy, or prejudice should prevent us from exercising clear, honest, unbiased judgment in making our choice.

The "Rule for Motives and Acts" continues, "In Science, divine Love alone governs man." Here is a statement which if realized in our daily life would render disappointments impossible. Sometimes circumstances occur which are so contrary to our expectations that it is as though some heavy weight had dropped on us, making it almost impossible to rise; we may even wish for the moment that the weight had been a bit heavier and so rendered the rising unnecessary. When these seeming disappointments come, we should try to realize that "divine Love alone governs man;" that we have placed ourselves under this divine guidance, and that we have implicit faith that God, Love, is guiding us. Thus the effect of the bitterest disappointment may be destroyed. The rule goes on: "And a Christian Scientist reflects the sweet amenities of Love, in rebuking sin, in true brotherliness, charitableness, and forgiveness." If this were done, quarrels and disputes would be impossible. The harsh, cold, critical attitude in viewing mistakes and errors is neither lovable nor the reflection of Love.

The rule ends with these words: "The members of this Church should daily watch and pray to be delivered from all evil, from prophesying, judging, condemning, counseling, influencing or being influenced erroneously." Every word of this sentence is a most imperative command. It requires very wise as well as constant and careful watching to see that we are not thus being influenced. This is often done mentally. Thoughts are passed along, suggestions made, hints given, and the recipient, being off his guard for the moment, accepts and acts upon them, perhaps to awake later to the realization that he has made a serious mistake. The value of this entire rule is not confined to church work and its members; indeed, if it were used in social and business affairs, it would be a great factor in increasing happiness and harmony. One can easily see why Mrs. Eddy thought it wise to have it read in every Christian Science church on the first Sunday of each month.

In the branch church of which the writer is a member this rule is read at the opening of every board meeting and, in connection with it, four other carefully selected sections are read at the opening of every business meeting. This not only tends to spiritualize thought, but to impress the members with the existence of these by-laws and the need and present profit of obedience thereto.

Selected Articles

[Judge Clifford P. Smith in *Springfield* (Mass.) *Homestead*]

In a sense, Christian Scientists can agree with the preacher who was reported in the *Homestead* as speaking of Christian Science and saying, "One needs no mental healer who has the will to cultivate those states of mind which make for calmness and peace." Although Christian Scientists do not put dependence on human will, they would say that the cultivation of those mental states which make for calmness and peace is of unlimited value to every one who undertakes it rightly; also that his own endeavor, in unity with the divine Mind, is of utmost importance to this end. From the fact, however, that our friend saw fit to deliver public instruction on this subject, we may safely conclude that his proposal to dispense with healers was not intended to abolish teaching or teachers. And since he spoke from a Christian pulpit, we may, I trust, draw the further conclusion that our brother does not wholly reject those parts of the New Testament which declare the possibility of Christian healing and commend this as a Christian service by one person for another.

When the Master directed his disciples to teach he also told them to heal. (See Matthew x. 5-10, where he spoke to the twelve, and compare Matthew xxviii. 19, 20, where he directed them to make disciples of all nations, and made all of his commands universal.) It is to be observed, moreover, that he healed while teaching, and that he spoke of healing as no less related to salvation than is teaching. (See Luke iv. 16-24, especially verse 18; xi. 14-20, especially verse 20; xiii. 11-17, especially verse 16; and x. 1-9, especially verse 9.) For a Christian minister, therefore, to decry or deprecate the function of healing is anomalous. Mental healing, truly considered, is spiritual healing; it is healing by having "the mind of Christ." Teaching or preaching without healing may be nothing better than "having a form of godliness, but denying the power thereof." With regard to men who do not advance beyond this latter position, Paul's advice to Timothy was, "From such turn away."

What is here said draws a contrast; but this is due to the occasion for vindicating the entire Christianity of Christian Science which was furnished by the sermon in question. Seeing that its theme was "Rest," I hope that two quotations from page 519 of Mrs. Eddy's "Science and Health with Key to the Scriptures" may be offered as a helpful bit of teaching on this subject: "God rests in action;" "The highest and sweetest rest, even from a human standpoint, is in holy work."

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[Avery Coonley in *Sterling* (Ill.) *Gazette*]

In the Prophetstown department of the *Gazette*, under the caption "Interesting Sermon," were reported some statements made by a minister of that place, setting forth his conception of God as physically personal and material, and as having "died that we might live eternally," also recording his protest against the worship of God as one. In view of the interest in this subject to which you refer, you will be willing, I am sure, to grant me space to draw attention to certain things in the Bible which have an important bearing upon the nature of God with reference to the questions under consideration.

When in the temple at Jerusalem one of the scribes asked Jesus, "Which is the first commandment of all?" the Master prefaced the first commandment with the significant statement, "Hear, O Israel; The Lord our God is one Lord." Then when the scribe undertook to restate this declaration, including in his statement the words, "There is one God; and there is none other but he," Jesus commended the answer, thereby settling the question regarding the oneness of God. As to

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whether God is a material personality, your readers are invited to consider among other passages Jesus' statement to the Samaritan woman,—"God is a Spirit." The Bible teems with declarations inconsistent with the theory that He is a bodily or material being stationed in a locality called heaven, while the Scriptures can be harmonized on the theory that God is Spirit.

The belief that God is a physical person and that He died to save men, which obtains with some religionists, our critics among them, evidently arises from assuming Jesus to have been God. This assumption, however, is inadmissible in the light of Jesus' own words. Jesus never said that he was God; indeed, he called himself "a man that hath told you the truth," and he virtually denied that he was God, for to a certain ruler who addressed him as "Good Master" he said, "Why callest thou me good? there is none good but one, that is, God." He made numerous statements which preclude the theory that he was God, and none that require this belief. If these declarations about God, made by the Founder of Christianity and emphasized in the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, were true then, they are true now, and they offer all the hope, comfort, and salvation that mankind needs or ever has had. Our critic implied that Christian Scientists were to be criticized for "tearing down" something, and to be pitied for missing the saving grace of the Bible.

Christian Scientists have no dispute with other denominations, and in going earnestly and happily about their own regeneration and salvation, they are tearing down nothing that is true; and in replacing their false beliefs with the truth about God and man, they are interfering with no one. Incidentally they are putting the correctness of their understanding of God to the very practical test of depending upon it for the healing of disease as well as for the relief of sorrow and sin, and with notable success. This is certainly building up and building along all the lines commanded by the Master, who sent out the disciples not only to preach the gospel, but also to heal the sick.

Surely no one is to be pitied who is claiming and in large measure receiving the protection so abundantly promised in the Bible. In fact, it has been a subject of remark from one end of the country to the other that Christian Scientists are a contented and happy people, and the reason is not far to seek. It is because they are learning to say of the Lord in the words of the psalmist, "He is my refuge and my fortress: my God; in him will I trust."

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[Daniel M. Ely in *Basil* (Ohio) *Record*]

Every Christian Scientist welcomes an honest investigation, for it will prove to the satisfaction of any earnest seeker that Christian Science is founded on the teachings of Jesus. The critic's use of references from Mrs. Eddy's writings which are separated from the context is unfair, and only serves to show the injustice of basing an argument upon detached sentences when the full context would bring out the standpoint of the author.

The teachings of Christian Science are clearly set forth in its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and these teachings are based not only on the words of Jesus but on his works as well,—works which he said his followers should do also. This Science teaches that God is Life, Truth, Love, Spirit, omnipotent, omniscient, omnipresent; that man is the image and likeness of God, and therefore is spiritual and not material. It is to the spiritual man that Mrs. Eddy refers when she says that man is incapable of sin, and not to the material and mortal man, the man that is "born of a woman" who, as Job declared, "is of few days, and full of trouble." Jesus referred to the material man in these words: "Ye are of your father the devil, and the lusts of your father ye will do." It is this material man who, as Paul says, is governed by the "carnal mind," which "is enmity against God."

Christian Science teaches that we pay to the utmost farthing for every sin; that we can only escape from sin and suffering through Christ, "the divine manifestation of God, which comes to the flesh to destroy incarnate error" (Science and Health, p. 583); and that sin is never forgiven or its penalty removed until forsaken. If the world would accept the standard of marriage as set forth in the wonderful chapter on Marriage in Science and Health, divorce would be unknown, and future generations would express better health and higher morals. On page 60 we read, "Marriage should improve the human species, becoming a barrier against vice, a protection to woman, strength to man, and a center for the affections."

Throughout the entire world today there are thousands who have been healed through Christian Science, and these are thankfully spreading the joyful tidings that now, as aforetime, God is an ever present help, and that He healeth sickness as well as sin. The great growth of Christian Science is attributed to the fact that it proves its teachings by "signs following." Christian Scientists are earnest and prayerful students of the Bible, and in their text-book they find a "Key to the Scriptures" which unlocks its treasures, giving them a clearer understanding of God and His Christ.

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[From an editorial in *Greensboro* (N. C.) *News*]

Is there a man living who is interested in things spiritual, ethics, the effect of intellectual development upon faith in the creeds of the orthodox, who has not wished that he might take up the Bible, or at least the New Testament, as a book fresh from the press? What would not one give to read the story of the Christ with mind mature but wholly free from knowledge of creed and controversy, of debate and dogma? All of us have had teaching and preaching,—some of it leading, much of it misleading. While it is impossible to make the narrative of Christianity as a tale that is untold, one may by an effort of the will banish prejudice and preconceived ideas, and read with a determination to let the doctrines of the twentieth century influence one not at all,—to be his own interpreter of Scripture.

Therefore let us take our Testament in hand as a new book,—and preferably The Twentieth Century New Testament. This edition is one prepared by and for the orthodox, and is simply the Testament expressed in the simple diction of the day. It is indented, after the fashion of modern text-books, with marginal notes setting forth the subjects of the paragraphs. Nothing is omitted, nothing added on; sincere Calvinists, Baptists, or Methodists may read with us and experience no shock to the stability of their creed, for to many it is a familiar volume. But to us it seems they study it with senses drugged or deadened by the theology imbibed steadily since childhood.

Now turn to the gospels. Almost every page has in the marginal index, "The cure of." Sometimes these words occur three times upon one page. One would almost fancy Christ came into the world to heal the body, losing sight of his great spiritual mission. This is not a Christian Science article, nor is the writer a Christian Scientist; but surely the mind, when freed from previous doctrine, will admit that physical healing was a large part of the work of the compassionate Lord. Today, as nineteen hundred years ago, mankind groans under bodily infirmities and seeks after every eminent

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physician, any marvelous medicine. Our Christian Science friends have got hold of a great truth, and with it have drawn away thousands from the evangelical fold. For Christ did not claim to be the only earthly healer; he gave to his disciples the same power he possessed, even to the raising of the dead, and declared his followers should do all that he did, and more.

It will not do to say the times have changed; a world religion must be true yesterday, today, and forever. It is the belief of many that we are on the verge of a spiritual awakening; that we are living very close to the time of revelation; that the unseen world is ready to open its gates to the sincere seeker after truth; that closer, more honest study of the Bible will set light to our feet, and that we may find the way. If this be true, and deaf, dumb, and blind we stumble on, what wonder that the angels weep!

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[Duncan Sinclair in *Paisley and Renfrewshire Gazette*, Scotland]

It is a long time since we read anything so palpably weak and misleading in the nature of a criticism of Christian Science as that published in a late *Gazette*. Not one quotation purporting to be taken by our critic from Mrs. Eddy's book, "Science and Health with Key to the Scriptures," is accurate. Bits of the book, which has to be read as a whole to be intelligently comprehended, are either misquoted or torn from their contexts. Indeed, we utterly fail to identify this school of criticism. Surely it cannot be a product of these modern days, when truth is supposed to be preferred to dogma and righteousness to creed. This critic assures your readers that many Christian Scientists are "respectable, intellectual, and honest members of society." It matters very little what is said about another; what really is of concern is the understanding of good which a man possesses, for that defines the honorableness of his position in society.

Christian Science is not "unchristian, antichristian, or contradictory and absurd." What is it to be Christian? To be Christian is to be like Jesus the Christ, the Founder of Christianity. To be like Christ Jesus is to think like him and to act like him. It is generally admitted by Christians that the Master knew more about God, "the Father," than any other who has lived on earth, and that because of this knowledge he was the purest and the best of men. Christian Science teaches that God is Truth, Life, and Love, so that the Nazarene owed his power to his spiritual understanding of Truth, Life, and Love. It was this spiritual understanding of God which enabled him to heal disease of all kinds and to forgive or destroy sin in the human consciousness.

Christian Scientists are endeavoring to obey the commands of Jesus by healing sickness and sin as he did; and they know well that this is possible just in the proportion that they possess "the mind of Christ," possess the same understanding of Truth that he did.

In Christian Science God is declared to be infinite Mind, Soul, or Spirit, infinite good. If God is infinite Mind, or Spirit, then the real creation is spiritual; that is to say, the real universe is the spiritual manifestation of Mind. It is this spiritual creation which is described so wonderfully in the Elohistic version in the first chapter of Genesis. But Christian Science holds further, that since God is infinite good, evil, which purports to be good's opposite, is unreal in the absolute sense. Not for one minute is the endeavor made to deny that mortals believe in the reality of evil and that their thoughts of evil germinate into sinful acts. So long as mortals believe that evil is real, just so long is it real to them, in exactly the same way that a child who believes that twice two are five will continue to act on his belief until he learns better. If evil were a reality, it would be part of the divine consciousness, and would accordingly be indestructible or eternal.

In Science and Health (p. 207) Mrs. Eddy writes: "God is not the creator of an evil mind. Indeed, evil is not Mind. We must learn that evil is the awful deception and unreality of existence." Why should it be thought wrong to be logical? Since God is infinite good, surely it is the duty of every Christian to allow his thoughts to dwell on good and not on the opposite of good, so-called evil. What would happen if the world as a rule and not as the exception were striving to realize good as the omnipresent fact? Would not its hatred give place to love, its jealousies and envyings to brotherly kindness, its bestial tendencies to purity, and its fretful fears to trustfulness and peace? Assuredly this would happen.

Christian Science is today bringing to the world the greatest consolation the world has ever received. Its message is not the dry-as-dust speculative theory of the empirical philosopher, nor the dead letter of formalism, nor yet the stifling dogmatism of an obsolete orthodoxy. The message of Christian Science is the message of Jesus the Christ in all its tenderness and simplicity. It is the knowledge of Truth, of the divine Principle, Love, aflame with the potency of infinite good; and the day is fast approaching when this same knowledge of God will have covered the earth "as the waters cover the sea."

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[Carl E. Herring in *Norfolk* (Neb.) *News*]

Jesus proved his mission on earth by destroying evil, and in Matthew he says, "I am not come to destroy, but to fulfil." Clearly, evil is not of God, for if so, it would contradict both the words of Jesus, that he came not to destroy, as well as his works in the destroying of sin, sickness, and death. If evil is not of God and is real, we must look for some power outside of God, and yet we read in John, "All things were made by him; and without him was not any thing made that was made." Surely, then, we have no Scriptural authority for the creation of anything good or bad that was not created by God; moreover, in Genesis it is said, "God saw every thing that he had made, and, behold, it was very good."

In order, therefore, to accept sin and evil as real, we must contradict the Scripture declaration that God's creation is good; deny the gospel statement that God made all things; conclude either that Jesus did destroy in the face of his avowal that he came not to destroy, or (possibly as a last resort) that God created evil and Jesus destroyed it, and in doing so was fulfilling his mission, and that taken altogether evil was good. We cannot conceive of any such tortuous process of reasoning being required of us, and yet it is necessary the moment we regard evil as a reality of God's universe.

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[Charles W. J. Tennant in *West Briton Cornwall Advertiser*, Truro, England]

An interesting letter from a correspondent contains the following statement: "The fundamental fact on which the whole structure of Christian Science is based is the denial of matter, the negation of the material." Now I think it will be conceded that a negation can never be the basis and fundamental fact of anything. One would not say that the fundamental fact on which the principle of the conservation of numbers is based is the denial that two and two make five. Christian Science is based on the fact that God, Spirit, is infinite, All. From this arises the necessary corollary that matter, the opposite of Spirit, must be a suppositional negation of Spirit, and hence unreal, in the absolute sense.

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Editorial

"Words, words, words!"

"WHAT do you read, my lord?" the sage Polonius asked of the king's son. And Hamlet's reply, "Words, words, words!" comes pertinently to thought when, as occasionally happens, there appears at the editorial desk a copy of the so-called "endless chain prayer," which still finds circulation with doubtless well-meaning but certainly ill-informed people. For at least a generation, and perchance even longer, this meaningless string of "words, words, words" has been going the rounds, because here and there it falls into the hands of some one who, awed by the implied penalty or lured by the equally vague promise of "some great joy," hesitates to "break the chain," and this despite the fact that the fraudulence or absence of authority for this "prayer" has again and again been exposed and disclaimed in the newspapers, and that the sending of a threat through the mails—for that is what it practically amounts to—is in direct violation of the law of the land.

In view of the by-law forbidding the use of formulas (Manual, Art. VIII, Sect. 9), there should be no need of cautioning our readers against assisting in the circulation of these anonymous documents, and yet they are more often than not the victims of this practice, being selected as the ones most likely to be interested, because of their well-known belief in the power of prayer. In these stirring times the very thought that some good may possibly be accomplished even indirectly by these "prayers" makes strong appeal, and the unwary may be deceived thereby; but there is only one disposition to be made of these and all other anonymous documents as well, and that is to destroy them immediately. Their very anonymity stamps them on the face as worthless, for he who has good thoughts and true to bestow on mankind is ready to assume the responsibility attaching to them by signing his name thereto.

Remembering too the Master's counsel that when we pray we are not to use "vain repetitions, as the heathen do," we shall not be misled by these appeals. One earnest prayer to God, such as Jesus prayed when he sought to bless mankind and which he had the assurance was always heard by the Father, is of more avail, if we would invoke the infinite blessing and protective care, than a million "copies" of "words, words, words!" Who that has faithfully studied the inspiring chapter on Prayer in Science and Health could for a moment think that the omnipotent and ever present God could be importuned by a meaningless jumble of phrases such as these so-called "chain prayers" convey!

We can never be grateful enough to the beloved Leader who taught us that "the prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love;" and that "what we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds" (Science and Health, pp. 1, 4). It is this kind of prayer, genuine prayer, that the world in its sorrows and distresses needs and is waiting for with eager longing, and it is because Christian Scientists everywhere, each in the measure of his understanding, are trying to give expression to this prayer in love to God and daily service to their fellow men, that despite the hovering clouds of war the world is a better place to live in today and we are far nearer to a realization of the kingdom of God in the hearts of men than we were a half-century ago.

There is no better way to lessen the weight of the world's woe than for each one of us, as the opportunity serves, to manifest to our neighbor, our brother, the love that is a reflection of the Love divine. Every hurt that is healed, every tear that is wiped away, is that much of evil overcome, that much of joy and gladness bestowed in fulfilment of the commission imposed on every follower of the meek and lowly Saviour of mankind; namely, "to preach the kingdom of God, and to heal the sick." There is, there can be, no higher duty, no greater reward.

ARCHIBALD MCLELLAN.

The Voice from Heaven

IN the book of Revelation we are told that John heard "a great voice out of heaven" declaring the ever-presence and unbroken harmony of God's kingdom. To many Christian people this divine utterance means a past event, something which the apostle heard while in Patmos, and which dealt with conditions to be realized in the far future if on this side of the grave; but not so is it understood in Christian Science. Those who accept this teaching are convinced that God is speaking to men all the time; the only question is how many hear and heed the divine utterance. Throughout the Scriptures we are told of many who heard the voice of God and were guided thereby. Respecting this Mrs. Eddy says (Science and Health, p. 308), "The Soul-inspired patriarchs heard the voice of Truth, and talked with God as consciously as man talks with man;" and in one of our dearly loved hymns by her (Hymnal, p. 237) are these lines:—

I will listen for Thy voice,
Lest my footsteps stray.

Every student of Christian Science knows that unless we do this, no real progress can be made.

As we read in the twenty-first chapter of Revelation the message which John heard, we find the declarations of truth given out in Christian Science to be wonderfully like it. The voice from heaven said that God dwells with men and wipes away "all tears from their eyes." Then follows the declaration which mortal mind so stoutly resists, but which is of such vital importance to humanity: "There shall be no more death." Christian Science teaches that God is Life, and in view of the divine ever-presence there can be no place for death. Christ Jesus was most insistent that his followers should lay hold upon eternal life and nothing less, for while the belief in death lingers in human consciousness it is sure to express itself sooner or later in pain and disease. As we follow farther the declaration from heaven, we are told that there shall be no more pain, and the explanation is, "Behold, I make all things new."

If one who is struggling with a sense of life in matter, with its attendant fear and suffering, possibly in an acute stage, will but listen for the "great voice" which John heard, and realize with the aid of Christian Science that every word of the message is for him individually no less than for all humanity, very soon for him the "former things" will have passed away. If he is athirst, oppressed mentally and physically by what Shakespeare has called "life's fitful fever," the cooling water is at hand. If he thinks himself too weak perchance to reach out for it, divine Love says, "I will give unto him that is athirst of the fountain of the water of life freely." Not a cupful, but a full draught from the fountain itself. Then he is ready to overcome all that is unlike God, and to trample down the mortal beliefs of sin,—malice, impurity, sorcery, idolatry. Having done this he is no longer "fearful;" but he must be faithful if he would take the next step and talk as did John with an angel, commune with one of

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Mind's spiritual ideas. When he does so he is lifted up to see the city which hath its foundations in reality and which is beautiful beyond all that material sense can conceive. Its gates shut out sin, disease, and death and enclose all that is known of God and that blesses His children, its light radiating throughout the whole universe of God.

In the epistle to the Hebrews we read, "See that ye refuse not him that speaketh." Then follows a solemn warning against turning away from Him "that speaketh from heaven." Of old the psalmist said that when God "uttered his voice, the earth melted." Our part is to listen, then to obey, and whatever the manifestation of error it will melt away at the mandate of Truth. Christ Jesus rejoiced that God heard him always, and so shall we when we listen and obey as did he. What the poet calls the "harsh noises of our day" will then be powerless to disturb or to mislead us; nay, they will cease forever when all are guided by the voice from heaven!

ANNIE M. KNOTT.

World Fraternity

ON page 467 of Science and Health Mrs. Eddy has said that "war will cease and the true brotherhood of man will be established" when we come to understand that all men have one God and Father. This thought addresses itself with peculiar significance to present world conditions, reemphasizing as it does the teaching and example of Christ Jesus. As the immediate outgrowth of the spiritually grounded fraternalism which he exhibited and called forth, his disciples were led to declare for one universal and undivided fellowship in love. The great Teacher had shown himself entirely free from the bias of racial prejudice and sectarian pride and had ministered to all classes of men under the impulsion of a spiritually intelligent affection. He knew no man after his earthly antecedents or circumstances, that is, "the flesh," but only after the spirit.

This vital Love-life lived among them so impressed his followers that their first act when they came together in fraternal unity was the appointment of deacons who were to care for those who might be in any need, and that without regard to their nationality, previous faith or condition. Thus the very heart of brotherhood, the church within, found spontaneous, all-inclusive expression in the church without. This fraternalism had in view that administration of justice for which Moses sought to provide in his economic legislation, and its approval of God was surely registered on the day of Pentecost, when, as we read, the disciples were "filled with the Holy Ghost," and declared the "wonderful works of God" in terms which led even the barbarians among them to rejoice.

This splendid Christian brotherhood went down when ecclesiasticism entered upon its career as an earthly power and accepted the caste discriminations of the world; and with the passing of the years the far removal of the bulk of Christian believers from conscious at-one-ment with the spirit of the primitive church in this regard has found colossal expression in human history. The phenomena of sanguinary strife are merely symptoms which witness to the rule of jealousy, envy, hatred, those mental states which mark the absence of Christian love; and in so far as these conditions are permitted to rule in human hearts, the adequacy of Christianity to meet the social need is practically denied. We may still regard Christian faith as equal to the solution of the individual problem, but in so far as we are content to submit international issues to the determinations of war, so far we are certainly declaring for the failure of our realization of the fundamental teaching of Christ Jesus.

This removal from the spirit of the brotherhood which he inaugurated is no less clearly manifest, surely, in the economic conditions which exist in all Christian lands today, and against which Christian people have never entered a united and effective protest. The involuntary poverty which is found in all our cities and which eventuates in the untold suffering and degradation of innocency, is a pitiful commentary upon the absence of that genuine love for our suffering brothers which would seek earnestly and intelligently to remove every disability for which they are not responsible.

In Christian Science it is made clear that this failure of the church without is directly attributable to the absence of the church within, and that before wars can cease and economic wrongs be righted the heart of the Master's fraternalism, a genuine love for all mankind, must be gained. It further teaches that we cannot have either a right sense of man or a savingly compassionate love for humanity, until we have a right sense of God. Patriotism not infrequently expresses a degree of selfishness of which its enthused exponents little dream, and one of the greatest and most compelling experiences that can come to any one is the awakening to a love for his brother men which knows no racial, national, or social discrimination. To yield one's heart and hands to the guidance of the Master's spirit of brotherhood is to find an inspiration and a joy that dates a new era for the individual, even as it will for the world, in its blessed consummations.

JOHN B. WILLIS.

Among the Churches

Current Notes

CAMBRIDGE, MASS.—First Church of Christ, Scientist, has increased its distribution of all the Christian Science periodicals during the year just closed. It has been interesting to note not only the welcome acceptance of our literature, but the sincere appreciation of it as evidenced by the loving letters received. The total amount sent out during the year, including subscriptions, has been 4511 *Sentinels*, 491 *Journals*, 258 *Heralds*, 19,596 *Monitors*, 8 pamphlets, 295 copies of Senator Works' speech, and 1675 local newspapers containing lectures on Christian Science. Grateful acknowledgment is hereby given of sincere appreciation for the gift by the Trustees under the Will of Mary Baker Eddy for distribution work shared in by the branch churches.

Literature Distribution Committee.

ALLIANCE, OHIO.—Owing to its steady growth, the members of the Christian Science Society have purchased one of the most desirable properties on the west side of Union Avenue, just south of Market Street. With some alterations the present structure will be used for services and a reading-room. The intention is to build a church in the future. The lot has a frontage of 60 feet upon Union Avenue, and back a short distance is widened to 105 feet, while the depth is 346 feet.—*Alliance Review.*

SEATTLE, WASH.—Preliminary plans for a new edifice for Fourth Church of Christ, Scientist, at the southwest corner of Eighth Avenue and Seneca Street, have been filed with the department of buildings. The cost is estimated at two hundred and fifty thousand dollars. The structure will have an auditorium with a capacity of twenty-five hundred persons and a Sunday school room with a capacity of fifteen hundred persons.—*Seattle Times.*

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DURBAN, NATAL, SOUTH AFRICA.—While the sale of literature for the year ending Oct. 31, 1915, has not been equal to last year's splendid record, the demand has been steady and continuous, the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, in particular being eagerly purchased. The demand for *Sentinels*, *Journals*, and *Quarterlies* has increased. There have been sold 94 copies of Science and Health, 67 copies of Mrs. Eddy's other works, 30 *Sentinels* (per week), 20 *Journals* (per month), 212 *Quarterlies* (per quarter), 25 Hymnals, and 429 pamphlets. Literature has been distributed as follows: 1064 *Sentinels*, 196 *Journals*, 12 *Heralds*, 1513 *Monitors*, 215 pamphlets.
Correspondence.

GALESBURG, ILL.—A mortgage of five thousand dollars on the edifice of First Church of Christ, Scientist, has been released, and the building, valued at ten thousand dollars, now stands free from debt. The indebtedness has been paid during the past five years by a membership of less than one hundred people. The church has a most desirable location. It is situated at the southwest corner of South and Cedar Streets. Plans are being formulated to build a new edifice in the near future.—*Galesburg Mail.*

FERGUS FALLS, MINN.—On Dec. 24 the Christian Science Society purchased the north 100 feet of the lot in Reserve 64 on the corner of Summit Avenue and Whitford Street, better known as the old Presbyterian Church site, and expects to erect a house of worship in the near future. The grading of the lots will begin early in the spring. This property borders on one of the most beautiful streets in the city.
Fergus Falls Journal.

SAN DIEGO, CAL.—During the year 1915 there was sent out from the distribution office of First and Second Churches of Christ, Scientist, working jointly, 80,415 pieces of literature, showing a gain of more than 100 per cent over the previous year. This total includes 13,832 *Sentinels*, 1619 *Journals*, 419 *Heralds*, 53,726 *Monitors*, and 10,771 pamphlets, documents, and reprints from local newspapers.
Literature Distribution Committee.

DECORAH, IOWA.—Gratifying growth has been experienced by the Christian Science Society. Jan. 26, 1916, will be the first Sunday of the society as a branch of The Mother Church.—*The Decorah Journal.*

BUCYRUS, OHIO.—First Church of Christ, Scientist, laid the corner-stone of their new church building Dec. 10, 1915. Plans are being made to dedicate the church in the spring of 1916.—*Correspondence.*

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Admission to Membership in The Mother Church

The next admission of candidates will be June 2, 1916. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 10, 1916.

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

Those who have made application for membership prior to Nov. 5, 1915, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

The Lectures

Dublin, Ireland

A lecture on Christian Science by Clarence W. Chadwick was delivered in the Abbey Theater to a large and appreciative audience, representative of the leading professional and other classes in Dublin, as well as visitors from the country. The lecturer was introduced by Maurice Saunderson, first reader, who said:—

Christian Science is being asked today to give an answer to certain vital questions. These questions are: Can I be healed from the sickness from which I am suffering? Can I be relieved from the bondage of sinful habits and desires? Can I obtain surcease from sorrow and affliction? There are numbered by the thousands, all over the world, those who have found such questions wholly answered through the demonstration of the teachings of Christian Science.

The spirit of inquiry as to what Christian Science teaches is universal, consequently many have come forward to give their ideas on this profound and all-absorbing subject, and the tendency has been too common to decry it. The Discoverer and Founder of Christian Science, Mrs. Eddy, foresaw this, and forestalled it through the establishment of these lectures, so that any honest seeker after truth may hear the doctrine of Christian Science correctly stated, and find if there is not in its teachings a solution to the many perplexing problems which beset us all.—*Irish Weekly Mail.*

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Oshkosh, Wis.

F. C. Knebler, in introducing George Shaw Cook, who lectured on Christian Science, said in part:—

There never was a time in the history of the world when we needed more than now a realization of the universal and divine relationship or brotherhood of man, and a better understanding of our purpose on earth. We have this evening the good fortune to listen to a discourse on the discoveries and ideas on this important subject as advanced by one of the grandest characters of our age. Mrs. Eddy's religious interpretation given to the world only a few years ago was received with almost as much jeer and ridicule as those of the Christ twenty centuries ago, but Christian Science teaching and healing has spread rapidly, and has been embraced by so many of our best thinking and influential people that today scoff and ridicule are seldom heard. Everywhere we can find earnest efforts for light on the subject; in fact when we meet a stranger who wears an optimistic countenance radiant with perpetual smiles, we feel confident that he must be one of those happy Christian Scientists.

I feel safe in stating that there are many here this evening who have adopted this faith, and others who like myself have given the subject considerable thought and study, but have not yet been able to grasp the meaning of all its teachings. Then there are those who have friends and acquaintances in whom a wonderful change has been wrought through Christian Science. They have seen hatred and malice replaced by friendship and love, passion and prejudice by deliberation and justice, sickness and sadness by health and happiness.
Correspondence.

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San Jose, Cal.

The lecture on Christian Science given by Charles I. Ohrenstein at the Victory Theater attracted an audience which filled that spacious structure to overflowing. The lecturer was introduced by R. C. Sheppard, who said:—

One of the lessons we may learn from the Bible is that the

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desire for a better knowledge of God is the first step toward its realization, and that the consistent endeavor to "follow after righteousness" assuredly leads to a broader vision of the real and true. The world's religious history as recorded in the Bible would seem unquestionably to be a record of the emergence of the human mind out of mental darkness into the light of Truth. At various stages in this history we may note the appearance of certain individuals who, desiring something better than the materialism and superstition of their day, were through their spiritual-mindedness enabled to look beyond the seeming and gain a higher understanding of the realities of being.

Thus we find Abraham seeking "a city which hath foundations;" Moses grasping and proclaiming the fact of monotheism,—"Hear, O Israel: The Lord our God is one Lord;" the prophets declaring the sure rewards of righteousness and the certain punishment of evil, and foretelling the coming of "The Prince of Peace." Later we have the purely spiritual teaching and demonstrations of Jesus and the apostles, and finally, in our own day, through the broader spiritual vision of an earnest follower of the Master, we have the fulfilment of the prophecy of Jesus, "He shall give you another Comforter, that he may abide with you forever."

Christian Science we understand to be this Comforter, and it has come in response to humanity's dire need. Its message reiterates the loving invitation of the Christ, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is indeed, as its name indicates, a "Key" by means of which the student may gain access to hidden treasures in the sacred writings of the Bible.

San Jose Mercury-Herald.

Lectures to be Delivered

CALIFORNIA—Los Angeles (Fifth Church): Jacob S. Shield, Woman's Club House, 7078 Hollywood Boulevard, 8 p.m., March 30 and 31.

CANADA—Ottawa, Ontario: Bicknell Young, Church Edifice, Metcalfe and Gilmour Streets, 8:15 p.m., March 28.

ILLINOIS—Carterville: Virgil O. Strickler, Second Baptist Church, 7:30 p.m., March 27.

Chicago (Fifteenth Church): Willis F. Gross, Masonic Temple of Austin, Central Avenue and Fulton Street, 2:30 p.m. and 4:30 p.m., March 26.

Farmer City: Virgil O. Strickler, Church Edifice, Main Street, March 28.

INDIANA—Terre Haute: Clarence W. Chadwick, Church Edifice, Sixth and Cherry Streets, 8:15 p.m., March 30.

IOWA—Council Bluffs: William R. Rathvon, Masonic Temple, 8 p.m., March 28.

Fairfield: William R. Rathvon, High School Auditorium, 8 p.m., March 31.

Iowa City: William R. Rathvon, Church Rooms, 211½ East Iowa Avenue, 8 p.m., March 30.

Mason City: William R. Rathvon, Cecil Theater, 3:30 p.m., March 26.

Villisca: William R. Rathvon, Armory, 7:30 p.m., March 27.

KANSAS—Dodge City: Dr. Francis J. Fluno, Beeson Theater, 3 p.m., March 26.

Goodland: Dr. Francis J. Fluno, Grand Opera House, 8:15 p.m., March 24.

Marysville: Dr. Francis J. Fluno, Theater Grand, 8 p.m., March 30.

KENTUCKY—Louisville: Prof. Hermann S. Hering, Macauley's Theater, 3 p.m., March 26.

Middlesboro: Prof. Hermann S. Hering, Masonic Building, 8 p.m., March 27.

Richmond: Prof. Hermann S. Hering, County Court House, 8 p.m., March 28.

MARYLAND—Baltimore (First and Second Churches): Bicknell Young, Academy of Music, North Howard Street, 3:30 p.m., March 26.

MASSACHUSETTS—Quincy: Frank Bell, Music Hall, 3:30 p.m., March 26.

MISSOURI—Carthage: Virgil O. Strickler, High School Auditorium, 8 p.m., March 30.

Kansas City (First Church): Virgil O. Strickler, Church Edifice, Ninth Street and Forest Avenue, 8 p.m., March 31 and April 1.

Kansas City (Second, Third, Fourth Churches and Society): Clarence W. Chadwick, Shubert Theater, Tenth and Baltimore Streets, 12:15 p.m., March 28.

Mexico: Virgil O. Strickler, Church Edifice, 223 East Promenade Street, 8 p.m., March 25.

St. Louis (Five Churches): Virgil O. Strickler, Odeon Theater, 3 p.m., March 26.

NEVADA—Carson City: Jacob S. Shield, Odd Fellows Hall, 8 p.m., March 27.

Reno: Jacob S. Shield, Majestic Theater, 3:30 p.m., March 26.

NEW YORK—Far Rockaway, L. I.: William D. McCrackan, Far Rockaway Club, 91 Greenwood Avenue, 3:30 p.m., March 26.

Kingston: Bicknell Young, Church Edifice, 161 Fair Street, 8 p.m., March 31.

New York (Second Church): Frank Bell, Church Edifice, Central Park West and Sixty-eighth Street, 8 p.m., March 27.

Saratoga Springs: Bicknell Young, Masonic Temple, South Broadway, 8 p.m., March 30.

OKLAHOMA—McAlester: Clarence W. Chadwick, Church Auditorium, Washington Avenue and First Street, 8 p.m., March 27.

OREGON—Hermiston: Clarence C. Eaton, Hermiston Auditorium, 3 p.m., March 26.

SOUTH DAKOTA—Deadwood: Hon. Clarence A. Buskirk, Deadwood Theater, 3 p.m., March 26.

Rapid City: Hon. Clarence A. Buskirk, Elks Opera House, 8 p.m., March 27.

TEXAS—Canyon: George Shaw Cook, Happy Hour Theater, 8 p.m., March 20. (Note change.)

Fort Worth: George Shaw Cook, Byers Opera House, 3:30 p.m., March 26.

Houston: Clarence W. Chadwick, Prince Theater, 3 p.m., March 26.

Palestine: Clarence W. Chadwick, Temple Opera House, 8 p.m., March 23.

Paris: George Shaw Cook, High School Auditorium, 8 p.m., March 28.

Tyler: George Shaw Cook, Central Presbyterian Church Building, Bois D'arc Avenue, 8 p.m., March 27.

UTAH—Ogden: Clarence C. Eaton, Church Edifice, Twenty-fourth Street and Monroe Avenue, 8 p.m., March 21.

WASHINGTON—Hoquiam: Charles I. Ohrenstein, Church Auditorium, Seventh and L Streets, 8 p.m., March 28.

Seattle (First Church): Charles I. Ohrenstein, Church Edifice, Sixteenth Avenue North and East Denny Way, 8 p.m., March 24, 25, and 27.

Tacoma: Charles I. Ohrenstein, Tacoma Theater, 3 p.m., March 26.

Vancouver: Charles I. Ohrenstein, High School, Twenty-sixth and Main Streets, 3 p.m., March 19.

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Testimonies of Healing

It is with a grateful heart that I relate the following healing, which took place in August, 1913. My youngest son, a lad of eighteen years, went out cycling on a Saturday afternoon. He had been gone a couple of hours when a policeman called at my home to tell me that the boy had been run into by a tram-car and was then in the hospital, and that I should try to get to him as soon as possible. I had to go seven miles by train to get to the hospital he was in, but before I left home another son telephoned to a Christian Science practitioner, asking her to take the case.

When I arrived at the hospital my son was unconscious, and the doctors told me to remain all night, as he was in a very serious condition and there was a possibility that he might pass away at any time. They told me his injuries were a fractured skull, both jaws broken, a broken nose, and his top lip cut completely through. I sat by the bedside declaring all the time the truth of being, and that God would heal him. The nurse was taking the pulse and temperature every half-hour, and every time there was an improvement. When morning came the doctors told me they thought he would live. On the following Wednesday he sat up in bed and ate ordinary food; on Friday he was walking about the ward, taking food to the other patients who were not out of bed; and the following Wednesday, less than a fortnight after the accident, he was at home. The accident necessitated a full set of teeth from the dentist, but today no one, seeing my son, would know that his face had been so injured.

For this beautiful demonstration we are most thankful to Mrs. Eddy, who has shown us the way.

Mrs. M. Fillingham, Rockdale, Sydney, New South Wales, Australia.

About seven years ago I had a scalp eruption which was supposed to have been contracted at the barber's. My mother had me treated by a Christian Science practitioner, and in three weeks I was completely healed. My mother has sent a testimony of my healing in 1913, which was very wonderful. Today I am as well and strong as ever before. At the time of the accident I had no papers on me giving any clue to my identity, but although not expected to live until the physicians had finished dressing my wounds, I was able to give my full name and address, and also to state that I was a Christian Scientist. I am thankful to God, and grateful to Mrs. Eddy for showing us the Christ-way of healing.

H. C. Fillingham.

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It is with thankfulness to God that I write this testimony as to what Christian Science has done for me. I am now nearly seventy-two years old, and for many years I had been a great sufferer from what the doctors called neuralgia, supposedly brought on by exposure while a soldier in the civil war, and for which I tried a good many doctors and remedies. For the last fifteen years or more I had suffered severe pains, so that I got scarcely any sleep, and that only by taking drugs. The doctors advised whisky, and by constant use of it I got to drinking heavily and thought I could not do without it.

I continued to grow worse all the time, and my heart was affected so that I would be unconscious for two or three hours at a time. I was finally advised to go to the Old Soldiers' Sanitarium in South Dakota, at Battle Mountain. I was hardly able to get there, but I went. I however got worse and nearly passed on. The doctors and nurses said that as I had a weak heart I could not live up there long, for the altitude was too high, and that if I wanted to see my family again I had better go home right away. They told me that I could not go alone, so I paid a comrade to accompany me, and it took two men to get me into the house when I arrived there. That was in November, 1914. I only stayed there eight days, and I suffered so much all the time that I prayed to die in order to get out of my trouble.

Some time in February, 1915, a kind Christian Science neighbor sent me a *Sentinel* and a *Journal*, and then loaned me "Science and Health with Key to the Scriptures" by Mrs. Eddy. I commenced to read and study, and it was not long before the light began to shine through the darkness. When I thought about my pains I did not have any. I threw the material remedies away, and also discarded the whisky. I discovered I could get along without either, and I now have no desire for them. I also found that God is an ever present help in time of trouble. The pains came back in about a week, but I kept on reading and studying Science and Health and they left me. Now I do not have any trouble but what I can overcome by reading the book and praying to the Father for help. I am so thankful for the spiritual uplift it has given me, and also for the works that our Leader, Mrs. Eddy, has left us.—George W. Blevins, Surprise, Neb.

This is to testify to the above statement of my husband's condition and his healing through Christian Science. I have also been helped through the study of Christian Science.

Lucretia A. Blevins.

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I was brought into Christian Science through a son ten years old. Some other boy had interested him in this teaching by telling him he could be healed and need not be lame. For nine years he had suffered from a tubercular knee, for which he had been treated by the best doctors and had had all other kinds of material treatment. He had undergone three operations and was about to have another, when he asked if we would not try Christian Science. I had almost lost faith in God and knew nothing about Christian Science, but decided to try it for the boy's sake.

When treatment was begun, my son's condition was such that he did not play, eat, or take any interest in things about him, and his leg was drawn up so he walked on his toe. There were five openings which were discharging, so that I had to bandage the leg three times a day. After the first few treatments the boy began to eat and take an interest in things again, and in a short time the foot was down with the other one. He improved right along, but his healing was slow. I am now sure it was because of my unbelief, and as soon as that was overcome he was completely healed. He attends the Christian Science Sunday school and is learning to help himself in many ways. He is perfectly well and healthy, also rides a bicycle. It seemed to me I was in another world when I saw he was being healed and could walk and run around like other boys, which was something he had never before been able to do.

Words cannot express my gratitude for all Christian Science has done for us. I used to have throat trouble every winter, but since I have read Christian Science literature and attended the services I have never had an attack of it. We are indeed grateful to God for Christian Science.

Mrs. Frank Groff, Rochester, N. Y.

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It is with pleasure that I give this testimony of my healing in Christian Science about three years ago. I had been suffering from uterine trouble for several months, and had been told by two physicians that it would be necessary to go to the

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hospital for an operation, as they feared poisoning would set in. Although somewhat interested in Christian Science I did not think of applying it to myself, until one night the thought came to me that now was the time to prove my faith in it. Next day I was hardly able to sit up, but I resolved to try Christian Science before undergoing an operation. A practitioner was called, and after a talk with her I felt encouraged. I went to sleep, and in ten or fifteen minutes waked up feeling like a new being. The pain in the head was gone, and I said to my children, "I am healed."

This was the beginning of what proved to be a remarkable demonstration. Conditions were improving, so that I did work I had been unable to do for months, and in about three weeks the final test came. I had not consulted the practitioner since the first week, but had read and studied Science and Health and felt very strong. Then I was taken suddenly one morning with hemorrhages, which necessitated my going to bed. I refused to have a doctor, but asked the practitioner for help, and relief was soon experienced. I seemed to be entering "the valley of the shadow of death," but had no fear, and reassured my family by telling them that all was well. At about four o'clock that afternoon an abnormal growth was expelled, and every discordant condition was overcome as it appeared. I was about my work within a week, a well woman.

Headaches, from which I had suffered all my life, have been entirely removed, while my husband and the other members of the family have also been successfully treated by a practitioner for various ailments that would formerly have meant the calling of a doctor; so that we feel very grateful to have found that the healing which Christ Jesus taught and practised is available today, even as when he was here on earth.—Addie M. Selover, Santa Barbara, Cal.

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I feel deeply grateful for what Christian Science has done and is doing for me. I was very unhappy, my home was discordant, and I had reached the place where I prayed to die, since this appeared to be the only thing left for me to do. There seemed to be lack and desolation everywhere, friends proved false, and material pleasures ceased to satisfy. Although I had known of Christian Science, I felt it could not bring happiness to me. Finally turning to God like a tired child willing to be led, and truly saying, "Not my will, but thine, be done," I found peace. Love was not quick to deliver me, for I had to learn through suffering; but when I was grateful for every hard experience I began to see the light. Our home became harmonious and many blessings poured into my life. I have found real friends and what pleasure really is when we live in the realm of Love.

We have had many proofs of God's loving care, and for three years divine Love has met our every need. I wish to express my gratitude to the dear friends who so lovingly helped me, for the periodicals, and for our dear Leader.

Mrs. Harry W. Swengel, Chicago, Ill.

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For twelve years Christian Science has been my only physician, and for over eight years the only remedy in my home. Shortly after taking up Christian Science I was plunged into a condition of deep gloom through the passing on of a little daughter, and it seemed impossible to arouse myself from this condition. I took no interest in anything, simply wished to be alone. Then the thought of ending it all continually haunted me, and at times it seemed as if I must yield to this temptation; but some verse from the Bible or some thought from Science and Health would come to me, and by persistently holding it in mind I would be able to overcome the temptation. The permanent healing was slow, as it took about four years' work on the part of kind practitioners and a loving, patient husband; but I am now a happy, contented woman, and owe it all to Christian Science.

In July, 1913, I was awakened one morning with an attack of what is called gall-stones, and the pain was very severe. As I was unable to treat myself, a practitioner was called, and after five hours the pain suddenly left. I ate a hearty lunch, got up and dressed, had no soreness or weakness, indeed none of the after effects that are usually supposed to follow these attacks, and there has been no return of the trouble. My husband was healed of the smoking habit after having used cigarettes for twenty-five years. One of my daughters was healed of a very bad skin trouble, another daughter was healed of blood-poisoning in one of her fingers. After this last healing a new nail formed and no scars of any kind were left.

These are only a few of the healings we have had. For all of them I am very grateful, but far more so for the gradual eliminating of a great sense of fear from my consciousness, for the knowledge that divine Principle will never fail to heal when turned to with love and understanding.

Jennie F. Reynolds, Brooklyn, N. Y.

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[Translated from the German]

I am giving this testimony with a sense of deep gratitude for the benefits derived from Christian Science. For years I was under medical treatment on account of a stubborn bladder trouble, but without avail. A friend induced me to try Christian Science at a time when my condition seemed more serious than ever, and the result was that healing took place within a very short period. A year has elapsed, and my healing may therefore be considered permanent. Since then we have been faithful readers of the *Herold* and are deeply grateful to the dispenser of all good for the blessings received through Christian Science.

Karl Bichsel, Mattwil (Thurgau), Switzerland.

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I wish to express my heartfelt gratitude for the many and great blessings I have received since coming into Christian Science. Previous to my acceptance of this wonderful healing truth I had been a member of another church nearly all my life, its teachings and doctrine being so firmly embedded in me that it was very hard to conceive of any religion other than my own as being correct. But through the unceasing and patient work of dear friends I finally became interested in Christian Science, and to my great joy I discovered that it was indeed the healing truth taught by the great Wayshower. It is only a year and a half since I came into Christian Science, but in that time I have been healed of many ailments.

Ever since childhood I had been subject to a nervous trouble which was at times accompanied with intense suffering, but this was entirely healed in a comparatively short time. Glasses which I had been compelled to wear for nearly twenty-two years were laid aside through the study of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the faithful and loving work of a Christian Science practitioner. Doctors had pronounced the eye condition incurable and said I would have to wear glasses all my life; but I have been without them now for a year and a half and have never felt the need of them in that time. My eyes are constantly improving, and I am sure that the final demonstration will be complete. I have also been healed of the tobacco habit, by which I was enslaved nearly fifteen

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years. Recently a financial difficulty which had been most trying and discouraging was overcome through Christian Science treatment, and many minor ills have been healed through the little understanding I have gained.

I am indeed thankful to God for all, and my heart goes out full of gratitude to our revered Leader, Mrs. Eddy, through whom this saving truth has been revealed to mankind. I am also grateful for all the Christian Science literature, which is doing so much good. My great desire is so to live in word and deed that I may be found worthy to be called a Christian Scientist and that I may lead others to the truth.

CHARLES A. JOHNSON, Boston, Mass.

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Christian Science is a source of boundless blessings to me. It is daily teaching me to know more of God. I had always been told I should trust in Him to help me at all times, but He seemed far away. Christian Science has not only taught me that God is Love, and that divine Love is ever present, but also how to prove it.

The ever-presence of divine Love, to comfort and heal, was proved to me in time of great trouble, when news came to me from India that my dearly loved and only sister had passed on. The shock was at first terrible, but the peace and comfort derived from what I had learned in Christian Science was unspeakable. A great sense of separation brought with it a feeling of extreme loneliness, but during the night, which was spent with my Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, the words of our Master, "Lo, I am with you alway, even unto the end of the world," became a living reality to me. These words brought me great peace and comfort in the light which Christian Science had thrown on them, revealing the ever-presence of the Christ.

Although this experience was two years ago, this understanding has enabled me to feel the omnipresence of Love more and more, and I have never been lonely since. In those dark hours the definition of angels in Science and Health (p. 581) as "God's thoughts passing to man," was a great help to me, for the angels of His presence did indeed bear me up and keep me safe. This experience has been very helpful to me during this great war.

I did not take up the study of Christian Science for physical healing, but have proved it to be indeed the knowledge of the truth which Jesus said should make us free. All my life I suffered from severe colds, but for nearly two years I have been entirely free. For a much longer period I have been able to accomplish my work, which is teaching a class of sixty children, without ever feeling tired or being absent from my post. Christian Science has also given me an added zeal for my work, and here I should like to say how much *The Christian Science Monitor* has helped me. Seasickness, too, has been overcome.

I am very grateful for all our literature. My thankfulness to God for His dear Son, Christ Jesus, as he is apprehended through our Leader in Christian Science, can only be truly expressed in my daily life.

ETHEL JONES, Bexleyheath, Kent, England.

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I have had so much help in Christian Science that I wish to tell what it has done for me, in the hope that it may benefit some one else. I came into Science for the healing of bladder trouble, which was overcome by reading and studying "Science and Health with Key to the Scriptures" by Mrs. Eddy. My little girl, nine years old, while at school, had her finger seriously injured. The teacher and children offered all kinds of remedies, but she would have none and came home. I took up Science and Health and read to her and to myself, knowing God was the only power. In fifteen minutes the pain was gone and she was ready for school. The finger did not become inflamed or swell a bit, and a new nail grew which was as perfect as the others.

I have been in Science only one year, but my three children and I take no medicine now, and the power of Truth has cured them of croup, colds, earache, toothache, burns, sores, cuts, and other troubles. My little boy spilled an acid on his hand and a white blister formed all over it. When he came to me I covered up the blister so he could not see it, and in the afternoon there was not even a sign of it. I can truly say that I am thankful to God for all these benefits. Christian Science has also freed me from fear, and I am so grateful to Mrs. Eddy that I am trying to live according to her teaching and to help others.

MRS. ALBERT WILLIAMS, Boulder, Col.

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It is with deep gratitude that I speak of the benefits which have come to me through Christian Science. My attention was drawn to it seven years ago by a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, which was sent to me from the church loan library by a friend. At this time I seemed almost overcome with grief and unspeakable anguish, also with fast failing health. The latter did not seem so pronounced, however, owing to the greater mental suffering. A few years previous to this we had met with financial reverses and had almost constant illness in the home. I had long since tried all that relatives and loving friends could recommend, but to no avail; and matters grew steadily worse, until each day was welcomed simply because it meant one day nearer the end. What this would be I cared little, just so it might at least bring freedom from torture.

I had been taught that God sent all, both good and bad, and that He sent these conditions for some wise purpose. At this time, not feeling that I could thank Him and mean it, I ceased to pray. The reading of the Bible left me more or less confused, so I gave that up also. The day came when things were even worse. As far back as I can remember I had secretly longed to know and understand God, and at this time I did so earnestly desire to be led to know the proper step to take, for it seemed necessary to make a change. Suddenly a feeling of peace came to me and a desire for sleep, which I had not had for a long time. I awoke refreshed, and still the rest and peace remained.

The following morning's mail brought the copy of Science and Health. I could scarcely believe my eyes as I read the definition of God (p. 587), and that He was not the author of anything unlike good. Then turning to the Preface I read (p. vii), "To those leaning on the sustaining infinite, today is big with blessings." Right then and there hope sprang up, such as I had never known before, and it seemed that life was just beginning. I clung to this book and read it constantly, for I felt that it contained just what I had longed to know. As a result, my health improved steadily from the first. I was able to lay aside glasses which I had worn constantly for twenty-three years, and have never worn them since or felt the need of them. Furthermore, the pain has left my eyes. I am grateful for this blessing.

The inharmony faded out as I gained an understanding that evil is neither person, place, nor thing, and learned the difference between man as he really is and as he seems to be. This knowledge gave me peace and quiet in the midst of seeming storms. There were times when fear came in and the way seemed dark, but divine Love was ever present to sustain and lead to the light again. Life means joy, for I know that God

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is good and ever present. The Bible is truly a comfort, since I know that the promises are for us all, and now. I am so glad to know that man is governed by the one Mind, also for the understanding of God and man which Christian Science has given me. I know that God is the ever present source of supply.

I am very grateful for all the blessings that have come to the home, and especially for what Christian Science has done and is doing for my children. I am grateful for having been patiently helped to a better understanding of Truth. I thank God, and am grateful to Mrs. Eddy, who has presented this truth in such a way that we can grasp it, apply it, and get results, and that it is for all mankind.

CLARA MOULTON, Los Angeles, Cal.

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From childhood I had suffered from extreme weakness, said to be caused by an abnormal condition of the heart. The culmination was reached in July, 1909, when after a most aggravated attack brought on by calling aloud for assistance, I suddenly collapsed. I do not hesitate to say that I was on the verge of passing away. I beckoned to my sister and whispered to her to call a Christian Science practitioner. Through the help of God, who is our Life, and the excellent work of the practitioner, I was able to get up and walk around the room within twenty minutes. Treatment was continued for several weeks, and now I am able to proclaim with heartfelt gratitude that I am a strong, active girl.

Christian Science is helping me to become more patient, tolerant, less critical and severe, and more gentle and loving. There have been many demonstrations in my home of the power and presence of God, and among the things Science has overcome are typhoid fever, Bright's disease, stomach disorder, toothache, and a structural defect of the eyes. The eye trouble was healed after glasses had been worn for two years. Also an ugly wart was removed from my finger through the understanding of the truth. For these evidences of God's protecting power and love I wish to acknowledge my deep thankfulness. Our loyalty to Christian Science and appreciation of the work of that noble, pure woman, Mrs. Eddy, are best expressed in deeds.

REBEKAH F. MITCHELL, Glencoe, Md.

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[Written for the *Sentinel*]

Peace

REMINGTON SCHUYLER

A GRASS-CLAD hill,
The open sky;
I surely know
That God is nigh.

I lie prone, resting
In the grass,
While clouds triumphant,
Stately, pass.

All dark'ning doubts
Have blown away;
I feel God's peace
With me today.

Omnipotent Love,
Boundless and high,
Is with me now,
For God is nigh.

From Our Exchanges

[Prin. W. B. Selbie in *The Congregationalist and Christian World*]

The beauty and simplicity of Christ Jesus' doctrine of God, the rigor and splendor of his ethical standards, his new commandment of love to men, his preaching of penitence and assurance of forgiveness, the wonder of his cross and the power of his resurrection,—these all need to receive new emphasis and expression in the church of today. They cannot be learned from books or attained by any process of reasoning; but they come home to the humble and submissive heart of him who is content to follow the Master's way of service, obedience, and self-sacrifice. It is to the reverent, trustful, and adoring spirit of the disciple that the Lord Christ becomes known as "the chiefest among ten thousand" and the "altogether lovely."

[*The Homiletic Review*]

The world is awaking to this great truth: The democracy of the spirit runs deeper than business, deeper than politics. The industrial evolution, which may well be called revolution, by which the nations have been welded into an economic solidarity, has its counterpart in the great world community of interest in the things of the spirit. We cannot long interchange with other people the work of our hands without discovering that they are men of like passions with ourselves. We have discovered that fair play in commercial dealing must be founded on true regard for each other's manhood, if our trading is to be of permanent value. Having gone so far, we begin to ask each other, Have you no other products for interchange? How about arts, sciences, literatures, religions? When we assert that the past fifty years have witnessed greater progress in human affairs than in all preceding history, we may place at the head of the procession, as the pillar of fire and cloud, this mighty truth: the fatherhood of God, the consequent brotherhood of man.

[*Zion's Herald*]

How much of a technical metaphysician Paul of Tarsus was we do not know, but he was certainly an inspired apostle, and could not have been mistaken when he affirmed not only that the realest things are those which do not appear, but also that the invisible things of a divine working (even the eternal power and Godhead) are to be seen (by the mind which is both scientific and spiritual) gleaming and looming through the phenomenal haze of nature. To the insightful philosopher, as well as to the devout believer, this world is but the servant, as it is the sign, of a higher because a spiritual order; and visible things, so far from discrediting the invisible, possess in themselves but a pseudo-reality, and require for their interpretation and practical completion the eternal realities which constitute the substance of the cosmos and lie behind this wall of sense. Nature, then, is a veil more than it is a vision, and time is a prelude, not a substitute, for eternity.

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

That knowing which is the result of the divine touch upon the blind eye is a different thing from the knowledge which we gather through study and thought. That spiritual arrest which claimed Paul for a new line of life was as different from an intellectual conclusion as sunlight is from moonlight. Men discuss the subject of prayer,—volumes have been written on it; there are many theories and many arguments for and against. While these are going on, have you in your own experience some indubitable proof of the value of prayer?

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If you have, you have a place in the cleft of the rock while the storm of discussion is sweeping past. Within that certainty you may shelter; there you may feed the religious spirit and maintain your trust for the days to come.

[John A. W. Haas in *American Lutheran Survey*]

There is a constant deterrent factor of progress in human society. Men tend to go on as they are going. But if truth is to be seen anew, and if new truth is to be found, we need the individual with a high vision and an independent purpose. He must frequently set himself against society. The history of the world is full of the stories of the martyrs to truth. Through them and their vision society has become better. But the origin of what is most valuable in human life has always been found in an individual soul. No scientific discovery was made except through some great scientist; no new view of life was gained except through some original thinker. No higher moral ideal and no deeper grasp of religion ever came to the world except through some great moralist or some inspired prophet. To hem in truth by its social relations is to cause its purpose to cease.

[Clyde Weber Votaw in *The Biblical World*]

Jesus perceived that the actual grounds of duty in every field and at every fireside are spiritual and eternal, and that the commonest life needs the highest inspiration. Therefore he brought the everlasting realities into their normal connection with the ordinary day's work, showing what men should be and do in view of those relations to God and their fellows which take hold on eternity. He suffused morality with religion; he attached every fiber of the human life to God. He is not an argumentative teacher, but the great proclaimer of truth. His teaching is morally axiomatic; if men reject it it is because the teaching does not appeal to them. Jesus was a character-builder, a maker of manhood. The standard and the inspiration of the right life were to be within. He set forth the great principles of faith, love, and service as the essentials of his ideal.

[*The Christian Work*]

The decay of creeds is largely caused by a truer understanding of what faith is. It is not the acceptance of propositions, however true; it is an attitude of the heart and life. We see that the essence of religion is not in propositions any more than it is in church organization. These are necessary and inevitable, but they exist for life, not life for them. The added emphasis on the practical and on the social side of religion is in keeping with the spirit of the age. There may be danger here of making our religion shallow and even of developing a new kind of formalism; but surely there is hope in the modern attitude. It means the end of much false emphasis.

[*The Christian Register*]

The outlook of the great souls who have led the progress of the world, the majestic thoughts of Jesus and Paul, of "the glorious company of the apostles," and "the goodly fellowship of the prophets," all were open and free. They opened outward toward infinity. Eternity did not give too much room and scope for their fulfilment.

[*The Universalist Leader*]

Theology is as necessary to religion as the skeleton to a man, but the man who is nothing but a skeleton is neither ornamental nor useful! Religion is theology clothed with life. Religion is more than an intellectual conviction; it never is itself until it is in right proportion, emotional. The appeal of religion is to the whole man.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

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

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1,103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health.

Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

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

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

From the Editor

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

From the Publishing Society

The two pamphlets entitled "Environment and Opportunity" and "The Providence of Good" have been translated into French and are now published with the English version opposite the translation. Each of these pamphlets contains five articles.

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

"Christian Science: The Religion of Divine Law," a lecture by Jacob S. Shield, C.S.B., has been published in pamphlet form, and is now on sale at prices for our regular pamphlets, as shown on the opposite page.

From the Clerk of The Mother Church

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

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

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

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

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The Christian Science Journal

Published Monthly

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

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

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

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

The Christian Science Quarterly

Published January, April, July, and October

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

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

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

The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, one year $5; six months $2.50. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local newsdealer, 12 cents a week, payable to the newsdealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, one year $1; six months 50 cents; three months 25 cents. In all other countries, one year $1.25; six months 63 cents; three months 32 cents.

SALE PRICE, DOMESTIC TERRITORY AND CANADA, POSTPAID: Single copy 10 cents; four or more copies to one address, each 8 cents. Foreign rate, single copy 12 cents; four or more copies to one address, each 10 cents.

Pamphlets

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

CHRISTIAN SCIENCE: "THE RESURRECTION AND THE LIFE." By CLARENCE W. CHADWICK.

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

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

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

"THE SONS OF GOD." By COL. WILLIAM E. FELL, C.S.B.

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

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

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

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

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

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

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture. Also printed in modern Greek, Russian, and Norwegian.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: THE EXPLANATION OF THE IDEAL MAN. By WILLIAM D. MCCRACKAN, M.A. Also printed in German.

CHRISTIAN SCIENCE: ITS DISCOVERY AND DEVELOPMENT. By WILLIAM D. MCCRACKAN, M.A. Also printed in German.

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

CHRISTIAN SCIENCE: THE RELIGION OF DIVINE LAW. By JACOB S. SHIELD.

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

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

CHRISTIAN SCIENCE: THE NEW BIRTH. By BICKNELL YOUNG. Also printed in German and Norwegian.

THE LAW OF KINDNESS.
"WHAT WENT YE OUT FOR TO SEE?"
"THEN THE FULL GRAIN IN THE EAR."
UPWARD FOOTSTEPS. Also printed in Dutch.
FULFILLING THE LAW. Also printed in Danish.
PRAYER AND HEALING. Also printed in German.
THE DIVINE NATURE. Also printed in Dutch and Norwegian.
ENVIRONMENT AND OPPORTUNITY. Also printed in French.
THE FATHER'S BUSINESS. Also printed in German and Swedish.
SEEKING AND FINDING. Also printed in Dutch, German, and Swedish.
THE PROVIDENCE OF GOOD. Also printed in French, Spanish, and Swedish.
CONFIDENCE AND SUPPLY.
BIRTHRIGHT AND DOMINION.

Other Translated Pamphlets

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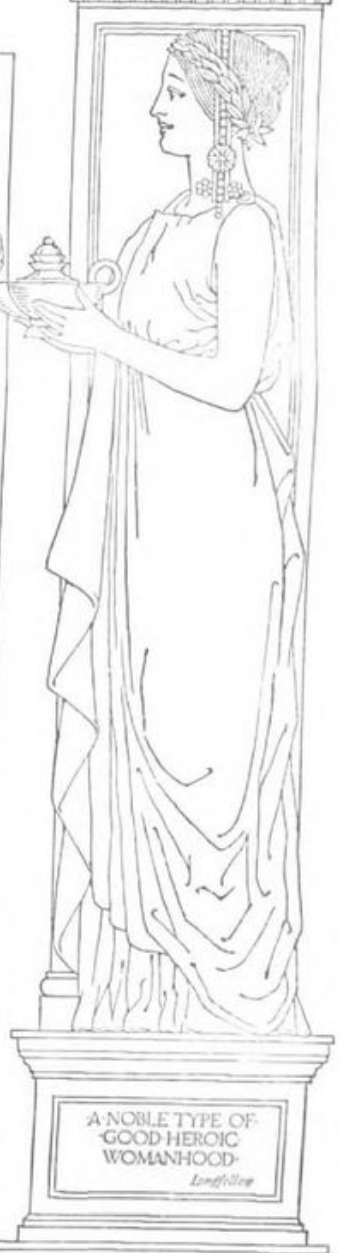
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Boston, March 25, 1916

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Items of Interest

In a recent address, Col. G. O. Shields, president of the League of American Sportsmen, said: "The cotton growers are suffering a loss of one hundred million dollars a year by reason of the ravages of the boll-weevil. Why? Because the quails, the prairie-chickens, the meadow-larks, and other birds which were formerly there in millions, have been swept away by gunners. The grain growers are losing over one hundred million dollars a year on account of the work of the chinch-bug. They are losing another two hundred million dollars a year on account of the work of the Hessian fly. Both of these are very small insects, almost microscopic in size. It takes over twenty-four thousand chinch-bugs to weigh one ounce and nearly fifty thousand Hessian flies to weigh an ounce. A quail taken in a wheat field in Ohio and examined by a Government expert had in its craw the remains of over twelve hundred chinch-bugs it had eaten that day. Another quail taken in Kansas and examined by another Government expert had in its craw the remains of over two thousand Hessian flies that it had eaten that day. The farmers of the northern states are paying out sixteen to seventeen million dollars a year for paris green to put on their potato vines. A quail taken in a potato field in Pennsylvania and examined by a Government entomologist had in its stomach the remains of one hundred and twenty-six potato-bugs. The quail is one of the most valuable insect-eating birds of its size in the world; and yet there are so-called sportsmen all over the land, thousands of them, who insist on having legal authority to kill every quail they can find during at least three months of each year.

The United States Senate, after four weeks of debate, has passed the Shields bill to provide for development of water-power in navigable waters by private capital. The vote was 46 to 22. Conservation champions fought hard to amend the measure, but without avail. Several senators voted for the bill who had opposed it during the debate. One of them, it is reported, said he considered it bad legislation, but firmly believed it would be amended when it reached the House of Representatives. The bill was opposed by the National Conservation Association. Many amendments were offered by a score of senators, but the bill as passed was changed but little from its original form.

As adopted, the bill permits the construction of dams in navigable waters under licenses issued by the secretary of war, and gives grantees the right to operate power plants for fifty years, after which time the Federal Government may take over the plant after giving two years' notice and paying a fair value, to be determined by the secretary of war and the owner or by proceedings in the United States courts. Regulation of rates and services is placed with the states in which the plants are located, or if interstate commerce is involved, with the interstate commerce commission on appeals, when the states involved are unable to agree on reasonable rates and adequate service. The bill also provides that no works shall be operated in any combination to limit the output of electric power or in restraint of trade.

Investigation of possible uses of the indigenous Osage orange has resulted in the production on a commercial scale of an extract that is now available for the tanning, textile, paper, and other industries in which a natural dye can be used. It is hoped that this will serve not only to relieve the situation caused by a shortage of aniline colors in certain tones, but also in normal times to replace the use of foreign fustic. The dye is the same as that present in fustic, but it is a pure compound, free from the varying admixture of a reddish coloring matter which renders the use of tropical fustic somewhat uncertain. The orange-yellows, old gold, deep tan, olive, and chocolate shades obtained with chromium and iron mordants are said to be equal to if not better than those obtained with the use of fustic.

The attention of the department of commerce of the United States has been called by the president of a large paper manufacturing company to the fact that there is a serious shortage of raw material for the manufacture of paper, including rags and old papers. He urges that the department should make it known that the collecting and saving of rags and old papers would greatly better existing conditions for American manufacturers. Something like fifteen thousand tons of different kinds of paper and paper-board are manufactured every day in the United States, and a large proportion of this after it has served its purpose could be used over again in some class of paper. A large part of it, however, is either burned or otherwise wasted. This, of course, has to be replaced by new materials.

The herring fishermen of Newfoundland have just closed the most prosperous season in many years. The total export of 80,101 barrels of pickled and frozen fish was the largest since 1911, when it amounted to 85,666 barrels. The valuation of this year's catch, $238,710, was $40,000 more than that in 1911. The herring fishery is carried on in the bays on the west coast of the colony. A noticeable instance of the adoption of modern methods was the fact that rowboats, which heretofore had been used extensively in the work, gave way almost entirely this season to motor-boats.

The present waste and possible future utilization of sawdust have been studied by the New York State College of Forestry at Syracuse, where it is found that of the total cut of lumber in the United States 11 per cent, or about eleven billion feet, is wasted yearly in this form. It is estimated that in New York state alone an equivalent of nearly one hundred and thirty-five million board-feet of good lumber goes into sawdust every year. This amount of lumber is enough to build at least two thousand good, substantial frame houses.

Recently Glasgow purchased for £30,000 the estate of Balloch Castle on Loch Lomond-side. The area of the estate is 812 acres, 124 of which are included in Balloch Castle policies, gardens, and lower park, and 116 acres consist of woods and plantations, while 560 acres are comprised in four dairy farms.—What is to be known as Loch Lomond Park covers 200 acres, being the area facing the loch and containing the castle, its policies and gardens, the large grass field between the loch and the castle, the grass field west of Over Balloch farm, and the larger areas under woodland. Other parts of the estate will also be opened to the public. No great alterations will be necessary for the formation of a beautiful and commodious park.

According to preliminary estimates made by the United States Geological Survey, the value of the output of gold, silver, copper, lead, and zinc from Montana mines in 1915 was nearly eighty-seven million dollars, an increase of more than 81 per cent over the total value of output of the same metals in 1914, which was $47,849,747. Though greater quantities of all these metals, especially lead and zinc, were produced, the increase in value was due principally to higher prices.

A new tube plant will be erected at Gary, Ind., by the United States Steel Corporation. The new plant, with other extension work authorized during the last six months, will make a total of about fifty-three million dollars appropriated for new construction. It is estimated that the improvements, including ore docks, ore yards, blast furnaces, converting mills, blooming mills, power station, waterworks, sheared plate-mill, universal plate-mills, butt-mills, job shops, and all auxiliary departments, will cost $25,000,000.

A bank conducted according to the Morris plan is to be organized in Boston, according to present plans, about April 1. It is to be capitalized at $500,000, and it will give small borrowers an opportunity to get money without having to pay exorbitant rates of interest. The Industrial Finance Corporation of New York is to put $125,000 in the Boston bank and the remainder of the capital stock will be furnished by New Englanders. The Industrial Finance Corporation is capitalized at $7,000,000.

For the first time in the history of the undertaking the directors of the Manchester Ship Canal, England, are able to announce a dividend on the preference and ordinary shares of the company. The first dividend of any kind was paid in 1913 on the pre-preference stock. Since March, 1915, the traffic receipts have shown a steady expansion, and past history indicates that once new companies commence to use the canal their adherence and support are maintained.

The department of agriculture estimates the production of cane sugar in Hawaii for the crop year 1914-15 as 646,000 short tons, compared with 612,000 the year before. The area harvested was 113,200 acres, while the total cane area was 239,000 acres. Crop conditions were unusually favorable.

The Chilean minister of industry is giving special attention to the matter of the Santiago-Valparaiso wagon road through Casablanca, with a view to putting it into condition for rapid motor traffic.

United States Senator Pomerene's bill for a uniform bill of lading has passed the Senate.

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Christian Science Sentinel

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

Vol. XVIII March 25, 1916 No. 30

Self-examination

HON. CLARENCE A. BUSKIRK

In the fourteenth century the great Italian poet Petrarch described the conditions of human existence as they appeared to him, and probably his description truly applies to every age and people of our planet. It is a very sad and somber picture; but its study gives one a vivid impression of some phases of the erring activities of mortal mind and may help us in our endeavor to escape from them. The translated passage is as follows:—

"When I consider the instability of human affairs and the variations of fortune, I find nothing more uncertain or restless than the life of man. We seem better treated in intelligence, foresight, and memory. No doubt these are admirable presents; but nature has given to animals an excellent remedy under disasters, which is the ignorance of them. Our intelligence, foresight, and memory often seem to annoy more than they assist us. A prey to unuseful or distressing cares, we are tormented by the present, the past, and the future; and as if we feared we should not be miserable enough, we join to the evil we suffer the remembrance of former distress and the apprehension of some future calamity. . . . We pass the first years of life in the shades of ignorance, the succeeding ones in pain and labor, and the whole in error; nor do we suffer ourselves to possess one bright day without a cloud."

It must be admitted that when we seek to gaze more closely upon the lives of individuals of former generations the lights of history are no better than smoking torches, and the farther we seek to penetrate into the past the more uncertain and baffling becomes their assistance. Yet the pictures of human life in the Old Testament and in other ancient and more modern writings which are preserved to us, as well as other memorials of the past, show us that what are termed the miseries of human existence are always repeating themselves. Nations grow and decay, environment changes, so-called civilization supplants barbarism in part, education partially dispels the shades of ignorance, but the melancholy picture of human error and suffering remains substantially the same, however altered in particulars, and this, as we learn in Christian Science, because material sense is the same persistent deceiver always and everywhere. For the most part mortals spend their time and energies in the pursuit and acquisition of worse than useless things and overlook the abounding sources of constant and abiding joy.

Only as we gain the spiritual-mindedness of Christ Jesus can we escape the tragedy of human fate. Educate mortal sense as we may in the so-called wisdom of materiality, build colleges for the acquisition of material knowledge and railroads to span continents, invent facilities to bear the spoken word through the realms of air, do all the mighty and wonderful things of which human sense may be capable: nevertheless these achievements serve to bring only material ease and riches, while humanity is still left weak, helpless, and miserable as before; enslaved by consuming passions, coiled about by persistent vices like the Laocoon of classic lore. This picture is not overdrawn. That lovable though erring genius, Robert Burns, spoke not only for himself but for every human being when he wrote:—

> Pleasures are like poppies spread,
> You seize the flower, its bloom is shed;
> Or, like the snow-fall in the river,
> A moment white, then melts forever;
> Or like the borealis race,
> That flit ere you can point their place;
> Or like the rainbow's lovely form
> Evanishing amid the storm.

And yet it is apparent that the great majority of men believe that their chief or only source of happiness is in the gratification of material desire.

In Science and Health we read that "we should examine ourselves and learn what is the affection and purpose of the heart, for in this way only can we learn what we honestly are;" and again, that "when false human beliefs learn even a little of their own falsity, they begin to disappear" (pp. 8, 252). Christian Science uncovers the falsity of mortal beliefs, and when one has been illumined through its study, he is able to discern the "affection and purpose of the heart" as never before. Further, he perceives that it is better frankly to recognize one's errors, in order that they may be made to disappear. Conscience is a safer, less indulgent critic when it has been rightly educated, and we are correspondingly less prone to attempt to excuse or justify our unidealities of thought and deed. Thus to educate conscience into authoritative spiritual intelligence, we need to seek diligently and untiringly the right understanding of the great verities of being, the nature of God and His man, and to make this scientific perception a vital part of our daily thought. This is the great gain of studying the writings of Mrs. Eddy.

All men aspire to bettered conditions, but with most of them such aspirations seem to be either wholly or chiefly for material advance. Let us meditate every day upon the Christ-ideal, and let us pass in review our thoughts, fancies, beliefs, hopes, fears, motives, desires, affections, aversions, as well as our conduct, that they may be known for what they are and be brought into touch with the corrective truth. The more we do this, the more alert and intelligent will conscience become, and the more effective our resistance to the seductions of false mortal sense. Then the word of Truth will indeed be a light upon the every-day path that will never be extinguished; a compass which always points true; a source of energy and fortitude which will never fail us.



Beauty and Holiness

ETHEL MUNRO GOSS

Once a woman stood by her kitchen window, weary with a dull day's work in which she had found little inspiration. Lifting her eyes to the western sky, she saw the rich colors of a wonderful afterglow bathing in amber light a slender crescent moon which seemed to drift into the luminous gold of the clouds. The picture was one of such fine and serene beauty that tears of gratitude came into her eyes, and as the meaning of its harmony crept into her thought it glorified

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the plain little room and made objects and duties alike stand out in a different light. Turning again to her work, order and beauty unfolded under her quickened fingers, and she thought of the quaint promise of the psalmist, "Though ye have lain among the pots, yet shall ye be as the wings of a dove."

The lesson was not soon forgotten, and many times she found that the field of every-day care afforded ample opportunities to express the beautiful, since beauty, spiritually understood, is holiness. In "Miscellaneous Writings" (p. 86) Mrs. Eddy says, "My sense of the beauty of the universe is, that beauty typifies holiness, and is something to be desired;" and in "Rudimental Divine Science" (p. 6) she declares, "All beauty and goodness are in and of Mind, emanating from God."

The world's conception of beauty has too often been chaotic, immoral, material; but all down the ages great and simple hearts in seeking to find God have found in the beauties of nature the manifestation of His holiness. "The heavens declare the glory of God; and the firmament showeth his handiwork," sang the sweet psalmist of Israel. He had held communion with God under the silence of the stars, in the vast quiet of the restful night, while tending his flock in the valley or on the hillside. There he had known the dull routine of his daily task, and there he had found the Lord to be his shepherd. He lifted up his eyes to the hills and found that true help "cometh from the Lord, which made heaven and earth." Something of the gray grandeur of the rocks crept into his songs, also the silent majesty of the stars, the peace and rest of green pastures.

One always feels a sense of vague discomfort in Wordsworth's regret for "something that is gone" from his appreciation of nature when he says,—

> The pansy at my feet
> Doth the same tale repeat.
> Whither is fled the visionary gleam?
> Where is it now, the glory and the dream?

Is it true? Do the added years bring a lessening of our response to the beautiful? Are we no more to be thrilled with the glory of the sunset, the soft twilight call of the thrush, or the velvet darkness of the elms against a moonlit sky? Must it all "fade into the light of common day"? Surely, only if the vision is material can it be lost. On page 7 of our text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy says, "If spiritual sense always guided men, there would grow out of ecstatic moments a higher experience and a better life with more devout self-abnegation and purity." Should we not, then, seek such experience as men search for "hid treasure"?

Study Made Practical

ERNEST C. MOSES

Two farmers were discussing crop conditions, and one complainingly said, "I read nearly every book on agriculture that I can lay my hands on, and yet I do not get good crops." The other farmer, more wise and practical in his methods, replied, "That is the cause of your trouble; you put the cultivation all on yourself rather than on your land." William Penn has said that men agree that happiness is desirable, "but in the means of securing it they differ, and the cause is much the same,—not always want of light and knowledge, but want of using them rightly." So many fail to make progress in their relations with the work of the world because they do not make good use of what they know and have. It is the same false claim which Jesus rebuked in the parable of the talents. Those who made good use of their possessions were commended for wisdom and fidelity; the slothful servant, because he did not use his one talent, lost it entirely and received neither reward nor commendation from his Lord.

Students of Christian Science need to guard against the habit of reading the Bible, also "Science and Health with Key to the Scriptures" and the other writings of our Leader, with a merely intellectual interest, and against being lulled into an apathetic indifference to the necessity of demonstrating the divine Principle of Christian Science. One may think that reading bestows an understanding because he assents to the logical statements of truth presented in Mrs. Eddy's writings; but this is not always so. On page 323 of our text-book we read: "In order to apprehend more, we must put into practice what we already know. We must recollect that Truth is demonstrable when understood, and that good is not understood until demonstrated." The constant demand of Principle is, "Prove me now herewith." It is always "now," and there is always opportunity to demonstrate the loving readiness and power of God to meet our every need and the need of all who thirst for the waters of a better life than materiality affords.

Paul doubtless spent many years of his early life in the study of the Old Testament and scholastic theology, and became quite learned thereby. After he had learned to love and apply the teachings of Jesus, out of the depths of spiritual experience he contrasted his old method of seeking the truth with his new, in his statement to the Corinthians that his preaching "was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." He had discerned that "the letter killeth, but the spirit giveth life," and this is preeminently true in acquiring an understanding of Christian Science.

When the light of this Science comes into one's life, he finds himself possessed of a consciousness more or less strewn with hatred, envy, jealousy, pride, low ideals, and other erroneous beliefs, and these falsities do not entirely vanish merely by an acceptance of the letter of Christian Science. He may not quickly see that those who are successfully demonstrating the Principle of Christian Science have not advanced in spiritual understanding save as they have diligently applied this Principle and the rule for its demonstration to the purification of consciousness, and thus overcome and cast out the evils which would arrest the growth and fruition of a Christ-like character. Every earnest student of Christian Science speedily learns that success in it is achieved through a steadfast abiding in Truth. This brings to each student in readiness the healing work which gives him ample opportunity to demonstrate what has been learned through his study.

A great step of progress is made when each newly interested student of Christian Science recognizes that his own consciousness is his acre of opportunity, and that within it is a great possession, even "the kingdom of heaven." When this is recognized there is far less inclination to pray to God for great things, or for a greater opportunity, or to be removed to some other place where it is imagined that one would have less to meet. It then begins to dawn on one's sense that prayer should be made effective by learning what the will of God is, and by conforming to the divine purpose right where one finds himself. Well does Cowper point out the failure of mortals to recognize their opportunities, and also the better way, when he says:—

> But not to understand a treasure's worth
> Till time has stolen away the slighted good,
> Is cause of half the poverty we feel,
> And makes the world the wilderness it is.
> The few that pray at all pray oft amiss,
> And, seeking grace t'improve the prize they hold,
> Would urge a wiser suit than asking more.

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On page 11 of Science and Health we are forcibly reminded that "prayer cannot change the unalterable Truth, nor can prayer alone give us an understanding of Truth; but prayer, coupled with a fervent habitual desire to know and do the will of God, will bring us into all Truth. Such a desire has little need of audible expression. It is best expressed in thought and in life." The continuous study of the Bible and Mrs. Eddy's works is indeed important, but there can be little success or permanent progress in understanding unless the student acts in keeping with her earnest words of counsel found in the Manual of The Mother Church (Art. XXX, Sect. 7): "I recommend that each member of this church shall strive to demonstrate by his or her practice, that Christian Science heals the sick quickly and wholly, thus proving this Science to be all that we claim for it." The demonstration of this Science is not the exclusive privilege of church-members; all may follow this wise injunction.

A child learns how to run by first learning how to walk. Even though he often tumble over, he will again and again rise to his feet, and thus acquire the needed strength and confidence. This is the way, and there is no other by which we may advance in our knowledge and use of Christian Science. It is well to try to put our understanding to the test, though we fail many times, for we thereby learn good lessons in both courage and humility.

Whenever the plea for help comes, it is our privilege and duty as Christian Scientists to realize the ever-presence and all-power of divine Love to fulfil the Scriptural promise, "Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him."

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"Lift thou up thy rod"

EARL J. STEVENSON

ANCIENTLY a rod was used as a symbol of spiritual understanding, and its spiritual significance has since grown clearer at each successive step in the line of higher thinking, until in this latter day, the symbol having disappeared before the effulgence of the Christ-idea, the active Christian Scientist is now found turning to that for which the rod stood, just as naturally as the flower turns its face to the sun for refreshing.

As we thus look beyond the symbol to that which it symbolized, we clearly perceive that the command given to Moses at the Red Sea, "Lift thou up thy rod," becomes just as applicable to those of the present age, engrossed with the problems of human experience, as it was to the great Hebrew lawgiver in that long ago when he faced the waters through which he must pass in escaping with the Israelites the approaching armies of their Egyptian taskmasters. Moses' obedience to what this command implied rolled back the surging waters before him, thus enabling him and all the host of Israelites to pass through safely on dry land, while their pursuing enemies were lost in the midst of the sea, which closed in upon them.

Prior to reaching the exalted state of consciousness requisite to this great demonstration, however, we find Moses confronted by many temptations to discouragement. At the very threshold of the work appointed him, we find his understanding obscured by a sense of fear due to suggestions of unfitness and inability to do God's work. It was at this crucial point in his experience, when his rod was "cast down," that there appeared wriggling in the dust of his material vision a serpent; but as soon as the mortal sense was reversed or destroyed, the spiritual sense reappeared, and was made to serve him in the higher and fuller demonstrations of his further career. The difficulties thus experienced by Moses and his people, and from which they were extricated, but typifies human experience with its myriad asserted laws and manifestations of evil; and it is this impersonal evil or lie which each mortal must fearlessly face, grapple, and wrestle with daily, hourly, momentarily, before it is fully subjugated and he is permitted to hear the benediction, "Enter thou into thy rest."

Are not we today as individuals, as families, as churches, and as nations, all confronted with our Red Sea experiences, in which the angry waves of mortal mind seem to forbid further passage? At the very outset are we not accosted with this same old lying serpent, characterized in Science and Health (p. 594) as "subtlety; a lie; . . . the belief in more than one God," and looking on either side, or behind us, do we not find, even after having made some progress on our journey from sense to Soul, that we are still being pursued by our old enemies (errors) in an attempt to compel our return? And associated therewith, does not the question naturally arise, How may we escape? how may we pass through the deep waters before us, and at the same time forever lose sight of those errors which have troubled us so much in the past?

May not our answer be found in obedience to the call, "Lift thou up thy rod," lift our understanding Godward, and thus perceive man's God-given authority and ability fearlessly to meet and master the whole situation, and this in God's way. We certainly can do this, and we will do it just in proportion as we heed the inspired counsel of our Leader on page 393 of Science and Health: "Rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man."

Surely, the same God that sustained Moses is today sustaining faithful men; the same spiritual law that was operating in his behalf is and ever has been operating in behalf of the obedient, and this same God and His law is just as effective to deliver and save. The understanding gained in Christian Science is the rod with which the forces of infinite good are made practical in smiting error, breaking shackles, parting waters, and setting captives free. As the Israelites, through obedience to the command, "Lift thou up thy rod," were, as we read in Science and Health (p. 566), "guided triumphantly through the Red Sea, the dark ebbing and flowing tides of human fear,—as they were led through the wilderness, walking wearily through the great desert of human hopes, and anticipating the promised joy,—so shall the spiritual idea guide all right desires in their passage from sense to Soul, from a material sense of existence to the spiritual, up to the glory prepared for them who love God."

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Making a Demonstration

DORA E. UPTON

THE question, "What do you Christian Scientists mean by 'making a demonstration'?" has often been put to the writer by those inquiring into the teachings of Christian Science. So many inquirers think that the making of a demonstration is narrowed down to the mere overcoming of some physical trouble or inharmonious condition. This from their point of view is a comparatively small thing, which might have taken place without the aid of Christian Science. They therefore wonder at the joy the Christian Scientist displays when he has made a so-called "demonstration."

Here it may be said that a demonstration in Christian Science has a far wider and more spiritual meaning than this outlined view of it. To illustrate: Suppose a boy at school is desirous of progressing in mathematics. He has gained the knowledge of a rule for working out a certain problem.

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The boy does not waste his time rejoicing over that one problem which he has mastered; his joy lies in the proof which it gives him that he has gained a knowledge of the mathematical law by which all similar problems can be solved. In like manner the Christian Scientist, having overcome some discordant condition, does not stop to rejoice in that fact alone, although all are naturally glad and thankful to be rid of inharmonious conditions; but his happiness and joy lie in the fact that he has gained a demonstrable knowledge of the divine Principle of life, a practical, provable knowledge which he is able to apply successfully to the problems of each day.

Again, inquirers often think that the Scientist's sense of life is limited, and goes no farther than the making of the same sort of demonstrations. Let us once more revert to the boy at school. When he has become more advanced in mathematics he is not given sums in simple addition; the understanding of how to do these is so complete that there is no need for him to give a concrete expression of his knowledge. In Christian Science, as in mathematics, the demonstration and the power to demonstrate lie in an understanding of unvarying law, and cannot be narrowed down to any specific expression of that law. Bearing on this point Mrs. Eddy writes in Science and Health (p. 496): "We all must learn that Life is God. Ask yourself: . . . Am I demonstrating the healing power of Truth and Love? If so, then the way will grow brighter 'unto the perfect day.' . . . Hold perpetually this thought,—that it is the spiritual idea, the Holy Ghost and Christ, which enables you to demonstrate, with scientific certainty, the rule of healing, based upon its divine Principle, Love, underlying, overlying, and encompassing all true being."

We need to remember Jesus' words as recorded in Mark's gospel, "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." The one who reads this with unbiased thought can no longer show surprise at the so-called enthusiasm on the part of the Christian Scientist when he makes any demonstration of the truth, for he will realize, as shown in the above quotations, that the Christian Scientist has begun a life study which is unlimited in its power for good, and which gives to the student boundless joy and happiness when putting his knowledge into practice.

"The lens of Science"

BERTHA V. ZEREGA

THE carnal mind, focusing its gaze within the contracted boundary of physical sense-testimony, looks through the lens of its own misconceptions and sees as real that which never has existed in Truth. From this corporeal point of view it cannot perceive "the things which God hath prepared for them that love him," for, as the apostle says, "they are spiritually discerned." Although the people who followed Jesus in such great multitudes were sorely in need of help, both physical and mental, immersed as they were in an age-long miscomprehension of God, they were unprepared to receive the spiritual, scientific teaching which the Master would so gladly have imparted to them if they had been pure and receptive enough truly to desire it. He said, "Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand."

Well could Jesus turn to his disciples—the little chosen group of followers who had "straightway left their nets" to become "fishers of men"—with the words, "But blessed are your eyes, for they see: and your ears, for they hear." Leaving all they had, turning from the false corporeal sense of life and substance in which they had been educated, to demonstrate the Christ, Truth, embodied in the teaching of the Master, they gained a metaphysical consciousness of existence, and beheld through the lens of their spiritually chastened and uplifted thought a vision of man coexistent with his creator, and of God as the Father of all, sustaining and governing His perfect creation through spiritual laws of harmony and immortality.

Jesus inspired his disciples with the wonderful words, "And I, if I be lifted up from the earth, will draw all men unto me." This was to be their goal,—to become so pure, so unselfed in thought, motive, and desire, so lifted above carnal, fleshly impulses, and so free from worldly ambitions of striving to be greatest, that the healing light of Love would shine through their spiritualized thought, beckoning all the weary ones of earth within the focus of its life-giving radiation. Jesus urged upon them the necessity of constant mental purgation and of increased spirituality, in order to do the healing works. After instantaneously making a demonstration in which they had failed, he remarked that "this kind goeth not out but by prayer and fasting." He himself frequently continued all night in prayer to God. His rapt communion with the Father, fasting from a corporeal sense of things, enabled him to prove the absolute unreality of discord and disease which confronted him when he returned from these silent vigils illumined by the reflected glory of God's presence and power.

In Christian Science Mrs. Eddy has so clearly elucidated the Christ-method of attaining this spiritual altitude of thought, that we may bring into our conscious experience daily manifestations of the will of the Father, which Jesus declared to be "everlasting life." On page 194 of "Miscellaneous Writings" she says, "The lens of Science magnifies the divine power to human sight; and we then see the supremacy of Spirit and the nothingness of matter." The human intellect, working always through force or concentration, is incompetent to attain for us the delicate focal adjustment necessary to bring into our range of vision this metaphysical conception of man as he forever is,—born of Spirit, unfolding in the image of God, untouched by false, destructive laws of material sense; for the application of the carnal mind brings about the same predicament that results from looking at an adjacent object through the wrong end of a field-glass,—the size of the object is seemingly diminished, and an illusion of distance between it and the observer is created. Similarly, thoughts of envy, hypocrisy, pride of opinion, self-will, apathy, belittle spiritual facts and present an illusion of infinite distance between the individual and Truth.

We become worthy of this vision of the Christ—this radiant perception of God and His perfect spiritual creation—as we subjugate the beliefs in a corporeal selfhood, as we put off pride of intellect, place, and power, and reflect in our lives the "beauty of holiness," humility, love, purity; for only through this transparency of thought can the Christ-consciousness operate to disperse the darkness of ignorance and take away the seeming strength of sin. When the sons of Zebedee sought the privilege of sitting one on the right hand and the other on the left hand of Jesus in his glory, they were looking through the lens of self-interest and worldly ambition, seeking to reap spiritual benefits which they had not earned, and to occupy places for which they were not qualified and which were not prepared for them. Jesus rebuked their presumption, explaining that the only

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pathway to true greatness lies along the unsought and inconspicuous road of humility and loving service. On page 356 of "Miscellaneous Writings" Mrs. Eddy says: "Humility is lens and prism to the understanding of Mind-healing . . . Humility is no busybody: it has no moments for trafficking in other people's business, no place for envy, no time for idle words, vain amusements, and all the *et cetera* of the ways and means of personal sense."

If there are times when we do not seem to be gaining so clear a conception of spiritual facts as we should, or our demonstrations are retarded; or if, on the other hand, we are being led by an insidious form of mesmerism to believe that we are making rapid strides spiritually, while neglecting to replenish thought by systematic study, yielding to the temptation to personalize good and evil, or to speculate about business which is in no sense our own, we have only to examine the lens through which we are looking in order to remedy the trouble. If upon honest scrutiny we find that we have been fitting to our vision the diminishing-glass of corporeal sense-testimony, with its exaggerated awareness of finite personality (especially of self) and its distorted focus of spiritual verities, picturing them as vague and distant, we can by prayerful endeavor adjust our mental gaze through "the lens of Science,"—the Christ-mind, the unclouded, illuminated vision of gratitude, meekness, universal love,—which magnifies God's nearness, reveals good as ever present, and unveils the spiritual unity, concord, and cooperation existing between all of God's ideas.

Only as we diligently watch to keep our thoughts pure, "unspotted from the world," may we look through the crystal lens of spiritual understanding, and refreshed and strengthened by the realities of true being glimpsed there, reflect the light of Love clearly enough to destroy the inharmonies of those who are turning to the truth for healing. We may be confident that every least effort which helps others to see with their eyes, and to hear with their ears, and to recognize their true selfhood in divine Mind, will widen our own vision, bringing as its reward a clearer perception of the truth and increased opportunities of service.

No Loss in Mind

MABEL WILLIS REEL

CHRISTIAN SCIENCE teaches us that no good thing is ever lost, and that this truth can be applied even in our temporal experience. One day, a few years ago, I missed a valuable ring, and at once began a systematic search of my room, but found no trace of it. At the time I was living in a hotel, and the thought came to me that some one might have taken the ring; but I soon realized it was error to suspect any one in this way. I then sat down and, bowing my head in silent prayer, tried to realize the truth about God and man; that God is ever present Mind; that man in His image reflects all knowledge; and that in this perfect Mind, in which "we live, and move, and have our being," there can be nothing lost.

As I dwelt upon this line of thought I was impelled to go and look behind a trunk which was in a closet connected with my room. The closet was quite dark, but I reached over behind the trunk and placed my fingers directly upon the ring. Any one who has had a similar experience will know the sense of gratitude and joy which comes with any least awakening to the truth of God's ever-presence and loving care for the children of men. I am truly thankful to God for the understanding of Truth which shows us how to trust and what to do in those times of need, when without this realization we should be sorely troubled and perchance create an atmosphere which is distressing to all about us.

Selected Articles

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

Formerly the members of Mrs. Eddy's household and many Christian Scientists spoke to her or of her as "Mother," but in 1903, owing to public misunderstanding of this usage, she made a request that it should be discontinued. This request was published in the *Christian Science Sentinel*, and it has been observed by all Christian Scientists. The words "Mother Eddy" were never used by Mrs. Eddy's friends, except by mistake, as in the case of an item in the *Post*.

Mrs. Eddy's first husband, George W. Glover, was not "a brick mason at Charleston, S. C.," as the *Post* has been erroneously informed, but he was, as the *Post* has rightly said, a contractor and a man of large affairs. As a youth in Concord, N. H., he learned one or more trades which relate to building. Then he became a contractor and builder in Boston, and subsequently continued the same business at Charleston, S. C.

The statement by Mrs. Eddy's son which the *Post* has quoted, to the effect that she was surrounded by unworthy persons who took complete charge of her affairs, was one of several averments made by her son, or by his counsel, from mere suspicion or supposition and without basis in evidence or fact. All such statements were completely refuted by the outcome of the suit in which they were made, it being withdrawn before the defense was completed. This case was entirely separate from the one in which Mrs. Eddy's son and adopted son contested her will. This latter case was brought to a decision by the highest courts in both Massachusetts and New Hampshire. In neither case was any point of fact decided in favor of the contestants, nor any point of law which affirmed their alleged rights.

[Samuel Greenwood in *The Citizen*, Vancouver, British Columbia]

In the articles entitled "Twentieth Century Religion" and "Guarding the Water Supply," both of which appeared in *The Citizen*, are some misleading references to Christian Science. A student of Christian Science would never think of associating it with the various isms named in the first article, for those who understand its teachings know that it stands entirely apart from all human doctrines and beliefs. Let me say that I heartily agree with the author that a religion composed of such discordant elements would indeed be a "humbug," but we can rejoice that such a compound is impossible so far as Christian Science is concerned.

The gentleman's quotation from Mrs. Eddy is incorrectly given, as is also his implied connection between Christian Science and what he terms higher criticism. What Mrs. Eddy says is this: "The different renderings or translations of Scripture in no wise affect Christian Science. Christianity and Science, being contingent on nothing written and based on the divine Principle of being, must be, are, irrefutable and eternal" (The First Church of Christ, Scientist, and Miscellany, p. 179); and on page 240 of the same work she refers to higher criticism thus: "Christian Science is the higher criticism because it criticizes evil, disease, and death—all that is unlike God, good—on a Scriptural basis, and approves or disapproves according to the word of God."

It should be obvious that truth naturally precedes whatever has been written about it. The inspired statements of Scripture are not true simply because they are in the Bible, but are recorded in the Bible because they are true. The truth declared by Christianity coexists with God, and therefore antedates the Scriptures; and this truth is the only basis of Christian Science.

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The writer of the second article falls into the too common mistake of assuming that nothing can be true which does not accord with one's particular doctrine. It is this intolerant attitude toward others' views that in all ages has withstood human progress. The only convincing argument is demonstration; therefore the only effective weapon an opponent could use against Christian Science would be to give practical evidence that his own religion can more successfully heal the sick and the sinning.

That those who accept Christian Science do so to "their souls' eternal destruction" is certainly a formidable statement, but one rather difficult to substantiate. The simpler and better way is to stick to the present and decide the question here. If the influence of Christian Science is the dreadful poison which this critic declares, its effects would surely be apparent this side of eternity. No better test can be found of any religion than that set by the Master when he said, "By their fruits ye shall know them." He also said that "a corrupt tree" cannot "bring forth good fruit."

Over against this writer's statement is the well-known and well-attested fact that Christian Science is liberating men from all forms of bad habits and evil passions, from sin and disease, is promoting faith in God, a deeper love of the Bible, and a higher standard of living. Thousands have testified and are testifying to its beneficent influence. Who then has authority to pronounce the influence of Christian Science to be evil, when those most nearly concerned are conscious only of an increased sense of good and a more practical knowledge of the power of God?

A disappointing feature of the scholastic theology is that it persistently relegates a realization of its promised blessings to the hereafter, while mankind are asking for the truth that will bless them here. We are taught that God will not be any different throughout eternity from what He is right now, and it is right now that men are seeking that which will do them good. Since God is the same today that He will be tomorrow or in a thousand years from now, it must be possible to receive His help today. That religion is logically nearest right which does most for men where they are and in present needs. It is always fitting that we accept the Master's rule of judgment, lest we be found to condemn what God has chosen to bless. "How shall I curse, whom God hath not cursed?" asked Balaam, and the question is pertinent today.

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[J. Arnold Haughton in *Rochdale* (England) *Times*]

The letter of a correspondent drawing attention to a booklet which contains a "warning against Christian Science," matches the booklet in question for inaccuracy of statement about Christian Science. In this booklet Christian Science is said to have "for its corner-stone the doctrine that there is no such thing as sin; no salvation because no need of one." The true statement is, however, that Christian Science insists upon the fact that God did not create sin; and accepting St. John's word, "All things were made by him; and without him was not any thing made that was made," it follows that there is no sin in the sense that it is not part of God's creation. Christian Scientists recognize to the full their need of salvation from sin as a human experience, which is tantamount to salvation from believing in something which God did not create. In other words, they seek to honor and worship God as the only creator by recognizing as real only His creation. In practice, the proof that there is no sin is attained only as one ceases to sin.

The Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, does not deny the judgment, as stated, but shows it to be a mental or spiritual awakening in human consciousness to more of truth, whereby human thoughts and acts are judged more truly according to their value in the line of spiritual progress. Again, there is no authority for the statement that Science and Health denies the existence of the Holy Spirit. A mere perusal of the book would reveal that Spirit is used as a synonym for God. Then the chapter dealing with the atonement fully explains this subject, and also shows that the atonement is not denied in Science and Health, as stated.

Christian Science teaches that God is the infinite Supreme Being, but not a personal being in any human sense. Science and Health recognizes the use of the word personal as applied to God in its higher but more uncommon meaning, and in this sense God is infinite Person. The statement, therefore, that Science and Health denies "that God is a personal being at all," gives a false impression. No reasons are given for the statements that Christian Science is antichristian or that it is blasphemous, and to call its teachings heresy only means that they depart from the opinions of their critic.

In conclusion, Mrs. Eddy never was a medium at any time in her life. .In Science and Health there is a chapter of thirty pages showing the irreconcilable difference between Christian Science and spiritualism, and on page 71 Mrs. Eddy says, "I never could believe in spiritualism." By the purity of her thought she was enabled to give to the world a higher knowledge of the power of God; and far from displacing the Bible, Science and Health shows us how to read it with more understanding than formerly. In the light of the healing of sickness and saving from sin effected through Christian Science, the accusation that it makes the "Word of God of non-effect" is an anomaly.

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[Carl E. Herring in *Omaha* (Neb.) *World-Herald*]

Deity is properly a synonym of God. Divinity, as defined by Webster, in its primary meaning and as used in Christian Science means of the "nature or essence of God." That Jesus is not God, and that he not only made no such claim but expressly disavowed it, as frequently evidenced in the gospels, is the position of Christian Science; but that he was endowed with the nature and essence of Deity is affirmed, and this constitutes the divinity of Jesus.

While it is true that Jesus represented the highest form of divinity which could be expressed in the flesh, yet it must be understood that the Christ, or divine idea, has always existed, and while the words Christ and Jesus are commonly used interchangeably, the former is properly applied to Jesus only in the sense that he was the demonstrator of the divine idea. Mrs. Eddy, in speaking of the spiritual conception, expresses the thought in more apt language in Science and Health (p. 29): "The Holy Ghost, or divine Spirit, overshadowed the pure sense of the Virgin-mother with the full recognition that being is Spirit. The Christ dwelt forever an idea in the bosom of God, the divine Principle of the man Jesus, and woman perceived this spiritual idea, though at first faintly developed."

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[Avery Coonley in *Peoria* (Ill.) *Star*]

The number of patients who have been pronounced incurable by the medical profession, but who are now well as a result of Christian Science treatment, is very large. Before such a patient abandoned medicine for Christian Science medical men have usually said that Christian Science could do nothing for him. After it has healed him, they have ordinarily concluded that there was nothing the matter with him which time and fresh air could not cure; hence, Christian Science had not benefited him. This simple mental process leaves Christian Science with churches filled with active, useful, and happy persons, many of whom the medical profession

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had consigned to the cemeteries with tuberculosis, locomotor ataxia, cancer, tumor, and the like, and at the same time a clean record in the eyes of the medical organization of never having healed a case of organic disease.

I have submitted to the *Journal of the American Medical Association* a letter in correction of the misstatements about Christian Science in the editorial you have reproduced, in which I have pointed out that Christian Science invariably endeavors to preserve life, and with a notable record of success; that what they called doing nothing has healed hopeless disease in innumerable instances, and that it has nothing to do with "thought waves," but is that method employed by him to whom Christendom refers as the great Physician.

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[W. D. Hinchsliff in *Hobart* (Okla.) *Republican*]

Christian Science takes the Bible as its sufficient guide to health and life. It takes God at His word, and those who have given it the careful thought and honest investigation as a great religious movement which it deserves, have found that its premises are sound and tenable, and that it does what it claims to do, and is healing the sick and reforming the sinner as no other system is doing today, because it is reasonable and practical. It teaches of God, and of man in God's image, and of our relation to God in a way that is reaching a multitude of thinkers the world over. It is founded on God, good, and on nothing else. In no sense is it to be classed with higher criticism, agnosticism, or infidelity.

Christian Science heals the sick and reforms the sinner, as was promised by the Master, through knowing the truth which he promised would make men free. It makes clear the distinction between error and truth, and it denies that evil is any part of God's creation, because we are told in the Bible that God created all, and that all He created was good, and not only good, but "very good." Christian Science classifies sickness and sin as error and as no part of the divine creation; therefore it is without any real origin or cause, and will cease when man recognizes his true being. There are many different interpretations of the Scriptures, and Christian Science proves its worth by its fruits.

The clergyman is in error when he infers that Christian Science ignores the Bible, for it leads its followers to a more earnest study of the Scriptures. It reveals a beauty and practicability that is satisfying, and it sustains its claims by its works. It is the testimony of Christian Scientists that Christ is dearer and heaven is nearer than before they knew of its beneficent teaching. Mrs. Eddy says, "The vital part, the heart and soul of Christian Science, is Love" (Science and Health, p. 113), love for God, and man in God's image.

Christian Science asks no favors, but stands squarely on the divine Principle of all being, and is "ready always to give an answer" for the hope that is in it. It never proselytes or criticizes its neighbors, but bids Godspeed to every good word or work. Its interpretation of the Scriptures may be, and undoubtedly is, different from that of the preacher, but it is not necessarily wrong on that account. It rests on demonstration rather than on mere belief. Belief may be good, but understanding is better. Jesus said, "Ye shall know the truth, and the truth shall make you free." He also said, "It is the spirit that quickeneth; the flesh profiteth nothing." "Science and Health with Key to the Scriptures" is in no way a substitute for the Scriptures.

Christian Science does not minimize sin or condone it in the least, but emphasizes the truth that sin must be cast out, must be forsaken, before there can be health or harmony, and it shows how this is done in the most practical manner; how, seemingly attractive to the human sense, it is only a snare and a delusion, while the knowledge of God and His power gives the only true health and real satisfaction. As the psalmist has said: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

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[M. I. Whitcroft in *Cheltenham* (England) *Chronicle*]

In connecting Christian Science with "science falsely so called," mentioned in I Timothy vi. 20, our critic is unable to offer any evidence in support of this assumption. Jesus said, "By their fruits ye shall know them," and for close upon half a century Christian Science has been giving rapidly increasing evidence by its fruits that God's "way may be known upon earth," His "saving health among all nations." This critic then draws attention to the word science being mentioned in only one other place in the Bible. Daniel was chosen for his "understanding science," or scientific knowledge and understanding of God, which Daniel applied to every act and circumstance of his life; never more so than when in the lions' den he proved "the life-preserving power of spiritual understanding" (Science and Health, p. 579).

It was this same scientific knowledge of God and of His law which enabled Jesus to overcome every material so-called law, whether in raising the dead, healing the sick, or walking on the water. Christian Scientists today, in the degree in which they possess this understanding, are healing the sick and reforming the sinner, thereby giving that proof of their Christianity which was demanded by Jesus of all who profess to be his followers. Christian Scientists have not altered the Lord's Prayer, as our critic asserts, but they have it in their text-book, Science and Health, in the form in which it appears in the Bible, together with what Christian Scientists accept as its spiritual interpretation.

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[Duncan Sinclair in *The Times*, Glasgow, Scotland]

Christian Science neither teaches nor practises healing by "faith," as the term is commonly understood. Every healing which has taken place in the practice of Christian Science has resulted from the spiritual understanding of reality. The spiritual universe, which is the expression of God, is recognized in Christian Science to be perfect. And man, made in the image and likeness of God, as the spiritual idea of God reflects the nature of the perfect Mind. Seemingly opposed to the spiritual sense of being is the material sense of things. It is the material sense of things which is the seeming cause of every form of sickness; and it has been proved time and again in Christian Science that as the understanding of man's true spiritual selfhood is gained the ills of the flesh disappear.

Speaking of the terms "belief" and "faith" in their relation to spiritual understanding, Mrs. Eddy, the Discoverer and Founder of Christian Science, writes in "Science and Health with Key to the Scriptures" (p. 297): "Until belief becomes faith, and faith becomes spiritual understanding, human thought has little relation to the actual or divine;" and, as has been said, it is spiritual understanding which is the "curative agency" in Christian Science.

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[Robert S. Ross in *The Post-Standard*, Syracuse, N. Y.]

Your correspondent seemed to be more interested in sweepingly denying the Scriptural origin of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, than he was in logical reasoning; for if through the study of the Scriptures in the light of this text-book students are able, in a measure at least, to repeat the healing and regenerating works of primitive Christianity, then the deduction that the teachings of Christian Science are Scriptural is on firmer ground than the rock of Gibraltar.

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Editorial

"Let them alone"

A SHORT time ago, in reporting a meeting of the Chicago Medical Society, the *Chicago Herald* quoted from the views expressed by those in attendance as follows:—

"We gain nothing for ourselves, and do not injure Science by attacking it," said Dr. H. B. Hemingway of Evanston. "My advice would be to leave it alone. If it hasn't merit it will die of its own weakness."

"What we should do," suggested Dr. R. R. Ferguson, "is to conduct a campaign of education among the Christian Scientists; not criticizing them, but urging them that when the time comes in their cases when it is apparent a physician is needed, to call one without delay."

"Doctors are to blame for driving a majority of the people into Christian Science," was the startling statement made by Dr. C. B. King. "Persons come to doctors with complaints, and the doctors do not know what is the matter; but they give something and collect their dollar.

"The patient does not get better, so he goes to another doctor, where the collecting process is repeated. The patient goes the rounds, and finally Christian Science is suggested. He embraces it and, as there was not much the matter with him, he gets well.

"If physicians used common horse sense they would hold these people; but they do not want these dollar cases. What they want is a chance to use the knife and get one hundred dollars or more for it. If we advise patients as they should be advised, there will be fewer Christian Scientists."

We have faith to believe that Doctor Hemingway spoke for a much larger section of the medical profession than is generally supposed, and that there is a growing disposition on the part of thinking people, both physicians and laymen, to follow the counsel of Gamaliel, who when brought face to face with the actual demonstration of Christian healing, said, "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it."

In the fifty years since Mrs. Eddy discovered Christian Science there have been too many well-authenticated cases of healing by this system to justify any fair-minded person in joining in the legislative propaganda originated and urged by that section of the medical profession which has for its object the suppression of all systems which they regard as in competition with that which they practise. The basis of all these statements quoted by the *Herald* is of course the belief that there is but one system or method by which the sick are or can be healed, and that this system or method is that which is practised by these physicians and their fellow members of the Chicago Medical Society and similar societies. The merit of this belief is, however, very largely discredited by the fact that a large proportion of the adherents of Christian Science consists of those who previously had vainly called not one but several physicians without receiving the help which they sought; also, that afterward they were healed through Christian Science. The expressed belief that there is a necessity for Christian Scientists to call a physician is, to say the least, out of line with the simple, demonstrated fact that Christian Science has succeeded where medicine has failed, and that there are at the present moment thousands of persons walking the earth who but for this Science would have been buried years ago.

The healing work done by Christ Jesus and his immediate followers was in direct opposition to the claim that medicine or surgery is necessary to the healing of those who are suffering from disease. The Master did not use either of these means, yet he healed thousands who came to him,—the Scriptures say that he healed every one of them,—and it is by the same means that Christian Scientists are healing people today. Christ Jesus proved this system to be far superior to all other systems in its application to the healing of disease; but his work did not stop there, for he also proved that it reformed and regenerated mankind. Evidence that Christian Science is the same method employed by Jesus, because it is the only method which heals both sickness and sin, has been accumulating for half a century, and those who decry its efficacy and clamor for its suppression are but wasting time which, if half that Doctor King has said is true, should be devoted to the weeding out of their own profession those who are not a credit to it.

ARCHIBALD MCLELLAN.

"If ye abide in me"

THEY had been very near friends in the long ago, and it was most natural that after so revolutionary an experience the heart of the woman was moved to write her one-time spiritual mentor of the new glad day which had dawned for her. The little ivy-clad church where they once worshiped together centered her thought on many a heart to heart talk with him of the things of the Spirit, and she could but feel how glad he would be to learn that through Christian Science she had found escape from the agonies of pain and had gained a new and inspiring vision of spiritual truth and a joy of heart she had never known before.

Glowingly yet simply the story was written and winged with loving-kindness for its flight across the sea. Then after some days there came upon her a sense of heaviness and discomfort which she was puzzled to account for, and which maintained its assertion, though she was conscious of no dereliction of duty or disloyalty to Truth. Later she reminded herself that the experience would conduce to increased thoughtfulness of the fact that, as St. Paul says, "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world."

Meantime her story had been read by her friend, not with the sympathetic interest which she had anticipated, but with the grief and solicitude of one who believed that she had yielded herself to the embrace of a blighting heresy, from the dire perils of which he hoped she might escape! The receipt of the letter in which he thus frankly expressed this conviction and implored her to return to the Christian faith of her fathers, not only overwhelmed her with astonishment but speedily awakened thought as to the possible explanation of her sense of abnormality, and as with glad assurance she laid hold upon the promises of protection and peace found in the ninety-first psalm, the burden was removed and she entered again into the joy of her Lord.

Such an experience may well remind us of the teaching of Christian Science that, in keeping with unnumbered Scripture promises, evil, condemnatory thought, has no power to harm us provided "virtue and truth build a strong defense" (Science and Health, p. 235). The Master's words, "If ye abide in me," condition his every promise of good, even as the psalmist preceded all his assurances of protection by the vitally significant qualification, "He that dwelleth in the secret place of the most High." If therefore we are unalert, and forgetful of these legitimate conditions upon which the pledge of safety is inherently based, then we may indeed become subject to an awakening by that pain which pertains to the rule of the beliefs of material sense.

The recognition that the physical body, with all that pertains to it, is but a part and parcel of this inharmonious material belief, fully explains the possible influence for ill of mortal thought and should beget in us that habit of wise forethoughtfulness, that conscious and continuous reliance upon divine Love for safe keeping which will banish fear and forestall every assault of error. The thought of the proverb, "A prudent man foreseeth evil, and hideth himself: but the

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simple pass on, and are punished," is somewhat differently expressed in Christian Science, but its spirit is fully preserved and the importance of its teaching is sure to be impressed through suffering upon those who do not learn habitually to honor the Master's words, "What I say unto you I say unto all, Watch."

Especially do we need to remember that the most sincere and devoted human affection is not infrequently associated with an intensity of fear respecting the welfare of the one upon whom it is centered, or of hatred for the teaching with which he may be identified, that apart from the protection of a constant resting in God, becomes a menace to health and happiness. In these days, when the more subtle and aggressive forms of error are becoming so noticeably manifest, we cannot afford to be unmindful for a single hour of the imperative demand of divine wisdom that we commit our every experience and its every issue to the guidance and government of Truth and Love. Let it ever be repeated in our thought that Jesus' statement, "If ye abide in me," conditions the realization and the preservation of every good.

JOHN B. WILLIS.

From Belief to Understanding

THOSE who are becoming interested in Christian Science find it important to gain a correct sense of the words belief, faith, and understanding, and this can be readily done by a careful study of Mrs. Eddy's teachings as found in Science and Health and her other writings. In this study one naturally turns to the Bible, where the same words appear, and when the spiritual sense is gained we shall find that Mrs. Eddy's statements along these lines are in entire accord with those of the Scripture. It is, however, very important to gain the true sense of these words, or we miss the help which is so much needed, for the wise man assures us that "understanding is a wellspring of life unto him that hath it."

It may be observed that most people are more familiar with the words faith and belief than they are with understanding, and they are also disposed to regard faith and belief as practically the same. This question is finely explained by Mrs. Eddy on page 23 of Science and Health, beginning with this statement: "Faith, if it be mere belief, is as a pendulum swinging between nothing and something, having no fixity. Faith, advanced to spiritual understanding, is the evidence gained from Spirit, which rebukes sin of every kind and establishes the claims of God." In the two following paragraphs the distinction is even more clearly drawn. A careful study of the New Testament reveals the fact that it was faith of this sort which Christ Jesus demanded and which his followers endorsed and strove to express. We may therefore rejoice in having through Christian Science the understanding which links us to vital, immovable faith in God and His law, and which is best manifested in the healing works of our Master, for without these, Christian experience is apt to be "dead," as the apostle James put it.

The word belief is very generally used in Christian Science to express material concepts of every kind and their varied manifestations. A belief in good is of course better than a belief in evil, but until the divine Principle of good is understood and obeyed, belief is apt to be moved, like a weathervane, by popular opinion. A belief in health changes quickly to a belief of sickness, but sad to say the latter seldom changes quickly to a sense of health unless the light of Truth dispels the darkness. Isaiah says that when this light comes, then shall health "spring forth speedily;" and this is no mere change of belief, but the advance to spiritual understanding of which our Leader speaks.

When our Master healed the sick and gave sight to the blind he changed the belief of those who held one in thought as sick, blind, lame, or even dead. Even the one healed does not usually leap into the understanding of the divine power which has healed him, while those about him oftentimes fail to advance beyond the plane of belief. The parents of the man blind from his birth only saw that a great change had come to him, while the Pharisees refused to accept the healing at all,—refused to believe that the man had ever been blind and did their utmost to intimidate both him and his parents.

But the erstwhile blind man quickly gained the spiritual sense of sight, and this gave him a wider vision than mere physical sight would have done. He saw and declared fearlessly that his healer was a prophet; then he stoutly affirmed, "If this man were not of God, he could do nothing." He was getting ready for the glorious revelation of the Son of God,—the real man,—and although he was reviled and cast out by the authorities, he was advancing steadily toward the truth of being. When Jesus met him and asked, "Dost thou believe on the Son of God?" he responded, "Who is he, Lord?" And when Jesus made known to him the ever-presence of the Christ, he gladly accepted God's representative and "worshiped him."

On page 442 of Science and Health we read, "When Christ changes a belief of sin or of sickness into a better belief, then belief melts into spiritual understanding, and sin, disease, and death disappear." It is our high privilege to press on from mere belief to living faith, and thence to that understanding which expresses itself in whole-hearted love for God and our neighbor.

ANNIE M. KNOTT.

Among the Churches

Current Notes

ST. THOMAS, ONTARIO, CANADA.—The trustees of First Church of Christ, Scientist, this week [Nov. 8] purchased the fine home of Dewitt Green, 16 McIntyre Street. This is one of the finest locations in the city for a church site. It is the intention of the congregation to occupy the residence as its meeting-place and reading-room, and later it is planned to erect on the premises a fine new Christian Science church. The property, which was purchased at a price in the neighborhood of two thousand dollars, is beautifully situated, being in close proximity to Alma Ladies College.

St. Thomas Times.

OGDEN, UTAH.—On Sunday [Dec. 26] the new edifice of First Church of Christ, Scientist, at the corner of Twenty-fourth Street and Monroe Avenue, will be dedicated. This addition to the many beautiful churches of the city was commenced in 1914. The corner-stone was laid in March of that year, and the structure was completed and ready for occupancy by January, 1915. The first service was held on Jan. 3. The building and furniture, together with the lot upon which the church stands, cost fifteen thousand dollars.—*Ogden Standard.*

BROOKLYN, N. Y.—Title has just been taken by the trustees of Second Church of Christ, Scientist, now located at Eighty-sixth Street and Fort Hamilton Parkway, to a plot 80 by 100 feet on the south side of Sixty-seventh Street, adjoining the new Bay Ridge High School for Girls. Construction of a new church for Bay Ridge Christian Scientists is to be begun on this site in the spring. According to present plans, the new structure will be erected at a cost of about forty thousand dollars.—*Brooklyn Eagle.*

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Oak Park, Ill.—At the northeast corner of Oak Park Avenue and Ontario Street the new edifice of First Church of Christ, Scientist, rises in symmetrical beauty, a fitting monument to the great movement for which it stands. For many months the building has been in the making, and the work is nearly completed. It stands on one of the most ideally located properties in the village. The lot, which cost fifteen thousand dollars, has a frontage of 100 feet on Oak Park Avenue and runs back 180 feet on Ontario Street. The building with its furnishings, complete, will total a cost of ninety-five thousand dollars. There is every reason to believe that it will be ready for occupancy April 2, as planned.

The Oak Park Events.

Boston, Mass.—Second Church of Christ, Scientist, at the corner of Elm Hill Avenue and Howland Street, Roxbury, will be dedicated tomorrow [Jan. 16], just one year after the laying of the corner-stone. The building seats one thousand persons, and with the land represents a cost of about one hundred and seventy thousand dollars. Under the auditorium is the Sunday school room, designed to seat four hundred. This church was organized to relieve the crowded condition of The Mother Church, and the first service was held in Fauntleroy Hall, Wenonah Street, Roxbury, in February, 1899.—*Boston Evening Transcript.*

Albert Lea, Minn.—First Church of Christ, Scientist, will hold its first public service in the new church edifice next Sunday [Dec. 12]. The main auditorium will seat about two hundred and fifty. The structure is a credit to its builders, and when the size of the congregation is considered, one wonders all the more. Yet the twelve thousand dollars that it cost is nearly all subscribed, and this is certainly a remarkable achievement.—*Freeborn County Standard.*

Annapolis, Md.—The Annapolis Christian Science Society is now occupying its new home, situated on State Circle, corner of Maryland Avenue. Yesterday [Dec. 5] for the first time the Christian Science services were held in the new quarters, which have been neatly and attractively decorated, newly papered, and which present a homelike, inviting appearance.—*The Evening Capital.*

Ludington, Mich.—Our church edifice was recently remodeled, but all the funds for the work have not yet been raised. The building fund, however, is increasing steadily.

Correspondence.

Neodesha, Kan.—The dedication of the pretty and comfortable Christian Science church in Neodesha last Thursday night [Dec. 2] was an interesting and pleasant affair.

The Neodesha Register.

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Admission to Membership in The Mother Church

The next admission of candidates will be June 2, 1916. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 10, 1916.

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

Those who have made application for membership prior to Nov. 5, 1915, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

The Lectures

Santa Ana, Cal.

In introducing Prof. Hermann S. Hering, who lectured on Christian Science in the Grand Opera House, George C. Roy spoke in part as follows:—

It may not be inappropriate for me to state that I very distinctly remember when Mrs. Eddy, the Discoverer and Founder of Christian Science, after nearly a lifetime of effort in other localities, returned to that quiet New England city, Concord, N. H., and located in the immediate neighborhood where I lived for many years. Many of the scenes, local interests, and local characters in Concord that were familiar to Mrs. Eddy have been familiar to me from my earliest recollection, and during the period of her residence in Concord her figure was a familiar one.

It may be recalled that Mrs. Eddy was born in the little town of Bow, just outside the boundaries of Concord, and that the chosen home of her later years, known as "Pleasant View," where much of her important work was done, looked out across the valley upon the location of her birthplace. About thirty miles from Concord there is a beautiful lake, to which reference is made in Science and Health, which glistens among the New Hampshire hills and bears the poetic Indian name of Winnepesaukee. The English translation of the word Winnepesaukee is, "The Smile of the Great Spirit." There are those who believe that the life and work of Mrs. Eddy was also a "smile of the Great Spirit."

Santa Ana Register.

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Peoria, Ill.

At the Mohammed Temple a large and interested audience listened to a lecture on Christian Science by William D. McCrackan. He was introduced by Congressman Claude U. Stone as follows:—

The needs of the body are few and easily satisfied, but the thirst of the soul is quenchless. Therefore the person who leads man to the uplands of hope and faith renders a greater service than he who adds even a continent to his possession. The person who reveals and interprets to mankind the sublimities of worship, who elevates their minds to the principles of truth and purity and a complete and perfect faith, and who warms their hearts with the love and fraternity which our Saviour taught and demonstrated, surely opens unto them a new heaven and lays at their feet a new earth.

Such a benefactor was Mrs. Eddy,—a fact to which hundreds of thousands whom her teachings have comforted and blessed are willing to testify. It is fortunate that we have the opportunity to learn more about the institution which she established and which has done and is doing such a wonderful work in the world.—*The Peoria Transcript.*

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Rapid City, S. Dak.

The annual lecture on Christian Science was given in the Elks Theater. R. B. Irons, superintendent of schools, introduced the speaker, Clarence W. Chadwick, in the following words:—

Many of us, no doubt, are not wholly conversant with the fundamental teachings of Christian Science. We are all aware, however, of the great growth of Christian Science, both as to membership and influence on the world, during the past few years. Several agencies have contributed to this growth. The publications of the church, which are so well edited and widely read; the character of the lives led by the

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members of the church, which is so optimistic and wholesome; the lectures provided by the church, to which the public are so cordially invited,—all have aided in the upbuilding of the church.—*The Rapid City Journal.*

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Sheboygan, Wis.

Clarence C. Eaton, who addressed a large audience on Christian Science at the Opera House, was introduced by Ernest Best, second reader, who spoke in part as follows:—

Commercially speaking, there is in vogue today a universal campaign for efficiency. With "better results and better working conditions" as its slogan, it advocates the existence of a law of efficiency which, when understood and rightly applied, helps to solve industrial problems and proves beneficial to both employer and employee. And so, speaking from a religious standpoint, Christian Science is abroad today with "health and happiness" as its slogan, and advocates the existence of a spiritual law which, when understood and rightly applied, heals the sick and holds the answer to the one great question, What is God, and what is man's relation to Him?—*The Sheboygan Telegram.*

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Rochester, N. Y.

The remarks made at the Temple Theater by the Hon. James A. Harris in introducing Charles I. Ohrenstein, who lectured on Christian Science, were as follows:—

I am not a member of the Christian Science church, but I know a little about its teachings. From the study and observation I have given it I have been led to throw away any feeling of prejudice I had previously held. I am convinced that thousands of our best men and women have become happy, contented, and prosperous by applying the teaching of Christian Science in their daily duties. Anything which will accomplish the good that Christian Science has accomplished has my approval.—*Correspondence.*

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Lectures to be Delivered

CALIFORNIA—Fresno: John W. Doorly, White Theater, 8:15 p.m., March 30.
Los Angeles (Eighth Church): John W. Doorly, Woman's Club House, Orchard Avenue, Gardena, 8 p.m., April 6.
Palo Alto: Jacob S. Shield, Armory, 8 p.m., April 3.
Riverside (First Church): John W. Doorly, Loring Opera House, 8 p.m., April 4.
San Francisco (Third Church): Jacob S. Shield, Dreamland Rink, Steiner Street near Sutter, 3 p.m., April 2.
DISTRICT OF COLUMBIA—Washington (First and Second Churches): Frank Bell, Poli's Theater, 3 p.m., April 2.
GEORGIA—Thomasville: Prof. Hermann S. Hering, Armory in Mitchell House, 8 p.m., March 30.
Washington: William D. McCrackan, Court House, 8 p.m., April 6.
ILLINOIS—Chicago (First Church): Charles I. Ohrenstein, Church Edifice, 4017 Drexel Boulevard, 8 p.m., April 6 and 7.
Chicago (Second Church): Bliss Knapp, Church Edifice, Wrightwood and Pine Grove Avenues, 8 p.m., April 3 and 4.
Clinton: Virgil O. Strickler, K. of P. Hall, 209 East Washington Street, 3:15 p.m., April 2.
Kewanee: Hon. Clarence A. Buskirk, 8:15 p.m., April 4.
INDIANA—South Bend: Virgil O. Strickler, Oliver Theater, 8 p.m., April 3.
IOWA—Lime Springs: Bliss Knapp, Star Opera House, 8 p.m., April 6.
KANSAS—Columbus: Dr. Francis J. Fluno, McGhie Theater, 2:30 p.m., April 2.
Galena: George Shaw Cook, Electric Theater, 8:15 p.m., April 4.
Great Bend: Hon. Clarence A. Buskirk, Elite Theater, 8:15 p.m., March 31.
MASSACHUSETTS—Boston (Second Church): Bliss Knapp, Church Edifice, Elm Hill Avenue and Howland Street, Roxbury, 8 p.m., March 31.
Fall River: William D. McCrackan, Music Hall, Masonic Building, 31 Franklin Street, 8 p.m., March 31.
Lawrence: Frank Bell, City Hall, 8 p.m., March 31.
Medford: Prof. Hermann S. Hering, Pitman Academy, 8 p.m., April 3.
Rockland: Bicknell Young, Grand Army Hall, School Street, 7:45 p.m., April 6.
MICHIGAN—Owosso: William R. Rathvon, Carnegie Public Library, 8 p.m., April 3.
MINNESOTA—Minneapolis (Fourth Church): Virgil O. Strickler, Auditorium, 8 p.m., April 4.
Red Wing: Charles I. Ohrenstein, Shelden Memorial Auditorium, 8:15 p.m., April 4.
Winona: Bliss Knapp, Masonic Temple, 8 p.m., April 7.
MONTANA—Anaconda (Society): Charles I. Ohrenstein, Margaret Theater, 2:30 p.m., April 2.
Billings: Jacob S. Shield, Church Edifice, Division Street and Burlington Avenue, 8 p.m., April 7.
Hamilton: Virgil O. Strickler, Lucas Opera House, 8:30 p.m., April 6.
Helena: Jacob S. Shield, Unitarian Church, 8 p.m., April 6.
Missoula: Virgil O. Strickler, Missoula Theater, 8:30 p.m., April 7.
NEW YORK—Fulton: Bicknell Young, Carnegie Library Assembly Room, 8 p.m., April 3.
Hornell (First Church): Bicknell Young, The Woodbury Memorial Universalist Church, 8 p.m., April 4.
Troy: Bicknell Young, Music Hall, 3 p.m., April 2.
NORTH CAROLINA—Newbern: William D. McCrackan, Court House, 8:30 p.m., April 3.
Wilmington: William D. McCrackan, The Boys' Brigade, 8 p.m., April 4.
OHIO—Cincinnati (Second Church): Hon. Clarence A. Buskirk, Cincinnati Music Hall, Elm Street, 8:15 p.m., April 7.
Massillon: George Shaw Cook, High School Auditorium, 7:45 p.m., April 6.
New Philadelphia: George Shaw Cook, Wentz Hall in Canal Dover, 8:15 p.m., April 7.
PENNSYLVANIA—McKeesport: Bliss Knapp, White's New Theater, Walnut Street, 3 p.m., April 2.
Philadelphia (First Church): Prof. Hermann S. Hering, Church Edifice, Walnut Street, west of Fortieth Street, 8 p.m., April 1, and 3:30 p.m., April 2.
TEXAS—Dallas: George Shaw Cook, Dallas Opera House, 3 p.m., April 2.
Marshall: George Shaw Cook, City Hall Auditorium, 8 p.m., March 30.
Sherman: George Shaw Cook, Sherman Opera House, 8 p.m., March 31.
VIRGINIA—Richmond: William D. McCrackan, Colonial Theater, Eighth and Broad Streets, 4 p.m., April 2.
WISCONSIN—Madison: William R. Rathvon, Woman's Building, 240 West Gilman Street, 3:30 p.m., April 2.
Portage: Clarence W. Chadwick, Home Theater, 3 p.m., April 2.
Sheboygan: Clarence W. Chadwick, Church Edifice, 605 Niagara Avenue, 8 p.m., March 31.

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Testimonies of Healing

I consider it a duty as well as a great privilege to testify to the healing and regenerating influence of Christian Science. When I began its study I was a discontented and unhappy man. From close association with dangerous prisoners (being in the jail service), over whom I had to exercise control, I gradually acquired the habit of ruling by fear instead of by love. Inured to scenes of crime, also executions, and ever on the alert to defend myself against attack from those who held life so lightly, I developed a mental condition by no means enviable from a Christian Science standpoint.

Although I endeavored to be honorable in all my actions, yet I held such peculiar views of duty and honor that I spared neither myself, my family, nor any one else, high or low, who failed to measure up to my miserable standard, and few there were who escaped my criticisms. I was indeed a hard master, a domineering husband, an overexacting parent, and I had few real friends. To these traits were added a brooding disposition and an ungovernable temper. Every day would see me in a state of violent anger about even trifling things, while the nights witnessed to my remorse, mingled with prayers and resolutions to lead a better life. The following day, however, was only a repetition of the previous one. I fully realized that I was very wrong in all my thoughts and actions; but I could not help myself to get right, though I used to pray earnestly to God to guide me in the right way. Although my services were always commended by the authorities, yet I had a great craving for a higher life, a life "hid with Christ in God."

It was at this stage that a friend handed me a copy of the *Journal* to read and criticize. Before I had read half of it I felt arrested, like St. Paul. My eyes were opened to the real cause of my errors, and there and then I realized that there was no necessity for me to continue in wretchedness, for it was more or less self-imposed and caused by erroneous belief. The truth gradually dawned on me that as a child of God I was not subject to the bondage of sinful beliefs, but that my heritage was peace, joy, health, harmony, and immortality. I may mention that while reading the *Journal* and awaiting the receipt of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, for which I had sent, I was healed of the smoking habit, to which I had been addicted for thirty-four years.

In October, 1914, I gradually developed a disease supposed to be due to certain parasites. Although I had been a student of Christian Science for some time and had occasionally helped myself and family in cases of illness and had given up the use of drugs for over six years, yet I was careless about my own complaint and put off the treatment for a more convenient season, with the result that after a period of five months the disease was becoming chronic and began to cause me much fear and pain, for serious symptoms had set in. Finding that I had missed my opportunity of meeting the case in its incipient stage, I called upon a Christian Scientist at Calcutta for treatment, and I am grateful to say that within six days all traces of the disease vanished and I am now quite well again.

Besides my own healing through Christian Science, I witnessed the wonderful healing of my wife, who had sustained a serious spinal injury. Everything looked dark for us, and all our plans appeared for the time to be completely upset, as fear intruded itself that this injury would surely result in permanent invalidism; but thanks be to God, who rewarded us for our faith in Him, we clung steadfastly to the truth as taught in Christian Science, and she was healed.

While deeply grateful to God for the physical healing, I feel more grateful for my regeneration from the discordant mental condition, for I consider it to be of an even higher order of healing, since I was more spiritually uplifted by the latter than the former. Greatly rejoicing in the progress I have made, I am daily striving to be more and more worthy to be accounted a Christian Scientist. I am sincerely grateful to our dear Leader for bringing this teaching to our knowledge, and also to those dear friends who helped me along the rugged way. My thanks are due to the writers of the helpful articles in the *Sentinel* and *Journal*, as I have received much benefit from them.

ARTHUR H. OWEN, Madhupur, Bengal, India.

One day early in September, 1915, I met with a serious accident. As I was alighting from a train, I fell heavily on my back, and every attempt to lift my legs caused untold agony. Supported by my son and two servants I managed with the greatest difficulty to reach home, which was near by, where I was immediately put to bed. Such was my fear and confusion of thought that I was unable at the time to put into practice the teachings of Christian Science, of which I had some knowledge, having been healed through it of bronchial asthma only a short time before this accident.

As I lay helpless on the bed, dreading the result of this injury, more serious symptoms set in, such as partial paralysis. It was then that I was roused to make an effort to help myself by trying to realize man's true spiritual state of being; but being overcome with fear and suffering, I was not able to demonstrate the truth. I then bethought me of the Christian Science friend at Calcutta who had formerly treated me, and with difficulty I scribbled a few lines in pencil asking him for treatment. Those around me urged me to go to the hospital at Calcutta, where eminent surgeons would attend me; but my trust in God was so great that the prospect of becoming a permanent invalid, as was expected by others, did not deter me from holding on to the truth, for I knew that it is God alone who "healeth all thy diseases."

Within two days after our friend took up treatment I felt slightly better, and when he gave me treatment at my bedside all my fears left me. From that moment onward my healing was more rapid, and I began to walk about, though slowly at first. Within three weeks I felt practically healed, with the exception of a slight stiffness in the limbs, which has since vanished, and now I am perfectly well, and can go for long walks and do all my household work.

I am deeply grateful to God for this healing, and for the better understanding of Him that I got through it. I am also deeply indebted to our dear Leader for having brought the Christ-healing to humanity in these days.

ADA C. OWEN.

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I have been healed by absent treatment of an aggravated form of rheumatism through the faithful work of a Christian Science practitioner, and I feel more grateful than words can express. For over twelve years I had worn glasses for defective vision. They had to be ground every year or two, and the optician said the last time they were changed that they could not be altered again. I was relieved, however, of all this difficulty by reading Science and Health and with some help from a Christian Science friend. At another time I had attacks of blindness which would come on at any time. I got Science and Health and began to read, though I could see but very little. I kept on for perhaps ten minutes, and the mist cleared and has not returned.

There have been other instances of help received through reading Science and Health, and I am thankful that I was led

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to this healing truth. I hope my testimony may be the means of helping some one in distress, as I was before beginning to read Christian Science literature. I was despondent, did not care to live, had not been inside a church for two years, but I can now look forward with a bright hope.

STELLA HOFFMAN, Venice, Cal.

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I desire to express my gratitude for the healing of our son. About a year and a half ago he was seized with a severe attack of acute lung trouble and seemed to suffer very much. Christian Science treatment was given him, and on the fourth day the disease was broken. He seemed to be in a very serious condition all that day, but in the evening a large amount of pus was expelled from the lungs and he began to mend at once. I firmly believe if it had not been for Christian Science he would not have pulled through; but he is with us today, and stronger and healthier than ever. This to me was a wonderful demonstration.

I also wish to tell of the overcoming of grief at the passing on of a little daughter, in the hope that it will help some one who has sorrow to bear. While at the time it was a shock, when I began to realize that there is no death, but that life is eternal, I was greatly comforted. I am deeply grateful for this understanding, as it has indeed meant much to me. I am truly thankful to God and to Christ Jesus the Way-shower, also grateful to Mrs. Eddy.

BERTHA M. KELLER, Chicago, Ill.

I can fully verify the testimony given by my wife, for I know that the understanding of Truth and the faithful work of the Christian Science practitioner healed our son and enabled us to overcome grief and sorrow. Christian Science has also healed me of tubercular abscesses. I am truly grateful for what it has done for us.—AUGUST P. KELLER.

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A few years ago I was practically a physical and mental wreck, having been ill for ten years. I had exhausted all material systems of treatment and was then undergoing a fast. I firmly believed that if I were able to complete the fast I would be healed, but at the end of ten days I was forced to abandon it, a well-known specialist saying that if I continued, the result would probably prove fatal. Needless to say, I was extremely despondent and discouraged, as I felt my only hope for recovery was gone.

At this time my sister brought me a copy of Science and Health, begging me to read it and also to have Christian Science treatment. Although I did not expect to be healed, I consented, thinking I would read the book through as a matter of courtesy, since it had been presented to me as a gift. Before I had read half of its contents I realized it contained the "pearl of great price," and began its study in earnest. After one or two treatments, through a misunderstanding I was left for a day and night without help, but I was able to arise and perform the simple duties about the home, including the care of my three years' old son, although I had been warned by physicians not to exert myself.

I have been healed of numerous ailments, including a bad case of eye trouble. The doctors said I would never be well again, as my entire nervous system had been shattered, and one very prominent nerve specialist said if I did not get relief at once I would suffer a complete mental and physical breakdown within six months, which would result in insanity, and advised that I should not be left alone. When informed that I was trying Christian Science, the doctor said to let me try it, as I must be humored, but that I would soon be back in the old rut again. Despite this, I was quickly healed of everything, with the exception of the eye trouble, which yielded more slowly.

The oculist who had charge of my case did not take very kindly to the thought of Christian Science. He said it could never heal a case like mine, as I had been born with defective eyes and it was a case for surgery. I had undergone one operation without benefit, and was informed that a major operation was necessary; but it offered only relief, not a permanent cure. I had worn glasses for years, and for a year before taking up Christian Science I had not been able to read or use my eyes for any close work. I had suffered constantly from headaches since a child, and my greatest fear was of total blindness; but I am glad to say that my healing has been complete. I now spend many hours daily in study without the use of glasses, and without pain. The case has been met through mental surgery alone.

These are only a few of the many blessings that have come to me through my understanding of Christian Science. I began the study primarily for physical healing, but found I had merely taken my first step. For years I had studied many religious doctrines and various philosophies. I had never been a member of any church, for even at the age of nine I realized I could not consistently join a church organization while unable to accept all its teachings. As a young girl I felt very much alone in the world and longed for the comfort of a church. I had often been called an infidel, but I repudiated the name, for I always believed there was something beyond human comprehension. I kept on in a vain endeavor to fill my storehouse with grains of truth, but when forced to turn to something for help, I went to my storehouse and found it contained only husks, and for the first time I realized I had been crying: "Peace, peace; when there is no peace;" so I closed its door forever, and turned toward the Father's house, where I received His blessing, even as did the prodigal son from his earthly parent. This was indeed true healing.

My fondest hopes have been realized, and today in all humbleness I am glad to be a student of Christian Science. I am no longer alone in the world, for God is omnipresent. The Bible has become to me a treasure-trove. This book of Truth and the writings of our beloved Leader are my constant companions; they are all sufficient. The way is growing brighter, and I know that "the path of the just is as the shining light, that shineth more and more unto the perfect day." I would recommend to all seekers of Truth the earnest study and application of Christian Science, as set forth in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.—IDA TILTON, Denver, Col.

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About ten years ago, at the time of a severe and prolonged attack of neuralgia in the head, after spending many sleepless nights and enduring much agony, I decided to try Christian Science. It was on a Friday evening that I made my first visit to the Christian Science practitioner, and after some conversation I asked for treatment. Upon leaving the practitioner's home I returned to my room and retired immediately, for I was in great need of rest and sleep, having been unable to enjoy either for many weeks. I awoke the next morning feeling like a new man, having slept soundly all night, and I felt greatly refreshed. There was still a deadened sense of the neuralgia, but the excruciating pains had ceased and I never experienced them again. Treatment was continued for one week, at the end of which time all trace of this ailment and of a chronic cold and catarrh in the head, with which I had been troubled for several years, had entirely disappeared.

This experience convinced me that Christian Science is

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indeed a powerful healing agency; but that was not all,—its moral influence was also taking effect. I began to study Science and Health and other Christian Science literature, and a Bible which had been stored away for at least three years soon became a daily companion and of the greatest interest to me. One of the first bad habits to yield to the touch of Truth was profanity, and in place of this my consciousness was being filled with a deep reverence and love for God, whom I was beginning to understand as infinite good, —not the cause but the exterminator of all human suffering, as well as sin.

For a number of years prior to my first knowledge of Christian Science I was an annual victim of hay-fever, but since the first attack was destroyed by Truth there has been no return of the disease. Through the teaching of Christian Science I am learning to look to God not only for the healing of physical ills, but for the supply of every need, and for wisdom to guide me in my daily affairs. Thus I am gradually coming to recognize that God, good, really is All-in-all, as the Bible declares Him to be.

No words that I might employ could express my gratitude to Mrs. Eddy for the Christian Science text-book, "Science and Health with Key to the Scriptures," and her other writings, the study of which is bringing so many of us into a realization of the omnipresence and availability of the God "who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things," and "with whom is no variableness, neither shadow of turning." I would also like to express my gratitude for the high standard of efficiency maintained at headquarters, which is so clearly evidenced in every issue of the *Sentinel*, the *Journal*, and the *Monitor*.

L. E. Alvord, Kenosha, Wis.

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It is a happy privilege as well as duty to acknowledge the many wonderful blessings I have received in Christian Science. In September, 1909, I applied to a practitioner for treatment, being in great distress physically and mentally. I had some knowledge of the healing work of Christian Science but was not willing to give up material remedies entirely,—not until after a very distressing hospital experience, with little or no relief, soon followed by alarming conditions that had not appeared previous to the operation.

With the first treatment in Christian Science my relief was so pronounced that I was convinced it was the truth which Jesus said should make us free. During the following three months many serious ailments vanished, among them being what the physicians called an abnormal condition of the kidneys, chronic appendicitis, and nervous breakdown. No hope had been held out for me unless I submitted to another operation, but the operation of Truth and Love did the healing work, the least of which was the overcoming of physical ills; for I soon learned that it was fear, self-pity, ingratitude, faultfinding, and many similar errors of which I needed to be healed, and in the measure that I was willing to give up the old way and be renewed in Spirit the healing was made manifest.

There is not a day that I am not profoundly grateful for my understanding, though as yet limited, of this truth that does indeed make free and is always a "very present help." My healing has been permanent, and Christian Science has been my only remedy for discord of every nature since I turned to it for help. I am grateful for the increased understanding of and love for the Scriptures since studying Science and Health, and I could tell of many other wonderful blessings received. My gratitude is boundless to God, as well as to Christ Jesus the Wayshower, and I am also deeply grateful to our dear Leader, Mrs. Eddy, who was spiritual enough to receive God's message of love and give it to us in a demonstrable way, as taught in our text-book, "Science and Health with Key to the Scriptures."—Lyda McKenna, Chicago, Ill.

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I am glad to express my deep gratitude to God, and also to our Leader, Mrs. Eddy, for all that Christian Science has done for me. Through it I was healed of a nervous breakdown when the physicians could do nothing for me and gave but little hope that I would ever be well again. For nine months I was not able to do anything. Then after working for some time I again had to give up my position. At last, yielding to the wishes of a dear one, I went with her to see a Christian Science practitioner, and through the truth unfolded to me by this practitioner, who lovingly and faithfully worked for me, I was able in less than five weeks to resume my work, wholly freed from this trouble.

For this healing and many other blessings I am grateful. My prayer is that I may daily grow in the understanding of the truth as it is taught in Christian Science, so that I too may help my brother man, for our Master said, "Freely ye have received, freely give."—Lena Hartleb, Amherst, Mass.

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I wish to express my gratitude for what Christian Science has done for me. All my life I suffered from severe headaches, which became worse as I grew older. I had a bad attack on Thanksgiving day, 1910, and came very near passing on. The doctor said I would never be well again. I got so that I could walk about the room, but suffered a great deal all the time. On Dec. 7 I asked a Christian Science practitioner to come to see me and take my case. This she did, and began treating me at once. At Christmas I did all my own work and walked a mile and spent the day with a friend, something I had not been able to do for years. I was also healed of stomach trouble, which I had in a very bad form for thirteen years, and other ailments disappeared. For all this I am thankful to God, and grateful to our beloved Leader, Mrs. Eddy.—Dora Warren, Statesville, N. C.

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In April, 1914, I was thrown from an automobile and rendered unconscious for some time. The first thing I heard was my little girl crying for me. I tried to open my eyes and get up, but could not. My father and another man helped me on to my feet, but my back hurt so that I could not walk alone. They assisted me to my cousin's house and my father telephoned to my husband, who immediately tried to communicate with a Christian Science practitioner fifty miles away. As he could not get a telephone message through, the central operator said she would send it as soon as possible. He then got a doctor, and when they reached me I was being carried out in a chair to another automobile, so that I could be taken home. When the doctor was shown where I fell he came around to me and said at first that my back was broken; when he learned that I had stood on my feet, he said it could not be possible that I had such a fall without breaking my back.

When I got home the doctor made an examination and said the end of the spine was badly injured. He told me that I would have to lie in bed four weeks without moving, and that my back would trouble me all my life. There were eighteen people in to see me that evening. Nearly every one knew of some one who had injured the spine and who always suffered from it afterward. They told my husband he must

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insist on the use of material remedies, as I did not realize my condition and therefore he should look after it.

The Christian Science practitioner did not get our message until the next day, and I suffered terribly until he began treatment. The doctor came again Monday of his own accord, and told me of some medicine to use, but I did not get it, as I knew that "what God cannot do, man need not attempt" (Science and Health, p. 231). The third day after the accident I was up for a short time, and in three weeks I was doing my own work again. My back never troubles me. I am thankful to God, also grateful to our Leader, Mrs. Eddy, for teaching this great truth.

EDITH DAVIS GURNEE, Nunda, N. Y.

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It is with a grateful heart that I tell of the blessings I have received through Christian Science. I had worn glasses for eight years, but the first day I heard of Christian Science I took a treatment and have not put them on since. That was two years ago. I was also healed of severe attacks of pleurisy in a few absent treatments.

One evening, while returning home from a friend's house, my mother was thrown from the street-car. Her head struck the asphalt pavement and was badly cut. When the company's doctor called the next day, he told us that the injury would affect her mind; but as we were interested in Christian Science we called a practitioner and my mother was able to be around in a few days. It is now six months since this occurred, and she has felt no ill effects from the accident.

Through Christian Science treatment my brother was healed in a few months of a sore which covered his forehead and which the doctors could not cure. He was also cured of serious throat trouble at the same time. We are indeed grateful for all that Christian Science has done and is doing for us each day.—ERWIN W. AUGUSTIN, Milwaukee, Wis.

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Counting up the many blessings that have come to me through the interpretation of the Scriptures by Mrs. Eddy, I am reminded of my first experience in Christian Science, for which I am especially grateful, as the physical relief, wonderful as it seemed, proved to be but the stepping-stone to still better things, the door, as it were, to an entirely new world. The truth of its teachings left its impression as a sweet benediction after a long night of chaos and fear. Through the help of a Christian Science practitioner I was relieved in a very short time of intense suffering from an abnormal growth. There is not the slightest trace remaining of this growth, which formerly was noticeable even when I was fully dressed. I had not been able to sleep at night for many months prior to my first treatment in Science, but sleep and rest soon came to me as the calm after a storm.

This healing took place over two years ago, and since that time I have proved God's allness and the nothingness of matter many times. I feel that my gratitude will be best expressed by letting my light shine.

MARY E. YARNALL, Roxborough, Philadelphia, Pa.

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It would indeed be hard to tell all that Christian Science has done for me. I have been healed of many physical ailments and much fear. My husband has also been helped at different times, and I am especially thankful for the quick relief experienced by him during a sudden and seemingly severe attack of fever. In time of sickness, in business problems, and in my every-day life, I find great help in knowing the truth about God and man as taught in Christian Science, and for all the blessings and comfort I have received in every way I am very thankful.

MATTIE MESSENGER, Grant Park, Ill.

From Our Exchanges

[Clyde Weber Votaw in *The Biblical World*]

Jesus had his conception of what life ought to be,—a life of lofty spiritual attainment, in right relation with God, marked by the worthiest conduct and character, wrought out in social spirit and service. All that Jesus did and said was to promote this ideal; he lived and died for it; and it represents his contribution to humanity. He gave no scheme of doctrines or set of institutions. Where we find his ideal alive, where we find men trying to fulfil it in themselves, in one another, and in the world, there is Christianity. Religion may take various forms, and accept various ways of thinking and modes of life, but it will be a Christian religion if the ideal of Jesus constitutes the object of its being. From the gospels we can obtain a clear view of the large ideal of man and his life that was characteristic of Jesus, and that he left as a guiding light to all who seek the best.

In the whole-hearted adoption of this ideal lies our only hope of becoming better Christians and of leading on toward a Christian world. The ideal of Jesus is as broad as the whole field of ethics and religion,—that is, as broad as the field of life. Other teachers of religion there have been, both before him and after him, but he stands out preeminent among them all in quality and power.

[Rembert G. Smith, D.D., in *The Homiletic Review*]

To the sons of time the blessings of Jesus are indeed not small, but they are confined to the temporal. . . . They follow him even into the wilderness for the loaves and fishes of earth; but they will not have the true bread of life, though he seek them out and offer it to them. They rejoice in all the temporal blessing of Christianity; they spurn the gift of eternal life.

They know this Jesus, but do not know him aright, for thus to know him is eternal life, and their horizon shuts from their vision the realms of the everlasting. Ignorant, they learn in institutions built in his name, but they will have none of the truth which he offers to give them; sick, they lay themselves down in hospitals erected in the perpetuated spirit of his healings of men's bodies, but they decline the prescription of the great Physician when he would heal the loathsome disease of sin; slaves of their fellow men, they exult when the influence of Christianity strikes off the manacles, but slaves of Satan, they hug their chains and decline the deliverance of him who "led captivity captive."

[J. H. Jowett, D.D., in *The Christian Intelligencer*]

The church sometimes seems to be contented to abrogate its ministry of regeneration and to settle down to the secondary ministry of reform. Often, too, she gives her strength to rearrangement of circumstances instead of to the transformation of life. She is often more concerned to alter an organism than to change the organism. Her real work, her appointed work, her permanent and abiding work, is to see to the rebirth of the race, the endowment of men with new power for the mastery of old circumstances, and the gift of new hope and vision, of new motive and constraint.

[William Ralph Inge, M.A., D.D., in *The Christian Work*]

We must not cling to the knowledge of Christ after the flesh. That is the lesson of the ascension. Jesus Christ has ascended; that is to say, he has passed into the invisible world. Do not think of him as occupying a position in the sky which could be determined by a good telescope. That is picture-book theology. Christ has passed into the invisible world, which is very near us, around us, among us. His

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presence is of a different kind from what it was, but it is not less real, not less near. We come close to him when we are lifted up in heart and mind to the region where he dwells, to the sphere where all that is good and beautiful and true has its home. This is the heavenly region from which Christ came down, a region separated from earth not by tracts of space but by difference of nature. There is no up and down, no near and far in the spiritual world. If we have the mind of Christ we are with him forthwith. All that on earth is good and true and beautiful comes from him and belongs to him in whom it pleased the Father that all the fulness of the Godhead should dwell.

[Rt. Rev. Charles P. Anderson, D.D., LL.D., in *The Living Church*]

Men are seriously asking whether Christianity has failed. We answer, No. Christianity has not failed, but our civilization is threatened, because though it contains many Christians it is not corporately Christian. It is a legitimate question as to whether a united church might not have preserved peace in the world.

We look out upon the Christian church today, and in spite of its interior indestructible unity we see it externally rent and torn asunder, largely disintegrated and individualistic, unable to mold the national conscience or to influence the continental mind or to weave itself bodily into the warp and woof of our civilization. One does not have to deny the contribution which each church has made to the totality of Christian experience; one does not have to deny the religious values for which each church has stood; one does not have to deny these things in order to affirm that isolation and separation and disintegration are imperiling the power of the church of Jesus Christ.

[*The Congregationalist and Christian World*]

Christmas is still the keeper of the secret of the world's redemption. Holy peace is rooted in the good will of men. So we were long ago taught. So we must come in the end to see. The hope of a world which will in any fashion answer to any defensible vision of what the world ought to be is not in armies and navies, nor in treaties and international tribunals, nor in methods and organizations, but first of all and profoundest of all in human good will. It is all as simple as that, and we might have a brother world tomorrow if only we all would change the climate of our souls.

[*Northwestern Christian Advocate*]

Christ himself believed in and practised preparedness. As he approached the period when he was to launch out into a program of world conquest by announcing his divine mission, he retired into a desert place, not to escape Satan, for the tempter followed him, but that he might be near his Father and the sources of heavenly power. He came back to his inaugural fully panoplied from on high. When again he was to meet his adversaries at the close of his mission, and he realized the powers that should withstand him, he retired to the garden for divine strengthening.

[*The Universalist Leader*]

Christianity has not failed. It is an emancipating truth; it is a socially regulating and commanding power; it is adequate to transform this old earth into a kingdom of heaven. As a workable philosophy it is still regnant among all the schemes and visions of men. Christians, not Christianity, have failed! We have failed to believe, to trust with our whole souls, to passionately "dare, nor be afraid." The great social issue of the immediate present is applied Christianity.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

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

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1,103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health.

Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

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

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

From the Editor

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

From the Publishing Society

The two pamphlets entitled "Environment and Opportunity" and "The Providence of Good" have been translated into French and are now published with the English version opposite the translation. Each of these pamphlets contains five articles.

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

"Christian Science: The Religion of Divine Law," a lecture by Jacob S. Shield, C.S.B., has been published in pamphlet form, and is now on sale at prices for our regular pamphlets, as shown on the opposite page.

From the Clerk of The Mother Church

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

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

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

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

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The Christian Science Journal

Published Monthly

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

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

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

The Christian Science Quarterly

Published January, April, July, and October

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

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The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

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

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Der Herold der Christian Science

Published Monthly

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

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

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

Vol. XVIII No. 31

Boston, April 1, 1916

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

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD — Longfellow

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

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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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Items of Interest

Teachers' cottages, erected by the community in or near the schoolhouse, and used not only as the teachers' residence but also as the community center, are advocated in a bulletin prepared by R. S. Kellogg and distributed by the department of the interior through its bureau of education to county superintendents and other officers in charge of rural schools. Lack of suitable boarding accommodations is one of the most serious difficulties in the way of securing suitable teachers for country schools, the bulletin declares. There are more than two hundred thousand rural school districts in the United States and over sixteen million children of school age who live in the country or in towns of less than twenty-five hundred population, yet it is impossible because of the living conditions to get teachers of the highest type to remain in the country.

The Shields water-power bill, which was passed by the United States Senate, has been reported in amended form by the House committee on interstate and foreign commerce. To meet the demands of conservationists, it is expected that many amendments will be made in the House. The Adamson dam bill, similar to the Shields bill, was vitally changed on the floor at the last session of Congress, the conservationists winning on the question of a Federal charge for the use of water-power, adequate provision for termination of the leases at the end of fifty years, and provision for Government acquisition, if desired, at the end of that period by the payment of actual cost.

New York has made an innovation in municipal jurisprudence. A court devoted exclusively to the hearing of actions in which city departments are concerned will be opened in the Municipal Building. It is said that this is the first court of its kind in the country. Chief Magistrate McAdoo says: "Property owners and all classes of citizens who may offend against laws and ordinances involving city departments will hereafter not have to enter the unpleasant atmosphere of the police court. They will be brought to the new court by summons, never arrested unless it is impossible to get them to court in a less drastic way, and their cases will be treated by one judge."

The committee appointed by the Chamber of Commerce of Fall River, Mass., about a year ago to prepare a report on the question of taxation has just completed its work. The report is voluminous. As stated by the committee, its conclusions are as follows: "That taxation of industry cannot be excused either on moral or economic grounds; that the land value tax can and should furnish the funds for public works; we recommend that the Chamber of Commerce assist in the passage of the constitutional amendment striking out the word 'proportional'; that home rule taxation be advocated; and that the Somers system of realty valuation be adopted."

One of the newest highways proposed is that "across the South," designed to be a link to the "ocean to ocean" drive which the national highway commission is trying to establish. This highway through Dixie would extend from the Atlantic seaboard through the states of Florida, Georgia, Tennessee, Alabama, Mississippi, and Arkansas, and would consist of a system of highways tributary to one or more trunk roads. The road will follow the old military highways, which were opened up for the purpose of removing the Indians from the South to Indian territory, the main trunk of which is known in some places as the Jackson road.

The United States department of agriculture wishes to encourage the use of the Government lands in New Hampshire, and has, therefore, sent out a circular stating that temporary camping in the forest may be enjoyed simply upon the issuance of a permit by a forest officer. For those who wish to lease land for camp and cottage sites full information is given regarding the conditions under which such sites may be secured. Information is also given for those who contemplate building hotels or places of business on forest land.

The United States is getting ready, it is said, to print its money in continuous strips a mile long. A mile of dollar bills would represent $20,275. At the present time United States notes and certificates are printed in sheets of four. Until very recently all of the paper money has been printed on hand presses. It was only a short time ago that Congress was persuaded to authorize the use of machinery for printing the backs of the notes and certificates. The faces are still printed by hand on old-style presses.

Reclamation of harbor flats is about to start on a large scale at East Boston, Mass. The contract calls for pumping 1,000,000 cubic yards of material from the flats and dumping it inside the bulkhead which is being built off Jeffries Point, where thirty-five acres of new land will be made up to the street level and connected with the mainland by a solid fill, which will average eighteen feet in depth and will rise about sixteen feet above tidewater level.

The Associated Billposters of the United States and Canada is held by Federal Judge Landis to be a combination in restraint of trade. The ruling was given in the government suit asking dissolution of the association, filed in August, 1912. The complaint charged that ever since its organization in 1891 the Associated Billposters had sought to crush competition.

The New South Wales department of lands has issued a report on the land available for settlement and the progress of settlers on the various estates acquired under the closer settlement acts. It appears that the area available for agriculture during the period of 1915 amounted to more than a million and a half acres. An increase of the wheat area was desired, and to obtain it certain advances were made to owners of leasehold tenures to cover the expenditure necessary for the clearing and sowing of such areas.

The campaign for the improvement of waterway communication in central Europe is being pursued with increasing energy, and a conference on the subject has just been held at Nürnberg between the members of the Bavarian Canal League and representatives of the towns specially concerned with the scheme for the formation of a great Rhine-Main-Danube waterway.

The Governor of the state of Yucatan has issued a decree prohibiting foreigners from acquiring title of real estate there. It was explained that the decree was issued because of the activity of foreigners in efforts to unsettle the money market. The Governor promises to remove the decree when conditions have been remedied.

There has been a considerable development of new industries in Chile in the last year and a half. Plants for the manufacture of iron, of sundry iron products, of electrical supplies, and of plate glass, are among those recently established. Their output is not yet large, but plans are being made for extending them.

A party of Uruguayan boy scouts, or vanguards of the republic, as they are called in their country, arrived at Santiago, Chile, the evening of Jan. 24 for a friendly visit to their Chilean associates. They came in a special train supplied by the Trans-Andean Railway.

There have been offered to the financial board of the University of Cambridge, England, two farms, yielding a net income of £100 a year, for the encouragement of the study of forestry. The board has expressed its appreciation of the gift, and recommended that the university accept the offer.

Automobile manufacturers of America used 21,502 freight-cars in shipping their product in February of this year, compared with 11,973 in February, 1915. The number of cars used in January was 19,973, or 11,973 more than in the corresponding month last year.

Portland, Ore., is indebted to the women of the Monday Musical Club for the inspiration that will result in the $600,000 auditorium, actual work on which was begun Feb. 15. The building will have a seating capacity of 3527.

Oakland, Cal., is to see that the Lincoln Highway is marked as far east as Salt Lake City, with signs pointing the way and indicating the number of miles to that city, the western terminus of the great road.

The amount of shingles exported from British Columbia to the United States the past year was much in excess of the total for the previous year, the shingle production in 1915 being valued at about three and a half million dollars.

There are 819 daily newspapers published in the United States and using the English language that decline liquor advertising. A year ago there were but 482.

Leading Danes are again urging the sale of the Danish West Indies, but they want more money than $4,300,000, the price offered by the United States in 1901.

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Christian Science Sentinel

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

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Jesus the Christ

JUDGE SEPTIMUS J. HANNA

WHAT an infinity of meaning the words Jesus the Christ embrace! The prophecies of the Old Testament center in the spiritual truth of which he was the individual exponent and the chief earthly representative. These prophecies begin with Genesis and run through the writings of the prophets down to and including Malachi, constituting the very warp and woof of the prophetic books.

Some of these prophecies are direct and literal; others are figurative and more or less obscure, that is in the letter, but spiritually discerned they are wondrously illuminative. An understanding of them establishes in consciousness that assured sense of the nature, character, and office of Jesus the Christ without which we cannot know God. It is not too much to say, moreover, that we can know the eternal Christ only as we study, understand, and apply the teachings of the Master. We must learn first of his humanity, and through the understanding of his humanity, come into the understanding of his divinity. On page 54 of Science and Health Mrs. Eddy says: "Through the magnitude of his human life, he demonstrated the divine Life. Out of the amplitude of his pure affection, he defined Love. With the affluence of Truth, he vanquished error. The world acknowledged not his righteousness, seeing it not; but earth received the harmony his glorified example introduced."

The fact that "God was manifest" to humanity through Christ Jesus, as St. Paul tells us in his first epistle to Timothy, establishes at once his humanity and his divinity. This corelation constitutes his full individuality. This duality of his nature and character is that which distinguishes him from all others and places him, as the Scriptures declare, "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."

It was this transcendent vision of the Messiah that caused Zacharias, when filled with the Holy Ghost, to shout forth his praise as recorded in the first chapter of Luke's gospel: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began." It was this spiritual perception which caused Mary the virgin mother to sound her exalted notes of joy: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed." We here see her relation to Jesus the Christ and to sacred history. It is interesting and instructive to note in this connection how distinctly our Leader brings out this relation in her writings, especially on page 332 of Science and Health.

It was this same Jesus the Christ to whom the Master referred in talking to two of his disciples on the way to Emmaus after his resurrection, as recorded in the twenty-fourth chapter of Luke: "O fools, and slow of heart to believe all that the prophets have spoken . . . And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." We should carefully note the word "all" as here used. It was this same Christman that spake through John the revelator when he defined his own nature, character, and office: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty;" and likewise this: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." On page 334 of Science and Health we find the following explanation of this passage: "This is a mystical statement of the eternity of the Christ, and is also a reference to the human sense of Jesus crucified."

It is this same Jesus the Christ to whom Mrs. Eddy refers so often throughout her writings, and to whom she constantly points as the wayshower and the mediator,—"that life-link forming the connection through which the real reaches the unreal, Soul rebukes sense, and Truth destroys error;" and again: "As the individual ideal of Truth, Christ Jesus came to rebuke rabbinical error and all sin, sickness, and death,—to point out the way of Truth and Life" (Science and Health, pp. 350, 30). Let us note the word "individual." It holds our thought to that individual entity which constitutes the Redeemer, and does not lead us away toward an impersonal and mayhap intangible concept of Christ.

Science and Health is replete with references to Christ Jesus. On nearly every page attention is drawn to him. The name Jesus occurs upward of five hundred times in the book, to say nothing of the numerous other synonyms expressing his nature, character, and office. How essential, then, that we should be ever alert to the place he occupies in the divine plan. We should carefully avoid displacing him either in history or in our own consciousness; and in our expressions of gratitude for what Christian Science has done and is doing for the world and for us, his nature, character, and office, nay, his unique place in God's government, should never be overlooked or forgotten.

If we clearly understand and duly regard the Scriptural saying, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent," we shall not lose sight of his place, for this Scripture so plainly conjoins the Father and the Son that there is no mistaking its meaning. It is well to notice too that Christ Jesus is here speaking of himself and defining his relation to God. Therefore if we were to say, "And this is life eternal, that they might know thee the only true God," leaving out the remainder of the passage, we would not be stating the whole truth or defining the wholeness of God and His idea.

Had it not come to pass that the Son appeared as the mediator and the wayshower, the world would have been minus that great revelation which constitutes the basis of the true Christian religion, and hence we should not have had the revelation contained in the writings of our Leader, nor the example of her exalted Christian life and the infinite blessings which are ours as the result of her consecrated labor in opening to our vision a conception and understanding of the Scriptures such as we had never before been privileged to know.

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Let us therefore increasingly study the life and character of the great Wayshower, until "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Hope of the Ages

AMY C. FARISS

Possibly the most impressionable thing in the world is a child's consciousness. In Science and Health (p. 237) our Leader says, "The more stubborn beliefs and theories of parents often choke the good seed in the minds of themselves and their offspring." With what care, therefore, should we older ones guard the child's unfolding.

Would it not be well at times to give a glance backward at our own budding ideas, and from experience there try to understand more intimately something of how deeply a careless word may lodge in the tender soil? Like a seed dropped into some gentle spot of the springtime earth, it may lodge, perhaps to bear fruit after its kind; hidden away in a tiny breast, hardly a conscious thought, it may yet find root and gather strength, perhaps in time to have its part in the shaping of that life. "We are all sculptors," Mrs. Eddy reminds us, "working at various forms, molding and chiseling thought" (Science and Health, p. 248). The child at play is no less "molding and chiseling thought." Indeed, it is right here in the unformed consciousness that mortal existence begins to assume development. Here, then, is where the hope of the ages should ever have rested, where today the greatest hope of future ages still rests.

We of this generation must needs dig deep beneath the rubbish heaps of false conclusions, biased opinions, sometimes beneath the chaos of despair, to find a trace of the tender soil so much needed for the planting of the seed of Truth. Undoubtedly the results of distorted impressions vary in their subtly mischievous course; but in one case at least the farthest stretch of memory goes back to the hour when little feet were diverted into the angular by-path of unhappiness, driven there by the force of a baneful impression. This stretch of memory recalls a lean, keen-faced child standing alone in a big orchard. Dark clouds hung low in the sky, the wind whipped long strands of hair about the tiny, anxious face. The child shuddered but stood her ground. Thunder pealed and rumbled and died. The clouds grew singularly black and lowering. The slight body straightened, and took on defiance. If ever the devil was to come and carry away all naughty children, it would surely be today. The blackest cloud of all was speeding him nearer; there was no hope of escape. Even the gentle mother had declared that the devil and unending punishment were all that lay before so bad a girl.

In all likelihood the child's parents would have been amazed had they been able to look into the rebellious heart. It is doubtful if human eyes, ever so discerning, could have fathomed more than the surface of what lay there. Rebellion, fear, and superstition had buried their roots deep in the impressionable soil, to yield fruit after their kind. It is small wonder that no faintest conception of God, or any right idea of Love, so much as touched the rim of that stormy consciousness till half a lifetime had swept its floods upon her.

In part this is the mentality that Christian Science must reach,—a mentality clogged by superstition, hate, and fear. Nothing less than the Christ-spirit could have entered so dark a place; nothing except heavenly love and tenderness could have removed the heaped-up débris and found so much as the smallest opening in which to drop the seed of Truth. Thanks to the teaching of our beloved Leader, the danger of so erroneous a concept of life is fast being left behind. Yet as this child's parents were utterly ignorant of the weird views which had taken so firm a hold on her, none can tell what harm a careless or untruthful statement may produce. Only by the most painstaking thought can we gain, even imperfectly, a child's vision; but we may study to keep true ideas before their thoughts,—statements of absolute truth. We may see that no seeds of untruth are sown, and in every possible way protect the tender thought placed in our charge.

And when this is done, who can outline the possibilities which must await the full development of the pure child-mind that today begins life under the shelter of Christian Science! Untrammeled by superstition and fear, looking to no false gods, joyous and free in their God-given strength, their small feet already on the border of the heavenly land,—surely mankind's highest hopes will spring rapidly into fulfilment as these children grow into their places among men.

Christian Science and Its Fruit

S. F. SWANTEES

On a certain occasion when Jesus wished to warn his students he said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Then followed the comparison of the good tree and the corrupt tree, ending with those words that have been quoted so often by adherents of Christian Science, "By their fruits ye shall know them." Now a prophet is a "spiritual seer" (Science and Health, p. 593), hence a false prophet must be one who pretends to understand spiritually but who sees only materially. So the Master's injunction evidently meant that his followers were to beware, not of a personality, but of the common error which takes the fable of materialism as a basis for judging of spiritual progress or of metaphysical understanding.

It is hardly to be supposed that he who had not "where to lay his head," who denied and overcame every law of matter, would place the fulfilment of material desires in the front rank as the fruit of Christian Science. It is scarcely conceivable that he who took upon himself the shame of the cross, did so to increase a false sense of material prosperity, when he had just said, "How hardly shall they that have riches enter into the kingdom of God!" He defined his position very clearly in these words: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." It is apparent, therefore, that the fruit of Christian Science, the Science of Spirit, must be spiritual, not material, and that spiritual fruit is required of every follower of the Master.

In the fifth chapter of Galatians Paul makes it plain as to what constitutes this fruit. He says, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." These fruits or demonstrations are required here and now as evidence of the genuineness of our profession of Christian Science. They are primary, and all other things are to be added as our heavenly Father seeth that we have need. It is evident that mortal mind cannot yield a single fruit of the Spirit, neither can the Science of Spirit beget a belief in the reality or necessity of matter.

For centuries the world has been content to believe that sin is to be pardoned through faith in Christ, while disease is to be healed through belief in matter or drugs. The separation of the healing of disease from the healing of sin is particularly comforting to mortal mind, since the healing or alleviation of disease by drugs does not interfere with a continuance in sin. But Christian Science has come, and through the

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actual healing of "all manner of disease" it has proved itself to be the possessor of the seamless robe of Christ. It has again proved that the healing of sin and sickness cannot be separated, but must be and is a single metaphysical process.

Our Leader tells us that the outward signs are only to demonstrate the divine origin of Christian Science, "to attest the reality of the higher mission of the Christ-power to take away the sins of the world" (Science and Health, p. 150). To seek to destroy sin without destroying the false sense of sickness is therefore to limit the "Holy One of Israel;" but to seek to destroy disease through the aid of Christian Science without uncovering evil or desiring the destruction of sin, is to scorn the Christ-idea. It is to mock Christ, Truth, even as Jesus was spat upon in the court of Caiaphas,—not for healing, but because he had uncovered the sin of a nation that while claiming Spirit as their God yet clung to gross materiality.

The world wants the so-called physical healing, the loaves and the fishes, and it is quite eager, with its belief in personal power, to crown him king who can give to it what it wants. But he who is wise will not be deceived thereby, but will follow in the footsteps of the Master, who forsook the five thousand that had only sordid motives, preferring the little band of disciples who took to their boat and separated themselves from the throng, even as their understanding was separating them from spiritual ignorance.

Let us watch and pray, lest we give way to the temptation to make a material demonstration (?), forgetting that all we can or should do is to bring forth the signs that follow "a spiritual understanding of Him, an unselfed love" (Science and Health, p. 1). Then the "fruit of the Spirit" will be multiplied in us and in all those who come to us for help, thus leading up to the destruction of all sin, which is the ultimate of Christian Science.

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Logic

INEZ KOCH

In a conversation with a leading authority on law the question of logic came up. With great skill and perfect ease this eminent lawyer gave examples of logical reasoning, showing how unmistakably conclusion follows its premise, and how major and minor propositions must be coordinate to bring out the perfect syllogism; but the writer noticed that all the syllogisms given were based on a material premise.

The conversation was about the nature of man, the student of Christian Science maintaining the fact of man's spirituality, while the lawyer endeavored to prove man's materiality and consequent dereliction and death. After the lawyer had settled his point to his entire satisfaction through several perfectly stated syllogisms, the writer also gave a syllogism, based on the allness of Spirit, God, and the lawyer admitted that it was absolutely correct. From the standpoint of mere logic the syllogisms of both were faultless; but they were of course diametrically opposed in their conclusion, the one proving the spirituality and the other the materiality of man. On being asked how he proposed to combine these two opposite results to bring out the truth of the matter in hand, the lawyer laughed and said, "Well, of course you can only assume your premise; you cannot prove the truth of it." On the writer's insisting that in order to obtain correct results by true reasoning the premises must be true, he answered, "No one can be absolutely sure that his major premise is true."

This admission from one who possessed an international reputation in the legal profession, revealed clearly the unreliability of all human reasoning, and the great need of a knowledge of the truth in our law courts and elsewhere. The opportunity to gain this knowledge is given to the world through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. On page 279 of this book we read: "Every system of human philosophy, doctrine, and medicine is more or less infected with the pantheistic belief that there is mind in matter; but this belief contradicts alike revelation and right reasoning. A logical and scientific conclusion is reached only through the knowledge that there are not two bases of being, matter and mind, but one alone,—Mind."

When this teaching is universally understood, the prophecy of Isaiah respecting the "rod out of the stem of Jesse" will be fulfilled,—"With righteousness shall he judge the poor," and "he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears," for in that day "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

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"Light of the world"

CLAUDE W. WOODRUFF

CHRISTIAN SCIENCE is not merely a therapeutic agency, as many believe; it possesses in higher degree than other interpretations of Scripture that warmth and effulgence which draws men out of cold, dark cells of materialism into the life-giving atmosphere of supernal day. To the thoughtful the question sometimes arises, What is this irresistible influence?

The answer to this question is apparent in the lives of those who adhere to the spirit of Christian Science. It is the light of Truth, the infinite attraction of divine Love, expressed in holiness (wholeness), a mental attitude that excludes offense, and a constant effort to do both to friends and to so-called enemies just what we would like to have all mankind do to us. It is Truth searching the "joints and marrow," the obscure places of mortal thought, and as Mrs. Eddy says, "purifying even the gold of human character" (Science and Health, p. 565). While the present-day religionist of other faiths is attempting to drive sin-ridden and woe-burdened humanity into a heaven afar off, Christian Science, coming as a "still small voice" of peace to the hungering heart, is gently winning its hundreds and thousands and giving them a heaven that can be realized here as well as hereafter.

Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." If we are so lifted in consciousness above the sordidness of materialism that we perceive the true idea, man, dwelling in the Father, we shall be so filled with the light which "shineth in darkness" that men will see our works and be drawn outward and upward. It is frequently said that Christian Science draws its numbers solely through physical inducements. As grand and indispensable as is its healing work, Christian Science would be a divided garment if it were not true that men of all classes and conditions find in it the "substance of things hoped for." That men, sound of limb and removed from the emotional, find in it, in response to those feeble heart-gropings, a friend and helper, may be seen in the following illustrations.

On board a man-of-war, where the physical welfare of all is in the hands of a zealous doctor, where the physical side of life has ever claimed ascendency, where religion is almost universally considered a thing to be shunned by able-bodied men, one Christian Scientist so lived that certain men who daily watched him saw that he possessed some desirable thing which they lacked, and frequently one would come to him saying, "Tell me something about Christian Science." One clean-cut young man went away after a self-appointed interview to

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pore over the contents of a borrowed copy of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. The reading of a few pages convinced him that he would not be happy until he became the owner of a similar treasure, and this he promptly purchased, returning the borrowed one. He soon invested in a second copy, which he sent ten thousand miles away to his mother, and shortly afterward procured two more copies, explaining that he wished to be in a position to answer frequent questions by referring inquirers to the text-book. In addition, he subscribed to both the *Sentinel* and the *Journal*, besides ordering these periodicals sent to his home. Each succeeding day then became to him one of greater joy and freedom, and he wondered that he had ever before been tempted to seek happiness elsewhere than in Soul. Needless to add, the Bible thereafter held first place in his studies.

Another, a boy in good health and of fine physique, listened one day to a few remarks on Christian Science addressed to a third person. The words found fertile soil in his open thought and bore fruit; and as he later explained, the entering wedge was the light that he had seen shining in the daily life of the speaker. He formerly had dwelt in darkness, reaching out for the right but having no light to guide him. Beholding the light, he believed. Then the Bible and Science and Health became his daily companions. "Before knowing anything about Christian Science," he testified, "I thought the whole world was leagued against me. Now all is changed: I know that the world is with me, not against me." To him also men came, groping for the light; and as each was lifted up the tide Godward was accelerated.

Instances like the foregoing might be multiplied, but these serve to illustrate the grip that Christian Science obtains in the hearts of men, even when entirely separate from the strong appeal of physical healing. What evangelist would not wish for something in his life which would so transform it that men would seek God by reason of his example, not for the loaves and fishes, but for the "beauty of holiness."

Focusing the Light

JULIA S. KINNEY

WHILE visiting the Grand Cañon of Arizona and looking over its precipitous walls, in company with some friends, one of them, who was looking through a telescope, said to the writer: "See those things that look like white specks. They are tents, and there are people on horseback near the tents, which are on a little plateau, and below the plateau there is the river." All this seemed very surprising to the writer, since nothing of the sort was apparent to the naked eye; but when she looked through the telescope, sure enough, there was everything just as had been described. Where before nothing had been visible but a blur, now, by means of the powerful lens of the telescope, dashing waters, rocky ledge, and exuberant vegetation were brought to view in the depths of that immense chasm.

In a somewhat similar manner the writer remembers that before she knew anything about the teachings of Christian Science, friends told her that it had made the Bible clear to them and had made the omnipresence of God a demonstrable fact. She well remembers how strange this seemed to her, since her own understanding of the Bible was very dim and her conception of God vague and unsatisfactory. But after studying "Science and Health with Key to the Scriptures," the text-book of Christian Science, she found, even as her friends had told her, that the teachings of the Bible were all made clear. Like other Christian Scientists, she learned that, as we are told in "Miscellaneous Writings" (p. 194), "the lens of Science magnifies the divine power to human sight; and we then see the supremacy of Spirit and the nothingness of matter." This "lens of Science" has been available to all mankind in all ages, and the Bible is a record of the visions that Abraham, Jacob, Moses and the other prophets, Jesus and his disciples, gained as a result of its use. In the Scriptures the inspired writers have recorded the result of their experience, and named those things which clarified their view and those which seemed to dim it. Truly saith the wise man, "Where there is no vision, the people perish."

The author of Science and Health recorded her spiritual insight into the realities of being, and in proportion as her spiritual interpretations of the Scripture are understood and applied in every-day life, they bring health and harmony. The Church of Christ, Scientist, its services and its literature, all present opportunities for the student to broaden his own vision and aid in broadening that of others. In order to keep his vision clear, however, the Christian Scientist must constantly use the "lens of Science." In time of need he naturally turns to Science for relief, but when no acute distress occasions such action, he may be tempted to lay it aside. Recognizing this danger, Jesus said to his disciples: "If . . . thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!"

In Science and Health (p. 586) eyes are defined as "spiritual discernment." Certainly Christian Scientists can never afford to be without spiritual discernment, the "lens of Science." The Bible gives many earnest warnings against the evils which darken vision, and innumerable lessons pointing to the rich rewards that await those who keep their spiritual insight clear, one instance of which is found in the account of Joseph, who, true to his vision, gained wonderful dominion. Mocking and scoffing at the "dreamer," his brothers allowed envy and jealousy to darken their outlook, while in his ready forgiveness Joseph showed his sense of love and of brotherhood to be clear and strong, notwithstanding the years of estrangement and the injustice which had been shown him.

The student of Christian Science needs to focus his light upon all the activities of life in which he is engaged, upon all that he says and does, if he would truly prosper, grow in grace and in true wisdom. Under the "lens of Science" his business is seen to be identical with God's business, for it is a means of healing lack and limitation by the expression of honesty, industry, intelligence, integrity, and the suppression of idleness, selfishness, arrogance, and other evils.

If a Christian Scientist is confronted by a problem that seems difficult of solution, he can well afford to ask himself frankly, Am I looking at this problem in the light of Science, or am I trying to solve it on a material basis? It was Jesus' ability to be perfect which enabled him to see perfection. Christian Scientists who would heal and uplift as did their Master, must also behold the perfect man. The beatitude, "Blessed are the pure in heart: for they shall see God," indicates that right perception is dependent upon the state of the heart. Envy, hate, malice, suspicion, distrust, mar the judgment, and the heart must be cleansed of such evil thinking if the outlook is to be clear and the work scientific. Discouragement cannot overcome, or despair overwhelm one who determines to keep his vision clear and avail himself of every opportunity to profit by wisdom.

Unity can be established among men only on the basis of this spiritual vision. How useless it would have been for the writer to argue and contend over the difference between her own vision and that seen by her friend who was looking

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through the telescope. In this case the reason for the difference in perception was perfectly apparent, and while not always so apparent, whenever there is a difference of opinion there is always a cause, even though it may be hidden in the recesses of the heart. Recognizing this fact, the true Christian Scientist will be calm in the midst of any seeming strife or confusion. Busy in the endeavor to keep his own motives pure, his own vision clear, he is not disturbed if all do not see as he does. He may or may not voice what he sees, but he is always watchful not to let anything into his heart that would mar his perception of good, and certainly not condemnation of those who do not see as he does. Charity, patience, and tolerance are constantly demanded. The endeavor to purify one's own heart naturally attracts and endears one to all who are making a like endeavor. Like Joshua's band, those who have their gaze steadfastly fixed on spiritual truth, and who are obedient to its every demand, shout together, and before them the walls of Jericho, the evidence of the material senses, fall.

Many secular writers have dreamed of better social and political conditions, but to St. John it was vouchsafed to see "a new heaven and a new earth." The lens of scientific apprehension so magnified the facts of spiritual being that he could see and describe them in all their splendor. By making angels, "God's thoughts" (Science and Health, p. 581), his instructors and guides, he was led to where he could see that "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." The inhabitants of this city of God he saw were those who had washed their robes white (purified their thoughts). He does not describe a future state to be attained by death, but a condition which it is possible to reach here and now by any one who will study the Bible in the light of Christian Science. When understood, divine Truth wipes away the tears from the eyes of the sorrowing and restores the invalid to health. None are debarred from the blessings of health, peace, and plenty, since the gates shall not be shut at all and to every one the "Spirit and the bride say, Come."

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[Written for the *Sentinel*]

A Song of Cheer

IGERNA B. J. SOLLAS

THEY said 'twas the old sweet story;
To me it was very new:
It dawned on an outer darkness,
It said only good is true.

Only the good is true!
All things are made anew;
Life opens out,
See error's rout;
See what God gives to you,—
Freedom from doubt.

Only the good is true!
Nothing remains to rue;
All good is here,
All good is now;
Hear what Love sings to you,
Love's song is clear.

Hark to the song of cheer!
Banished are all things drear,
Banished all cause of fear;
Heaven is now and here.

Selected Articles

[Editorial in *Daily News*, Chicago, Ill.]

Doctor Robertson, city commissioner of health, wants to put a physician and a nurse into every public school in the city, these nurses and doctors to be under the direction of the city health department, but their pay to come out of the school fund. The plan should be rejected by the board of education. It appears that the initial expense would be two hundred and fifty thousand dollars a year, possibly rising to seven hundred and fifty thousand dollars. It is reasonably clear that no part of this expense would be properly chargeable to the schools.

The schooling of the children of Chicago touches the life of the city at so many points that it is often hard to draw the line between projects which are a proper charge on the school fund and those which should rightly be financed out of the general revenues of the city. The scope of the schools is constantly widening. But in the present case the commissioner of health plainly regards the problem as part of the general municipal health problem, for his idea is that the work should be under the jurisdiction of the city health department, not that of the schools. All the schools will be asked to do is to furnish the money. "There is no hope for an appropriation from the city for this work," confesses Doctor Robertson, "as the health department's appropriation is not likely to be more than it was last year, when it was far below the amount the work deserves."

The legislature at its regular session gave the schools of Chicago a greatly increased revenue, and to the taxpayer in consequence a larger tax bill, but this action was taken solely on the plea that the absolute necessities of the schools could not be cared for without more money. This new revenue, no doubt, is looked at longingly by the heads of city departments, but it must be preserved for purposes that pertain strictly to education.

Some sort of plausible argument might be made in favor of paying all or a large part of the expense of the city health department out of the school fund, but this would be recognized at once by most citizens as a perversion of the true use of the fund. The present plan of providing salaries for three hundred doctors and three hundred nurses at the expense of the schools will come under the same condemnation.

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[E. M. Ramsay in *The Shetland Times*, Lerwick, Shetland Isles]

The name Christian Science can only be applied to the Science which Mrs. Eddy discovered in 1866, and which she has fully explained in the Christian Science text-book, "Science and Health with Key to the Scriptures."

At the present moment the public is beginning to awake to the great seeming power of human thought; and many books, some of them written in a very attractive style, are purporting to teach us how to use this power. It is therefore a matter of paramount importance that we should learn to distinguish the correct from the incorrect teaching on this subject. Christian Science shows us that it is right thoughts only which are powerful. "Right thoughts are reality and power; wrong thoughts are unreality and powerless, possessing the nature of dreams" (Miscellaneous Writings, p. 252).

On what is this assertion by Mrs. Eddy founded? On the declaration of the Bible that God is Spirit, the only cause and creator, and therefore the only Mind of the universe. At first this statement may appear surprising and even impossible to some, but we are convinced that it is the scientific truth, and that in time all will come to admit it to be so. It will readily be admitted that truth is one, that any truth

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which is known to an individual is simply part of the sum total of truth, part of the universal truth which is here for all men to know. There is no personal possession of truth.

In the same way Christian Science shows that all true intelligence, whether expressed by man or beast, is simply a reflection of this one Mind. Thus every true thought, every thought which proceeds from God, carries with it the power of God. In order to be able to employ this great power of good for our own benefit and for the benefit of others, we must have faith in it, and this faith becomes possible to us in proportion as we get rid of that self-asserting sense which claims to possess a mind of its own. We must become meek if we would inherit the earth. It is also necessary that our faith should have a firm foundation in understanding, that it should be faith reposed in a correct, logical, demonstrable knowledge of God.

It was this power of scientific right thinking which enabled our Lord and Master to still the storm, to heal the sick, to raise the dead. This power knows nothing of space or time, of race or clime. It is as near us today and as available as it ever was. God changes not; His methods of dealing with men are as tender and intimate as of old; it is we who have strayed into the wilderness of ways and methods apart from God. It remains for us, then, to bring "into captivity every thought to the obedience of Christ," as St. Paul bids us.

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[Samuel Greenwood in *The Hedley* (British Columbia) *Gazette*]

Our critical friend has no doubt noticed that practically all of the so-called miracles of Jesus were concerned with the healing of the body or in connection with bodily wants. He surely would not wish to be understood as implying that our Master made too much of the healing of the body; but that would be the natural conclusion, since Christians are commanded to take up the cross and follow Christ. It might also be noted that Jesus used no drugs. We have no record that he recommended his patients to go to the physicians if they were sick again. In the case of the woman who had "spent all her living upon physicians, neither could be healed of any," and who eventually applied to Jesus for help, is it possible that the Saviour erred in "repudiating the system of medicine" and "the skill of the physician," or did he do the will of God by healing the woman without resorting to material means? The obituary list in the daily papers hardly inspires one with confidence in *materia medica* as being the rightful substitute for Christian healing, as this clergyman would have us believe. But clergymen as well as doctors disagree on this subject, for eminent members of both professions have admitted that Christian Science does "do the works," our critic's denial to the contrary notwithstanding.

As for the attitude of Christian Science toward evil, which seems to trouble our friend sorely, let me assure him that Christian Science does teach most unequivocally that evil, when examined in the light of God's absolute allness, has neither reality nor power. He makes no mistake about finding that in Science and Health. If he reads the other works by Mrs. Eddy he will find it in them too. If he chooses to look he will find it in all the Christian Science periodicals. There is no attempt to evade this point,—why should there be, since Christian Science rests upon the truth that God, or good, is infinite? The gladdest thing that has come to the Christian Scientist, or that can come to any man, is the absolute assurance that good is supreme and omnipresent. We are taught in the Scriptures that God is in every place; how then can evil still have a place to exist in?

Making reckless charges against a teaching because it differs from one's own belief is foolish and unconvincing. If denunciation and abuse were effective weapons, the Christian Science movement would have long ago collapsed, for these have been heaped upon this movement and upon its Founder; but it continues to grow and to prosper, because it is meeting the need of mankind for a demonstrable knowledge of God and of man's relation to Him; and this practical knowledge of God's infinite goodness and love is all that can meet this need. It is every day becoming more generously admitted that Christian Science is of God, and that it is vain to attempt its overthrow, "lest haply," in the words of Gamaliel, one "be found even to fight against God."

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[Thomas E. Boland in *Newtown* (Pa.) *Enterprise*]

A late copy of the *Enterprise* contains a reference to Christian Science which while not unkindly may innocently lead to a misunderstanding of that subject. The writer states that Christian Scientists claim "everything up to surgical operations can be treated by will-power alone, or by simply 'willing' that there is nothing the matter with you."

So far as such an assertion coming from Christian Scientists themselves is concerned, it may be dismissed with the statement that they make no such claim or assertion, for the simple reason that so to claim would be the very antithesis of the teaching of their faith. This statement is, however, occasionally made by those not sufficiently conversant with the subject, and here a word of explanation may be in order. Under "will-power" may be included mental suggestion, hypnotism, and mesmerism. These systems presume that each human being has a separate mind of his own, that there are minds many, and that each may be used at the will of the individual either for ill or for good.

One of the basic propositions of Christian Science is that God is Mind (capitalized); that there is but one God, hence one Mind; that God is good, therefore Mind is good; that God does not and can not cause evil, therefore Mind does not and can not operate to cause evil. Mrs. Eddy, the author of the Christian Science text-book, "Science and Health with Key to the Scriptures," states (p. 144): "Human will-power is not Science. Human will belongs to the so-called material senses, and its use is to be condemned. Willing the sick to recover is not the metaphysical practice of Christian Science, but is sheer animal magnetism."

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[George A. Law in *Hartford* (Conn.) *Times*]

That one entertains prejudice may sufficiently explain a seeming inability to understand Mrs. Eddy's writings, for prejudice is as much a handicap to an understanding of Christian Science as it is to the acquiring of knowledge of any other subject. To appreciate that Christian Science is readily understood we have only to recognize the fact that it responds satisfactorily to the usual test, that results furnish the evidence to prove whether or not a subject is apprehended. The vast army of those who have been healed through its ministrations is the evidence which at once disposes of the contention that Christian Science is difficult to understand.

A practical knowledge of any subject is obviously essential to obtain results. It is equally true that an understanding of the application of the Principle of Christian Science is necessary in order to heal the sick and reform the sinner in accord with its teachings. It will be remembered that Jesus said, "These signs shall follow them that believe," or understand; and also, "He that believeth on me, the works that I do shall he do also." The healing works accomplished are the "signs" which Jesus said would prove that his teachings were understood.

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In "Science and Health with Key to the Scriptures" Mrs. Eddy clearly explains the Principle and rule of spiritual healing as taught and practised by Jesus, and he who will may by faithful study attain an understanding sufficient to apply it successfully. Less than fifty years ago she stood alone before the world with her message. Christian Science churches are now found all over our land, and also encircling the globe, where every Wednesday evening accounts of healing may be heard, given by those who gratefully testify to having been healed through Christian Science. These testimonies include the healing of every known disease and every type of sin. The statement that Christian Science is being forgotten is far from the facts.

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[J. Arnold Haughton in *Blackpool* (England) *Gazette*]

In his remarks on spiritual healing, in the course of his inaugural sermon, the vicar of All Saints' made a slight reference to Christian Science which renders it desirable that some statement be made as to its teachings.

Christian Science is based upon an understanding of God so radical that it relies upon Him alone for healing. God works through means, as the vicar says, but Christian Scientists understand God's means for healing to be His own power and not *materia medica*. From the fact that Jesus did not make use of medicine, diet, and the like, or instruct his followers to use them, it is inferred they are not God's means for healing. On the contrary, Jesus' own statement, "Whatsoever ye shall ask in my name, that will I do," and "He that believeth on me, the works that I do shall he do also," as well as many other statements to the same effect, imply that healing should be by spiritual means alone.

Thus Christian Science is founded upon both the precept and the example of Jesus. It is not merely "called Christian Science," it is actually the Science of Christianity, or the knowledge of the law of God in its application to human affairs and conditions.

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[W. D. Hinchsliff in *Guthrie* (Okla.) *Leader*]

The tenets of Christian Science, as given on page 497 of Science and Health, are founded on the demonstrable truths of the Scriptures. The first and second read as follows: "1. As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life. 2. We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness."

Christian Scientists use Science and Health as a text-book, or "Key to the Scriptures," and not in any sense as a substitute for the New Testament. And why not, since the world recognizes the right of each individual to interpret the Scriptures in his own way? Our critic claims the right to explain the Scriptures in his way, and that is what Science and Health does for the Christian Scientist. Christian Scientists are law-abiding citizens. They are each one trying to emulate the life of the master Christian, Christ Jesus, as the last of these tenets explains: "And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure."

Christian Scientists have learned to trust God in every time of trouble, and their trust is not in vain. Every sincere seeker for Truth can prove for himself its beneficent and healing effect. Jesus came to "give light to them that sit in darkness," and the understanding gained in Christian Science enables one to hold the light higher, for it is a practical, every-day religion that keeps self well out of sight, while it exalts the Christ as the healing and saving power. Mrs. Eddy's own words to the adherents of her teachings are, "Follow your Leader only so far as she follows Christ" (Message for 1901, p. 34).

Christian Science is only about fifty years old, but in spite of the so-called "exposures" it has made a phenomenal growth, because it is filled with the power of infinite good and is reforming the sinner and healing the sick as was commanded by the Master. It is bringing to the world the vital truths of Christianity that were lost sight of since the third century of the Christian era. Christian Science has no quarrel with other religious denominations. Its followers recognize the great need of pure thinking and living, consequently they have no time to proselyte or find fault with their neighbors, but bid Godspeed to every rightful effort for reform, knowing that good is the only reality. Christian Scientists use the word real in a relative sense, and recognize that only as real which is indestructible and eternal, and the Scriptures plainly imply that sin and death will be finally destroyed.

Christian Scientists recognize in Mrs. Eddy, as the world is likewise beginning to do, a profound religious thinker and leader, and the church she founded as a vital force in the upbuilding of Christ's kingdom on earth.

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[W. G. Watkins in *Beloit* (Wis.) *News*]

There is nothing new in a local evangelist's recent attempt to show that Christian Science is not in accordance with the Bible. Critics have been attempting to prove this for the past half century, and all the while those who are students of Mrs. Eddy's interpretation of the Scriptures are finding, in the degree that they are living in accordance therewith, that they are able to heal the sick and overcome sin of every name and nature. It is quite an easy matter to select from the Christian Science text-book, "Science and Health with Key to the Scriptures," sentences and clauses which separated from their context would make them appear contradictory to specially selected Scriptural quotations. It is just as easy a matter, by thus comparing one Scriptural quotation with another, to prove that the Bible itself is contradictory.

In trying to disprove Mrs. Eddy's statement that "Spirit, God, . . . never created matter" (Science and Health, p. 335), our critic cites the first verse of Genesis: "In the beginning God created the heaven and the earth." Here we have his inference that God, who is infinite Spirit, created matter. Mrs. Eddy interprets this verse to mean that the real heaven and the real earth are spiritual, and furthermore that all that God created is spiritual, like Himself, and He "saw every thing that he had made, and, behold, it was very good." From the above premise she has never receded one iota. Upon this basic truth, "the stone which the builders rejected," a superstructure of good works has been raised that is daily becoming better known throughout the world.

On page 358 of Science and Health it is well said: "Christian Science, understood, coincides with the Scriptures, and sustains logically and demonstratively every point it presents. Otherwise it would not be Science, and could not present its proofs. Christian Science is neither made up of contradictory aphorisms nor of the inventions of those who scoff at God. It presents the calm and clear verdict of Truth against error, uttered and illustrated by the prophets, by Jesus, by his apostles, as is recorded throughout the Scriptures." Mrs. Eddy's accumulation of a comfortable fortune is perfectly legitimate, and it is being used in a most praiseworthy manner,—that of furthering the cause of Christian Science and thus benefiting the world.

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Editorial

Stumbling-blocks

THOSE who have been a long time in the way of Christian Science and are familiar with its teachings, count this privilege among their blessings; but perhaps they do not always accept so readily its attendant obligation, namely, that as followers of the great Exemplar they are themselves to be wayshowers to the younger brethren, whose faltering steps must be sustained and guided until they too walk firmly the heavenly road. In fact, in these days of rapid advance of the cause, one has only to be ordinarily observant to discover many who are weighing the question and who are looking to the avowed exponents of Christian Science for proof of its power to heal and to save. Possibly some are friends or acquaintances, others may be wholly unknown to us, while to them all we carry the hall-mark that identifies us, and they are judging us accordingly.

Is our responsibility any the less because unconsciously to ourselves we have been singled out by some of these people as the test by which, so far as they are concerned, Christian Science shall stand or fall? Is it not really greater, lest all unwittingly we become stumbling blocks, and thus an offense that may bar some one from the Father's house? Beyond a doubt the world is watching Christian Scientists today as never before to see how they measure up, and Mrs. Eddy must have realized this when she penned the inspiring call which appears on page 110 of "Miscellaneous Writings": "Beloved children, the world has need of you,—and more as children than as men and women: it needs your innocence, unselfishness, faithful affection, uncontaminated lives. You need also to watch, and pray that you preserve these virtues unstained, and lose them not through contact with the world. What grander ambition is there than to maintain in yourselves what Jesus loved, and to know that your example, more than words, makes morals for mankind!"

There is indeed need to watch and pray if we are to manifest innocence, unselfishness, loving-kindness, and purity; yet all these are possible, for the Master's command is, "Be ye therefore perfect." The natural tendency of mortal mind is away from those qualities which Jesus exemplified, and the temptation to indulge seemingly harmless and rightful desires must be steadily resisted if this indulgence involves the loss of peace of mind either for ourselves or for those who are looking to us for guidance.

Christian Science is essentially a religion of love, the demonstration of that brotherly kindness which makes the world a better place because we are living in it. It is the working out of the law of justice and equity, the right of every human being to "life, liberty, and the pursuit of happiness," and on our part the endeavor to make that attainment possible. It means being good and doing good, not from fear of the law, but because we are striving to regulate our lives by that rule which bids us in all things do to others as we would have them do to us. Can any who profess Christian Science indulge selfishness, injustice, anything that is unlike good, and be loyal to their profession? Can they teach others its truths if they themselves do not measure up to them? "If any man will come after me," said the great Teacher, "let him deny himself, and take up his cross, and follow me."

It may seem a light thing to be a little lax in our observance of the Sabbath, to set at naught accepted conventions and proprieties, to keep the better end of the bargain and leave the poorer for our brother, to let the opportunity to do a friendly deed, to speak a loving word, slip by because, as we argue, it is none of our affair; but if we realized how far reaching and vital may be the influence of a kindly consideration for the welfare of others, surely we would not hesitate to do our part. Trifling things, all of these, we may think, and within the pale of the law; and yet, if because of our failure to live up to our highest concept of good, another thinks he may do likewise and goes beyond the pale, can we hold ourselves void of offense—are we not stumbling-blocks in our brother's pathway?

These are not light matters; our responsibility may not so easily be evaded. "There is neither place nor opportunity in Science for error of any sort," Mrs. Eddy tells us (Science and Health, p. 232); and she adds that "every day makes its demands upon us for higher proofs rather than professions of Christian power." Are we giving these proofs? Are we living the law of love?

ARCHIBALD MCLELLAN.

"The stone which the builders rejected"

CHRISTIAN SCIENTISTS have become quite familiar with the argument that healing by spiritual means is not a vital element of religion; indeed some people insist that it is wrong to attempt it, although it was practised by Christ Jesus and his apostles. It is curiously interesting to note that the Master himself was assailed by the same objections to his healing work, the critics holding to the ritualism which at best only typified the operation of spiritual law in human consciousness. The Jewish people jealously guarded the word as given in the law and the prophets, but with strange inconsistency rejected its application to the needs of suffering humanity, even as so many do today.

When Jesus read in the synagogue at Nazareth the healing words from Isaiah, and announced their present availability, his listeners were "filled with wrath" and sought to kill him. We read that in spite of this, on several occasions he healed the sick at the time of a religious service, one instance being the cure of a man whose hand was withered. On another occasion it was a man tormented with "an unclean devil" who was healed, and again it was a woman who had been "bowed together" for eighteen years. We read that she at once "glorified God;" but alas for mortal blindness, the ruler of the synagogue voiced only indignation, and this called forth from Jesus a scathing rebuke. The most deeply interesting account of such cases, however, is Matthew's record of the healing work done in the temple at Jerusalem, when the Master cast out the money-changers, and those who sold doves for the sacrifices. The little children sang his praises (perhaps some of them had been healed), but the rulers demanded his authority, and this he refused to give them.

Following this experience, Christ Jesus asked this most pertinent question: "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner?" Now in the 118th psalm, which contains the record of a wonderful case of healing, and is a most beautiful example of Hebrew poetry, is to be found this passage: "I called upon the Lord in distress: the Lord answered me . . . It is better to trust in the Lord than to put confidence in man." Then the one who had been healed goes on, "I shall not die, but live, and declare the works of the Lord." There are many today who are doing this in Christian Science, for the same reason that this man had. We then come to the passage quoted by the Master, the reference to the stone which the builders rejected; and while this doubtless referred to an actual occurrence in the building of the temple, the psalmist, and also Christ Jesus, employ it metaphorically to

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illustrate the rejection of spiritual healing by the builders of religious systems throughout the centuries.

The people of Jesus' day were looking for the Messiah, but they were unwilling to give up their material and sensual beliefs for the pure spirituality which he taught, therefore he was "despised and rejected of men." In spite of this, however, the truth he taught was immortal, and although the ages refused the "signs" which "follow them that believe," one at length was found who could see that the spiritual healing practised and taught by Christ Jesus must be made "the head of the corner," for this healing far transcends mere bodily health. It means "God with us," and in Mrs. Eddy's own words (Science and Health, p. 259) it demands "a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration." Wherever a Christian Science service is held, on land or sea, in one of the thousands of branch churches or in the stately Mother Church, the stone rejected by so many builders has honored place, and the recognition of the ever-present Christ-power brings healing at every service.

Let no one think that Christian Scientists in cherishing the healing truth seek to separate themselves from any of the Father's children. Rather do they long for the day when the Truth that heals and saves will make all humanity one in its acceptance of vital Christianity.

ANNIE M. KNOTT.

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True Vision

THE invention of the cinematograph has given the sense of sight an educational significance which leads one to recall the Master's saying that "the light of the body is the eye." As never before in the history of the world, people are looking out, and in, upon life, and being shaped for good or ill thereby; and this emphasizes the peculiar pertinence of Jesus' further qualifying statement, that if one's eye "be single," his whole body shall be "full of light." The achievements of photography have but intensified the readiness with which instinctive impulse has ever responded to the call "Come and see," and the possibilities of good attending right vision spring at once into prominence.

While this call "Come and see" may often be but a seduction to the satisfaction of vulgar taste, at its best it is the appeal of Truth and Love to aspiring sense, and right response thereto means the gain of that wisdom to which the sage referred when he wrote, "With all thy getting get understanding." Consideration of the discriminating intelligence with which we look, and of the nature of the objects at which we look, may be said to be the paramount concern of Christian Science, which teaches with Christ Jesus that to see truly is to understand, and that to understand is to begin to live.

In commenting upon John Erskine's study of "The Moral Obligation to be Intelligent," a critic has well said that "active intelligence is the virtue which gives whatever value they possess to all the other virtues that move us to action." All effective doing must be clear sighted. The light of the entire body of human consciousness, endeavor, and achievement, is the eye of spiritual understanding. Profitable seeing is never a mere matter of perception; there must be receptivity, and that apperception which is the fruit of love for truth and a Christianly scientific order of thought. Things mean to us what we bring to their interpretation. The Master said much of those who, having eyes, see not; and escape from error demands very much more than a theoretical perception of Truth. There must be that opening of blind mentality which enables us both to discern the truth of being and to relate it in a healing way to individual experience. Spiritual verities are to be so apprehended that the declarations of material sense can be disproved, a consummation which is referred to by St. Paul when he writes to the Corinthians, "We look not at the things which are seen, but at the things which are not seen." "The spiritual man's substantiality," writes Mrs. Eddy, "transcends mortal vision and is revealed only through divine Science" (Science and Health, p. 301). From the human standpoint spiritual vision is always analytical and discriminating; sense-testimony is made subservient to wisdom, enlightened understanding, and the gain and exercise of this wisdom marks our entry upon "life eternal." It is the realization that "now are we the sons of God," the fulfilment of the assurance, "In thy light shall we see light."

Just here, however, we most keenly realize our human handicap. Christ Jesus said, "The Son can do nothing of himself, but what he seeth the Father do," and the same limit of capacity is hinted at in the command to St. John, "Write the things which thou hast seen." It is inevitable that the perception of Truth should determine the bounds of both freedom and efficiency. Defending himself before the Roman centurion, Paul said, "I was free born," and so he was politically; but with respect to spiritual vision he was born as are all mortals, a slave. For the most part men are impelled and governed by an ignorance, a prejudice, or a selfish passion into which they were born, and educated from their youth. Their dominating beliefs are all darkening, and in so far therefore "blind from his birth" describes the condition of every son of Adam. It is this that gives such tremendous significance to the Messianic declaration which is again being fulfilled today in Christian Science: "I the Lord have called thee . . . to open the blind eyes, to bring . . . them that sit in darkness out of the prison house."

JOHN B. WILLIS.

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Lecture in The Mother Church

The First Church of Christ, Scientist, Boston, Massachusetts, announces a free public lecture on Christian Science by Bicknell Young, C.S.B., a member of the Christian Science board of lectureship, in the church edifice, Falmouth, Norway, and St. Paul Streets, Back Bay, Friday evening, April 7, 1916, at eight o'clock. The public is cordially invited.

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Among the Churches

Current Notes

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

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

WASHINGTON.—Through the liberality of the Trustees under the Will of Mary Baker Eddy, 55 public libraries, in addition to the supplies from local churches, societies, and committees, have been given, on the recommendation of this committee, a total of 154 copies of Science and Health by Mrs. Eddy, 471 copies of her other writings, and 61 copies

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of "The Life of Mary Baker Eddy" by Sibyl Wilbur; while the subscriptions numbered 52 to the *Sentinel*, 53 to the *Journal*, 5 to the *Herold*, and 61 to the *Monitor*.

Committee on Publication.

DETROIT, MICH.—The following literature has been distributed during the last eight months of 1915: 2622 *Sentinels*, 435 *Journals*, 17 *Heralds*, and 66,505 *Monitors*. Free subscriptions have been given to all the telephone exchanges, thirty-three schools, six hospitals, the Florence Crittenton Home, the Arnold Home, the Detroit Neal Institute, and the employees' reading-rooms at eight down-town stores. Seventeen hundred and thirty-six marked copies containing special articles have been mailed from this office. Three barrels of literature have been sent to Captain Benn for the use of the mission yacht.

One thousand *Monitors* are distributed every week to factories, given to the men as they leave work. Eleven down-town theaters are supplied twice a week with literature. The jail, detention home, and house of correction receive from three to five hundred *Monitors* every Saturday. Thirteen lodging-houses are supplied twice a week with literature. Seven hotels have been supplied with copies of Science and Health, Bibles, and *Quarterlies*, and also have a regular supply of *Journals*.—*Literature Distribution Committee.*

NEW ROCHELLE, N. Y.—Plans are being drawn for the proposed new edifice of First Church of Christ, Scientist, to be erected at the corner of Harrison Street and the Garden Walk Home Park. The property was purchased for sixty-five hundred dollars. The lot, which occupies the southeast corner, measures 75 feet on the Garden Walk and 163 feet on Harrison Street. The trustees have applied to the supreme court for permission to sell the present church property on Locust Avenue.—*New Rochelle Press.*

CLEVELAND, OHIO.—A new Christian Science church, costing, it is said, in the neighborhood of one hundred thousand dollars, is to be erected on the northeast corner of East 105th Street and Fairmount Court S.E., on a lot purchased as a church site about a year ago.—*Plain Dealer.*

HEMPSTEAD, N. Y.—Another landmark is soon to disappear from Hempstead and will be replaced by a beautiful church. The homestead on the corner of Franklin Street and Fulton Avenue has been sold to First Church of Christ, Scientist.—*Brooklyn Times.*

SUPERIOR, WIS.—The church note in the *Sentinel* of Feb. 19, referring to Duluth, Minn., taken from the *Duluth News-Tribune*, should have referred to Superior, Wis.

Admission to Membership in The Mother Church

The next admission of candidates will be June 2, 1916. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 10, 1916.

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

Those who have made application for membership prior to Nov. 5, 1915, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

The Lectures

Palo Alto, Cal.

William D. McCrackan lectured on Christian Science at the Marquee Theater. He was introduced by H. J. Snyder, city councilman, who spoke briefly as follows:—

I am not a member of the Christian Science church, only one of the vast multitude that love truth, freedom of thought,—demonstrations that show results and true brotherly love. These things are found in Christian Science and by association with its students. The great majority of us acknowledge the allness of God but fail to make use of this power in our daily life. This is largely due to the fact that we have not been using the right key to the Bible. Those who are of a receptive thought find the necessary help in the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and much assistance from authorized speakers on the subject.—*Palo Alto Times.*



Columbus, Ind.

At Crump's Theater Jacob S. Shield gave a lecture on Christian Science. He was introduced by M. S. Blish, who said:—

Religion is quite properly defined as "a system of belief and practice." Christian Science answers this definition exactly, in that it is preeminently a religion of belief and practice,—belief that leads to practice, which brings an answer here and now to the "prayer of faith" that St. James says "shall heal the sick." However, the terms belief and faith have a much deeper meaning for the Christian Scientist than is ordinarily given them. To him they mean that divine or spiritual understanding which gets from Jesus' words, "Whosoever believeth in him should not perish, but have eternal life," the knowledge that we not only can be like him, but must become like him if we are to be delivered from all evil. Such knowledge constitutes Christian Science.

The Republican.

Maplewood, N. J.

At the lecture on Christian Science in Masonic Hall by Bicknell Young, the introductory remarks of Harry I. Hunt were as follows:—

Early in the history of the race, as recorded in the book of Genesis, we find this sweeping indictment against mortal man: "Every imagination of the thoughts of his heart was only evil continually." In spite of the cleansing waters of the flood, the protests of priest and prophet, and even the clear teachings of Christ Jesus, this old indictment still stands.—mankind are still in bondage to the evil in their hearts. What has been the result? From the beginning until now, human beliefs have been projecting upon the screen of human sense distorted pictures which mankind have accepted as true,—pictures of sorrow and strife, of want and woe, of disease, disaster, and death. True, men have endeavored to escape from these visions of misery; they have tried to improve the pictures by tinkering with the screen. But every one knows that the only way to correct an imperfect picture is to go back to the lantern and correct the slide. Only in that way can we obtain pictures of the good, the beautiful, and the true.

Thinking people are beginning to see the futility of trying to change the pictures on the screen. They are beginning to see the necessity of discovering the cause of life's distorted pictures. Christian Science goes to the root of the difficulty. It shows how, through an understanding of the truth, a man

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can displace the beliefs by which he has been bound. It shows him how to stop thinking wrongly and to think rightly; and in proportion as he corrects his thinking, the screen or veil of sense begins to be transformed, distorted images are dissolved, and before the purified vision joy supplants sorrow, peace replaces strife, harmony takes the place of discord, faith displaces fear, and love removes hate. So it is no wonder that there is everywhere a desire to learn something of Christian Science. It is no wonder that lectures on this subject are greeted everywhere by earnest men and women in search of the truths it teaches.—*Correspondence.*

Lectures to be Delivered

ARIZONA—Phœnix: John W. Doorly, Elks Theater, 324 West Washington Street, 8:15 p.m., April 11.

CALIFORNIA—Los Angeles (Fourth Church): John W. Doorly, Ebell Club House, 131 East Avenue, 57, 8 p.m., April 1 and 3, and Temple Auditorium, Theater Beautiful, Fifth and Olive Streets, 3 p.m., April 2.

Ontario: John W. Doorly, Euclid Photo-Play Theater, 8 p.m., April 7.

Pacific Grove: Clarence W. Chadwick, T. A. Work Hall, 8 p.m., April 14.

Redwood City: Clarence W. Chadwick, Woman's Club House, 8 p.m., April 13.

Santa Paula: John W. Doorly, High School Auditorium, 3 p.m., April 9.

CONNECTICUT—Danbury: William R. Rathvon, Odd Fellows Hall, 18 West Street, 8 p.m., April 14.

Middletown: Prof. Hermann S. Hering, Middlesex Theater, 3:30 p.m., April 9.

FLORIDA—Pensacola: William D. McCrackan, Universalist Church, 8 p.m., April 13.

GEORGIA—Augusta: William D. McCrackan, Tubman High School Auditorium, 8:30 p.m., April 7.

ILLINOIS—Kewanee: Hon. Clarence A. Buskirk, Grand Theater, 8:15 p.m., April 4.

Oak Park: Charles I. Ohrenstein, Warrington Theater, Wisconsin Avenue, near South Boulevard, 3:30 p.m., April 9.

Springfield: George Shaw Cook, Chatterton Opera House, 8:15 p.m., April 14.

Woodstock: Bliss Knapp, City Hall, 8 p.m., April 11.

INDIANA—Plymouth: William R. Rathvon, Orpheum Theater, 8 p.m., April 4.

Richmond: Bicknell Young, Murray Theater, 8 p.m., April 14.

KANSAS—Mulberry: George Shaw Cook, Grand Theater, 8 p.m., April 3.

MASSACHUSETTS—Boston (The Mother Church): Bicknell Young, Church Edifice, Falmouth, Norway, and St. Paul Streets, 8 p.m., April 7.

Newton: William R. Rathvon, Players Hall, Washington Street, West Newton, 8 p.m., April 13.

MICHIGAN—Albion: Prof. Hermann S. Hering, Eagle Temple, 8 p.m., April 13.

MISSOURI—St. Louis (Third Church): Charles I. Ohrenstein, Church Edifice, 3524 Russell Avenue, 7:30 and 9 p.m., April 11.

NEBRASKA—Grand Island: Jacob S. Shield, Liederkranz Auditorium, 8 p.m., April 13.

Nebraska City: Jacob S. Shield, Church Edifice, 8 p.m., April 14.

NEW JERSEY—Hoboken: William R. Rathvon, High School Auditorium, Fourth and Garden Sts., 8:15 p.m., April 6.

Montclair: Frank Bell, Montclair Theater, Bloomfield Avenue and Valley Road, 3:30 p.m., April 9.

Orange: Willis F. Gross, Central School Auditorium, 3:30 p.m., April 9.

Plainfield: William R. Rathvon, Proctor's Theater, West Front Street, 3 p.m., April 9.

NEW YORK—Auburn: Bicknell Young, First Universalist Church, 4 p.m., April 9.

Brooklyn (First Church): William R. Rathvon, Church Edifice, New York Avenue and Dean Street, 8 p.m., April 10 and 11.

Buffalo (joint lecture): Dr. Francis J. Fluno, Elmwood Music Hall, 8:15 p.m., April 14.

New York (First Church): William R. Rathvon, Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., April 7.

New York (Fifth Church): Prof. Hermann S. Hering, Æolian Concert Hall, 34 West Forty-third Street, 8 p.m., April 8.

Olean: Charles I. Ohrenstein, Church Edifice, East State and Barry Streets, 8 p.m., April 14.

NORTH CAROLINA—Asheville: William D. McCrackan, Masonic Temple, 8:30 p.m., April 10.

OHIO—Alliance: Bicknell Young, Columbia Theater, 8:15 p.m., April 10.

Dayton (Second Church): George Shaw Cook, Memorial Hall, 8 p.m., April 10.

Marietta: George Shaw Cook, City Auditorium, 8 p.m., April 11.

Painesville: George Shaw Cook, Utopia Theater, 3:15 p.m., April 9.

Upper Sandusky: Prof. Hermann S. Hering, Auditorium, 8:15 p.m., April 14.

Warren: Bliss Knapp, The Armory Building, 8:15 p.m., April 14.

OREGON—Portland (First Church): Clarence W. Chadwick, Heilig Theater, Broadway and Taylor Streets, 12 m. to 1 p.m., April 11.

Portland (Second Church): Clarence W. Chadwick, Church Edifice, East Sixth Street and Holladay Avenue, 3 p.m., April 9.

Portland (Third Church): Clarence W. Chadwick, Washington High School Auditorium, East Twelfth and East Stark Streets, 8 p.m., April 6.

Portland (Fourth Church): Clarence W. Chadwick, Jefferson High School Auditorium, Kerby and Emerson Streets, 8 p.m., April 7.

Portland (Fifth Church): Clarence W. Chadwick, Princess Theater, Arleta Station, Mount Scott Line, 8 p.m., April 10.

PENNSYLVANIA—Oil City: Prof. Hermann S. Hering, Carnegie Hall, South Oil City, 8:15 p.m., April 11.

SOUTH DAKOTA—Aberdeen: Jacob S. Shield, Orpheum Theater, 3 p.m., April 9.

Watertown: Jacob S. Shield, Church Edifice, corner Maple Street and First Avenue S.E., 8 p.m., April 10.

WASHINGTON—Everett: Virgil O. Strickler, Everett Theater, 3 p.m., April 9.

Montesano: Virgil O. Strickler, Gem Theater, 8 p.m., April 11.

Mount Vernon: Virgil O. Strickler, Rex Theater, 8 p.m., April 10.

WEST VIRGINIA—Charleston: Bicknell Young, Burlew Opera House, 8 p.m., April 13.

Morgantown: Bicknell Young, Strand Theater, 8 p.m., April 11.

WISCONSIN—Fort Atkinson: Bliss Knapp, Lyric Opera House, 8:15 p.m., April 10.

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Testimonies of Healing

As a child I was never strong, but I finally succeeded in finishing school and was married. Then ensued attacks of sickness with partial relief, until in December, 1890, I went to a Christian Science practitioner for treatment. After relating my woes very fully to the loving woman, she treated me, and then said decidedly: "Your blood is not your life. God is your life." Finding I had ceased attending any church, she loaned me Science and Health and recommended that I study it and attend Christian Science services.

I took four weeks' treatment with no apparent relief, and stopped; but with about six weeks' study, constantly holding in thought that God is our life, I rose one morning free, and was enabled to lay aside a body brace which I had worn for seven years. Thus was the statement proved, "Truth has a healing effect, even when not fully understood" (Science and Health, p. 152). The first three years in Science I saw few Scientists; my days were fully occupied, and studying had to be done evenings. The first twelve years I did all my own Science work and some for my family. Since then I have had occasional help. I have not used any material remedies, my every need having been met in Christian Science.

It has been my privilege to see many proofs of God's love and care in my little family, especially with two cases of acute lung trouble, in one of which approaching death was overcome in a few hours. A member of my family was wounded in the Philippine Islands. The bullet passed through his body, coming out on his back. It was six weeks before he reached home, but in two weeks thereafter he was well enough to go to work. Inflammation of the bowels was overcome through Christian Science treatment and the patient was back at his desk in three weeks. A rusty nail wound and a severe wound from a needle have been healed. Many minor discords incident to a family have been overcome, and financial problems have been solved many times. The Bible is a new book, and the awakening to the spiritual creation has been grand. Pages could be written of benefits received and fears overcome, and each day brings added proofs.

I am thankful that I was led to one who placed in my hands the means for my salvation from all ills,—the truth of the Bible as apprehended in Christian Science,—and who bade me drink from this fountain. I am thankful that I was ready to accept Christian Science fully and finally. Only once have I been incredulous, and then I met the thought instantly with the words, "With God all things are possible." From this simple declaration came a most wonderful proof of the truth of the statement.

With gratitude to God, also thankfulness to Mrs. Eddy, I send this testimony, hoping it may encourage some one who may be wondering if Christian Science redeems its promises.

GEORGIA A. FARLING, Stevensville, Mich.

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[Translated from the German]

It is with a sense of deep gratitude that I wish to testify to the many benefits derived from Christian Science. For many years I had been afflicted with a bad cough, and in September, 1913, after submitting to a medical examination, was told that I had lung trouble, but that there was yet hope of cure. Although I was thereafter constantly under the care of a specialist and followed all his instructions, my condition did not improve. Through an acquaintance I was then led to investigate Christian Science and its healing activities, and went to see a practitioner in Basel. Thanks be to God, two weeks of loving treatment brought great improvement, and complete healing followed within a short time.

I am thankful to God for His infinite love and goodness, and I feel greatly indebted to our Leader, Mrs. Eddy, for showing us again the way to light and truth and for teaching us the availability of the divine presence. My endeavor shall be to assimilate more and more of divine Truth.

LINA BECHTEL, Blansingen (Baden), Germany.

✧

I have been healed through Christian Science of chronic bowel trouble, stomach disorder, ulcerated tooth, colds, headache, and numerous other ailments, as the result of Christian Science treatment and the study of the Bible together with Science and Health. The study of the Lesson-Sermons and the reading of the articles in the *Sentinel*, *Journal*, and *Monitor* have also been a great help to me.

For three years God has been our only physician, and we have had better health than when we used material means. I used to be troubled every winter with rheumatism and a severe throat affection, and so came to dread the thought of winter, believing I would have to suffer from these ailments; but now I know that I do not, and so Christian Science is a preventive as well as a healer of diseases. I have learned that God is All-in-all, and if we work earnestly the demonstration will be made. I have been able to help others by declaring the truth and knowing that man in the image and likeness of God is perfect. My husband has been healed of fever; also of headache, and has been able to return to work after one treatment, when before we came into Science he would be home from work for a week with the same difficulty while under a doctor's care.

We are very grateful for these manifestations of Love, and thankful to know that God is all powerful and ever present, that "neither death, nor life, . . . nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God." I am indeed thankful to God for all these blessings, and for the understanding I have of the truth; also grateful to Mrs. Eddy for giving us the truth, and to all those who have helped me in gaining an understanding of Christian Science.

MARTHA F. BALFOUR, Kansas City, Mo.

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My healing through Christian Science of serious lung trouble, a stomach disorder, and an eye difficulty has been permanent, and I am glad to tell of divine protection during and after an accident in an automobile. The power and presence of God were revealed, and there was scarcely any consciousness of a material world. Divine Love marvelously preserved my husband, myself, and our little girl when the automobile, catching in the railing on a temporary bridge, turned upside down into a rocky gully. I have thus learned many lessons in Christian Science from what to mortal sense seemed a serious accident.

I am thinking almost continually upon Christian Science, and so my first thought when the car left the bridge was of God's allness, and of our relationship to Him, our inseparability from Him, and all thoughts of fear, of fire, or hurt of any kind were dispelled. Danger seemed far off while God's thoughts were with us, and I knew that His ideas are real and absolute. The car fell upon two large rocks, the radiator resting on one and the back of the rear seat on the other, leaving plenty of room for all of us in between. My little daughter, who is a Christian Science Sunday school pupil, was afraid at first, but heard me declaring the truth and called to her father, "I am not hurt a bit." Kind people came to our aid. The car was turned over, the engine started, and my husband drove out of the place (it was a shallow gully), and ran the car thirty miles into Santa Barbara. The damage to the car was only slight.

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To say that I am grateful poorly expresses the thankfulness that fills my heart, not only for deliverance from danger in this case, but for the understanding that deliverance means a mental perception of spiritual being, of our relationship to Spirit, the real substance of being. No wonder Jesus spoke to the winds and waves and they obeyed; there is no power which can successfully oppose the realization of God's allness.

I am grateful for the health which has come to me through the study of Christian Science, but our deepest gratitude to God is for the knowledge of divine Principle which, as Mrs. Eddy tells us, meets all our needs, physical, mental, and spiritual. I am trying to follow in the way our Leader has made so clear and plain to all who earnestly seek for it.

SARA ANNE BEST, Yosemite, Cal.

✧

It is with a heart full of love and gratitude for what Christian Science has done in our home that I send this testimony. We had very little knowledge of what Christian Science really is, but the healing of an uncle led us to make a study of it. Through the understanding gained by the study of the Bible, together with Science and Health, we have been able to overcome many inharmonious conditions. Sorrow, worry, hatred, and ingratitude, also catarrh, croup, colds, whooping-cough, and a weakness of years' standing, all have yielded to the healing power of Truth. Although we are grateful for these proofs of physical healing, we are more grateful for our spiritual healing, which makes us pray daily that we may do some good, and teaches us how to love our neighbor. My earnest wish is that more may learn of this saving truth.

Since coming to South Dakota we have had tests of our faith and understanding, in some instances under very trying circumstances, but when we have put Science to the proof it has never failed us. Especially am I grateful for the demonstration made at the birth of my little daughter last August, for I was free from nearly all the so-called laws and limitations usually believed to be necessary at such a time.

For all Christian Science has done for us and is doing each day, we are able to express our gratitude only as we live the truth we know. I am very grateful to Mrs. Eddy for the love, patience, and spiritual-mindedness which enabled her to give to a hungry world her inspired books. The *Sentinel* and the *Monitor* are a daily pleasure in our home.

MAE ENGLER BLONDIN, Faith, S. Dak.

✧

Christian Science was brought to my attention about ten years ago in a manner which eliminated all doubt concerning its healing efficacy. At that time a member of our family was, according to belief, a physical wreck, burdened with nervousness and mental depression. The physicians employed in her behalf, probably a dozen or more of those prominent in our section of this city, had failed in their efforts to relieve her. The bath and water cure was given a fair trial, followed by electrical treatment, but no permanent improvement ensued. When all hope seemed lost, a kind physician suggested that as a last resort, perhaps only as a matter of comfort, we give Christian Science a trial. This was done. The healing was slow, but I am grateful to say that a complete cure was effected. The physical and mental change was so radical and apparent that friends were obliged to admit a marvel had been accomplished.

After I had witnessed this healing, Christian Science treatment was employed in my behalf, and the cure of various ills was effected almost instantaneously. Everything from toothache to so-called scarlet fever was overcome, but the practitioner was employed by me in much the same capacity as a physician would be, I believing I had found a superior curative agency. The little knowledge gained from hearsay regarding Christian Science seemed quite reasonable, but while I enjoyed continuous good health I was not very anxious to learn what was the power that executed such marvelous works; yet I was never really content in that state. The truth that makes free is an understanding of God, the eternal fact of existence, the Science of Life, Truth, Love. It was the wish for this understanding, the craving for which the human mind could not satisfy, that was fulfilled when, under trying circumstances, I was forced to study our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, in conjunction with the Bible.

I was stricken with so-called nervousness, depression, and several physical disorders. As usual, I sought the aid of a Christian Science practitioner, but in this instance received no permanent relief. I sought other practitioners, but to no avail. Finally the last one employed, with his excellent explanations, comforting advice, and treatment, aided me considerably, and in the degree that the truth in Science and Health was revealed to me, in that degree I regained my health. The healing was slow, but I am grateful for this, as the study of Christian Science then became compulsory; otherwise it would have been delayed for a more convenient season.

I am extremely thankful to God, and to our Master the Wayshower, also grateful to Mrs. Eddy for her priceless contribution to this age, to the Christian Science friends who assisted me, and for all our valued literature.

M. EDMUND BULSKE, Chicago, Ill.

I desire to corroborate the above testimony with a deep sense of gratitude for the innumerable blessings received.

MRS. MARIE BULSKE.

✧

When I was about thirteen years old a cousin sent some Christian Science literature to my mother. What I had been taught in Sunday school hitherto had never appealed to me, and I was far from being a religious child; but as soon as I read some of this literature I was sure it was the truth. After reading it a few days, I took off my glasses, for it seemed the only natural thing to do. My parents were quite alarmed when I refused to wear the glasses, for they did not believe my eyes had really been healed and thought I would lose my sight. That was ten years ago, and I have never had any trouble with my eyes since.

We were then living in the country, where there were no Scientists with whom I could talk, and no churches or reading-rooms. I saved up my money until I could buy a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and then began studying the Lesson-Sermons faithfully. A few years later I was located so that I had the privilege of attending the Christian Science Sunday school, and there I gained much good. I have been healed of many things, one of which was a very serious nervous breakdown. My healing of this was slow, but nevertheless I rejoiced, as I was forced to study all the harder and thereby gained a better understanding of God, who healeth all our diseases.

Christian Science has given me a wonderful sense of protection at all times, and this is especially valuable, as my work calls for constant traveling. I never fear that there will be an accident of any kind, for the Bible says, "He shall give his angels charge over thee, to keep thee in all thy ways." Mrs. Eddy says angels are "God's thoughts passing to man" (Science and Health, p. 581), so I know that in proportion as I reflect God's thoughts and shut out thoughts of anything contrary to harmony, I am protected. I have also been helped in obtaining engagements. When I have relied on

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divine Mind to direct me, I have found the right place at the right time, and the surroundings have been most pleasant and congenial. To say that I am grateful for all that has been done for me is to make a very mild statement of a great fact. Every day I feel more grateful to Mrs. Eddy, who set forth this wonderful truth and pointed out the way for us. My thanks also go out to God in loving acknowledgment of all the help received.—Zona F. Cass, New York, N. Y.

✧

I had always been religiously inclined, yet never cared to know the doctrine of the churches I attended, for fear there might be something there to which I would object. Some years before I heard of Christian Science I had a realization that God is light, and I went from one church to another to find the light. In the home of a friend I found and read Science and Health, and the eighth chapter of Romans was made so clear to me that the light dawned upon my consciousness. Through continued study of the teachings of Christian Science I was healed of severe headaches that had troubled me for years.

I am very grateful for the better knowledge of God which I have gained through the study of the Christian Science text-book, "Science and Health with Key to the Scriptures," and wish to express my loving gratitude to Mrs. Eddy.

Mary R. Adamson, Llanerch, Pa.

✧

Words cannot express my thankfulness to God for Christian Science. For fifteen years I suffered from what is known as milk-leg; then it became a running sore for about one year, but through the help of a practitioner I learned the power of Truth over error and was healed in a very short time. That was about two years ago. I have had a great many other healings for which I am thankful, as well as for the spiritual uplift which I have received.

Minnie Burr, Painesville, Ohio.

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[Translated from the German]

About three years ago I was afflicted with lung trouble in an advanced stage, and also suffered greatly with nervousness. In July, 1912, I went to a sanitarium for nervous diseases, but was allowed to stay there only five weeks, as my case necessitated my being taken to a sanitarium for people with lung trouble. For months I had fever and as a result I became very weak. Then I coughed a great deal and was unable to leave my bed for many weeks. There were also various unpleasant symptoms which I would rather not recall, but according to the physician's statement both lungs were very much affected, and I had become only a shadow of my former self.

After spending about three months in the sanitarium I became acquainted with a patient who told me of Christian Science. I seemed unable to grasp at once his explanation of this religion in regard to the healing of disease, but he left with me a copy of the *Herold*, and upon looking it over I found an article on discouragement. This seemed to open my eyes, and I felt as if I could not read it often enough. I put aside all other reading and devoted my attention exclusively to this *Herold*. I may also mention that I threw away all medicines after I started with this reading, and my trust in God was so strengthened that I went to the physician and asked to be dismissed from the sanitarium. He refused to let me go, on the ground that I could not be permitted to remain in a lower altitude during that season of the year (it was November), as a change of air was fraught with danger; that there would be no hope of cure then, and the disease would rapidly take its deadly course. I, however, insisted upon leaving the sanitarium and went home early in December. I could hardly wait to get there and share my new-found treasure with my people. From that time on I have attended the meetings in Berlin in all weathers and have never again had medical treatment; I am entirely well.

Christian Science has become the greatest blessing to my whole family. We have had glorious proofs of the power of divine Love and of the ever-presence of God, and are unspeakably grateful for having found Christian Science.

Elisabeth Jordan, Berlin-Steglitz, Germany.

✧

Sixteen years ago I was in great distress, having suffered for years from nervous exhaustion in its worst form. The suffering was so intense that a peaceful night's rest had been unknown for many years. I had tried various remedies, but without avail. One day while out with my sister we met a friend, and she told us that Christian Science would alleviate my suffering. I inquired what it was, and was told that it was the work of God. When I heard the name of our Lord, great joy leaped into my consciousness, and I felt right then that there was hope for me. I began to study Christian Science faithfully, and learned that I had to be meek, humble, and obedient, and also that the blessing of healing would come only through spirituality. Thus by obeying divine Principle and applying it in all my daily living I have been perfectly healed.

I am thankful to our heavenly Father that He has heard my prayers, and that He will always hear His children. My mother has been healed through Christian Science of tuberculosis of the knee. The doctors said the limb would have to be amputated, but it was saved through the healing power of Truth, and restored to a normal condition. There are three in our family, and we rejoice in this wonderful privilege that our Father has bestowed upon us to "be of one mind" in Christ. My only aim is to live Christian Science not alone in words but in deeds, loving God more and more and my neighbor as myself. To say that I am thankful to God for all these blessings is not enough, for the wonderful gift which I have received through the understanding of the truth in Christ, with which I may help others, is a joy from heaven.

I am thankful for all our literature; it has sustained me in many trials and brought me great comfort and peace. I am grateful for the Lesson-Sermons, and also want to express my gratitude for the testimonies published from week to week and those given at the Wednesday evening meetings. We deem it a blessing to have in our home all of Mrs. Eddy's writings, and also the periodicals.

Annie Gilbert, San Francisco, Cal.

✧

These last six years Christian Science has been very precious to us. Over two years ago I went up a ladder to fix some electric lights in the ceiling of a high room. The ladder slipped and I came down with it on a hard floor, sustaining very severe injuries. I was unconscious, so the firm for which I worked sent me home, and also sent two doctors to attend me. When they saw me they wanted to take me to the hospital, but my wife said if they had anything to do, to do it there. They looked at me and talked to each other; then they said they could not do anything until morning. The firm called up another doctor, and this one said he could do nothing except plaster my arm to my side to stop me from moving it, as he could not set it until the swelling in my chest went down.

My wife sent word to a Christian Science practitioner almost as soon as I reached home. Treatment was given at

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once, and I commenced to get better. An eye which was out of the socket went back into place; the collar-bone set and knitted, and the swelling went down. When the doctor came to set the arm, the trouble had been overcome. He could not understand this, so he worked the arm back and forth, but found it all right. In four days I regained consciousness and raised myself in bed with the seemingly wounded arm. In four weeks I was back at work, to the surprise of many.

I thank God for the many blessings I have received, and I am striving to live right each day. I am very grateful to our dear Leader, Mrs. Eddy, for making plain the teachings of Christ Jesus.—JOSEPH BENTLEY, Spokane, Wash.

The benefits I have received in Christian Science for the past four years have been so many that I must express my thanks to God for them. I was a member of a church and received some good from its teachings, for it taught me many lessons in the Bible; but as time went on my health failed me. I thought much of the promises of the Scriptures that I had heard read in church, but they did not give me health and happiness, that for which I was striving. I went to the physicians and they did what they could for me. For three years I took medicine constantly, with no good results. Then I tried Christian Science, with the result that I am healed. I am glad to say that this new-old religion did not take away the truth of the Scriptures; it only gave me a better understanding of them. Christian Science has given me a Principle and rule whereby I can demonstrate that "God is our refuge and strength, a very present help in trouble."

I have discontinued the use of glasses after having worn them for several years; I am also glad to say that the habit of using tobacco, formed in boyhood, has been overcome by the understanding of God as taught in Christian Science. I am grateful to Mrs. Eddy for giving us a book through which the Bible is understood in a better way than of old. Through "Science and Health with Key to the Scriptures" I am learning what God really is, and man's relationship to Him.

EMIL F. CALBERT, Hewitt, Okla.

Words can never express my thankfulness to God for what Christian Science has done for me and my loved ones. It found me heart-broken and badly wrecked. I had no hope, having exhausted all material means. My home doctor could do no more for me, so I sought the best specialist in Des Moines, only to receive the same sad verdict, that neither medicine nor an operation could ever reach my case.

I had been an invalid for twelve years, gradually going down-hill all the time,—indeed, I had been considered very delicate from birth; but three years ago I was persuaded by a dear friend to try Christian Science. At the time I called on the practitioner for help I breathed through only one lung, according to the statement of two doctors. I suffered from a liver condition said to be organic, which affected the heart; then too the bowels were considered to be in a serious condition. I also had female trouble, and was never without pain day or night. The kidneys and bowels were healed inside of twenty-four hours after I called on the Christian Science practitioner. My healing was wonderful to all who knew me, and many rejoiced with me.

We have had many beautiful demonstrations in our home, and words can never express my joy for being led to this blessed fountain that never runs dry. I have not worked out all my salvation yet, but with the Bible spiritually interpreted by Mrs. Eddy in Science and Health I expect faithfully to follow the route from sense to Soul.

ELISABETH PLATTER, Terril, Iowa.

From Our Exchanges

[John M. Thomas, D.D., in *The Congregationalist and Christian World*]

The Christ of men's hearts today is the Christ of the highest reaches of belief and veneration. Not with creeds toned down, with claims for Jesus lessened, is the gospel successfully presented today. The world was never more sure of the fact than now that "God was in Christ, reconciling the world unto himself." The confession of that divinity in Christ is necessary from the world's experience of the increasing Christ.

The divineness of our Lord is no formula composed in the clouds and flung down at us ready made. It came out of things that happened to people just like ourselves, in a world just like our world. Jesus walked the streets of Capernaum like any carpenter's son. His clothes were what other people wore; his bearing was not noticeably peculiar. Except for a very short time of his life he went out and in unnoticed, one of the millions of the poor and the humble. But "he opened his mouth, and taught them, saying, Blessed are the poor in spirit," and many other things of like sort. He stretched out his hand and blessed little children and the poor. Men remembered what he did, treasured what he said, talked it over with others, wrote it on bits of parchment, and they found —could not help finding—that the God of the martyred prophets was working at them through these remembered words; that a power had hold of them, not themselves, working with the power of the almighty God for righteousness, for kindliness, for eternal life. They were every-day people; they were not looking for a Son of God. The very idea was contrary to their training. But they could not help themselves. The Son of God revealed himself in their hearts. Jesus of Nazareth increased to that measure of fulness in their souls.

[John Whitehead in *New-Church Messenger*]

There are many forms of unpreparedness on the spiritual plane of life. Many are satisfied with living a merely natural life. They are zealous and diligent in all that relates to life in the world. They are interested in the welfare of the body and in civic progress, but have not advanced far enough to care for the welfare of the soul. They have laid the foundation but are not able to finish the superstructure that pertains to the spiritual man and the spiritual life.

We build high towers overlooking the lower planes of our life by acquiring knowledge derived by revelation from on high. By this knowledge we can see life from the source of life itself. In the Word of the Lord life is revealed as to its essential quality as it should be. All the evils that corrupt and injure our spiritual life are exposed to view by the divine truth. When we stand upon the Lord's word we are on a high tower, and, like the watchman, we can see the enemy afar off and give warning, thereby guarding against his injurious and destructive influences. But if we acquire only a smattering knowledge, or if our knowledge is limited by merely natural considerations, or if we accept false views of doctrine and life, although we may have begun to build, we have not been able to finish. For the knowledge thus limited and perverted does not give us the clear heavenly vision, nor does it guard us from the dangers of loss to the soul.

[Rev. William Temple, M.A., in *The Christian Commonwealth*]

If you were to ask most people what they think the Christian church is for, they would probably tell you, if they managed to find words on such a subject at all, that it exists for the benefit of the people who belong to it, to encourage them in faith and worship, and the like. The church ought not to

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exist for the benefit of the people who belong to it; it ought to exist for the benefit of the people who do not belong to it. It is to be the body of Christ, the body that was broken and whose blood was outpoured. In its own greatest service it perpetually receives that symbol of its own life, because its own life is to be a life of sacrifice. It is to be the army of the kingdom—the army which may perish, if you like, provided the kingdom survives. The church ought never to be thinking of itself, or of its own members, except so far as it is thinking how it may serve that great kingdom, that fellowship of all mankind.

[Rev. Gordon L. Thompson in *The Homiletic Review*]

Christ is the great revealer of truth. He is God's ambassador to humanity. The life hidden with him cannot be entirely secluded from the world. Touched by his divine power, it will in turn manifest its divine nature and reveal its source. That which takes place in the human soul as a result of his presence cannot be hidden. The secret processes of the inner life stamp with an indelible impress the character of the man, and he becomes a living testimonial to the power of the Master to save from sin.

[*The Christian Register*]

The noblest revelations of the past are only symbols and suggestions of that which outruns all thought and transcends the highest flight of the imagination. It is for man now to say, All the evil in the world is of my doing; I will undo it, and for it I will atone; all that is good I will now strive after and achieve, and henceforth I will join with good men to help bring in the kingdom of heaven, of which the supreme laws are justice, love, and good will.

[*The Church Family Newspaper*]

There are gratifying signs that at last thinking people are being led to see that if Europe is to be redeemed and civilization saved, it must be "not by might, nor by power," but by the Eternal working His purposes out. For this reason we have pleaded for a spirit of adventure for God—the spirit that undertakes great exploits because of the illimitable power behind.

[*The Christian Work*]

The disciples must go to the mountain of transfiguration with Jesus. The next hour of the day they must go down with him upon the plain of human life to heal men of their diseases. But they cannot do his work upon the plain unless they have been upon the mountain top with the Master, so that they may come down radiant with the light that shines from his face.

[*The Advance*]

If we think back over our own lives we shall find that our deepest spiritual experiences were related to the simplest incidents involving mighty changes in our life program. To every soul the voice of God comes with its imperative command, ordering us to quit the life of ease and contentment and to seek spiritual adventures that lead to moral conquests and the development of character.

[*The Biblical World*]

It is of course easy to say that if the church had done its duty the world would not be so wicked as it is now. Such a statement no one can deny. But to say that the church has failed is a different thing. When one looks at the question in real perspective, there are countless things that indicate the awakening of the church.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

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

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1,103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health.

Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

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

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

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From the Editor

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

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From the Publishing Society

The increased cost of binding the periodicals has necessitated making an advance in the selling price of the bound volumes. The new prices, which take effect April 1, are as follows:—

JOURNAL—Volume 32 (April, 1914 to 1915). Cloth, $3.00; half morocco or half calf, $3.75.

SENTINEL.—Volume 16 (September, 1913 to 1914) or Volume 17 (September, 1914 to 1915). Either volume, cloth, $3.25; half morocco or half calf, $4.00.

For all other bound volumes of *Journal* or *Sentinel* write for prices.

DER HEROLD.—Volumes 5 to 12 in cloth, $2.75 each; volume 4 to 7 and 9 to 12 in half morocco, $3.50 each; volumes 4, 5, 9, 10, 11, 12, in half calf, $3.50 each.

The pamphlet, "Prayer and Healing," has been translated into French and is now published with the English version opposite the translation, and is now on sale at prices of the regular pamphlets.

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From the Clerk of The Mother Church

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

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

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From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

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

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The Christian Science Journal

Published Monthly

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

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

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

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

The Christian Science Quarterly

Published January, April, July, and October

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

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

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

The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

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

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Der Herold der Christian Science

Published Monthly

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

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

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

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

Vol. XVIII No. 32

Boston, April 8, 1916

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Christian Science Sentinel

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Items of Interest

More than twenty thousand tons of wood-flour, valued at $300,000, are used annually in the United States in two widely different industries,—the manufacture of dynamite and the manufacture of inlaid linoleum. Wood-flour is also used in making composition flooring, oatmeal paper, and in several other industries. It forms one of the means by which the huge waste product of our lumber mills is beginning to find some better means of disposal than the burner. A total of 36,000,000 cords of such waste is produced each year at sawmills in the United States, of which about one half goes into the furnaces as fuel, while the rest is burned as refuse. All industries that use wood-flour require a white or very light cream-colored flour having good absorptive powers.

In the manufacture of linoleum, either wood or cork flour is used. The flour is mixed with a cementing material, spread out on burlap, and rolled or pressed to a uniform thickness. The cement is the expensive constituent. Cork linoleum is the cheaper, because less cement is necessary. For inlaid or straight-line linoleum, wood-flour is used exclusively. Cork linoleum is always dark, and slightly more elastic than that produced from wood-flour. The wearing qualities are about the same.

The administration bill providing for the creation of a tariff commission has been introduced into the House of Representatives. In many respects the administration measure conforms to practical suggestions offered the committee on ways and means by the various business organizations. The Chamber of Commerce of the United States advocated a limited number of commissioners, preferably not more than five, and the National Tariff Commission League, with headquarters in Chicago, suggested six. The bill provides for six, of whom not more than three shall be members of one party. The chamber advocated official terms of not less than six years, and the bill makes the longest original term twelve years, successors being appointed for full twelve-year terms. The object of this long tenure is to insure that commissioners shall be removed as far as possible from temporary partizan influences.

The future of the Agricultural School of Chillan, a Government institution of Chile, has recently been a subject of discussion. Notwithstanding the excellence of the instruction provided, the school is admittedly accomplishing less than it ought. Development of agricultural education is one of the policies of the new minister of agriculture. He is eager to minimize, on the one hand, the prejudice against agriculture which exists among many educated Chilcans, and, on the other, the apparent reluctance among the farming population to adopt modern methods. He sees a possibility of reaching and converting the latter by establishing elementary schools of agriculture within easy reach of them.

An interesting decision is that of Judge Rose of the Federal court in Maryland in the case of the American Can Company, which was charged with being a trust. The court found that originally the company had succeeded in monopolizing 90 per cent of the can manufacturing industry. It further found that the price established for cans induced outsiders to establish competitive plants, and these forced down prices so that by the time the case came up for decision the defendant concern was making only one third of the can supply of the United States and could not be reasonably considered a monopoly.

In an article the *Canadian Engineer* says: "To claim that Canada is the greatest water-power country in the world would be premature, perhaps, in the light of the fact that although considerably over one million horse-power has been developed, only the fringes of the country's resources have been touched. Reliable water-power data accumulate slowly, but remarkable progress has been made by various branches of the public service. The enormous development of recent years is in itself a criterion of the awakening to this vast resource waiting to be converted into more serviceable form."

Conservationists have won the first step of their water-power contest in the House, by getting the report from the interstate commerce committee of a satisfactory substitute for the Shields general dam bill recently passed by the Senate. As it comes from the committee, the bill conforms in most essentials to conservation theories, the only exception being that it fails to provide compensation to the Federal Government for the use of water-power. It takes out of the hands of the secretary of war the absolute authority to issue water-power permits and requires an act of Congress for the granting of each lease.

The Manchester ship canal recently declared a first dividend on the preference and ordinary stock of the company. The canal has now been open for traffic for twenty-two years. It was originally expected that the cost of construction would not exceed £16,000,000, but the actual expenditure for capital purposes has approximated £17,000,000. In 1894 the total tonnage aggregated 925,659 tons; in 1915, 5,434,046 tons. The receipts for the first year totaled £97,901, while last year they reached £757,268.

The alcalde of Cochabamba, Bolivia, has sent a letter to the alcaldes of the neighboring provinces proposing an agricultural survey of the entire department, with the object of increasing crops, reclaiming waste land, and ultimately reducing the cost of food. He recommends that the work be placed in charge of a central office of investigation and information, and maintained upon funds voted by all the municipalities of the department.

A movement is on foot in Sebastian, Crawford, Washington, and Benton counties in Arkansas for a first-class modern highway from Fort Smith, through Winslow, Fayetteville, and Rogers to the Missouri border, where it is to connect with the great system of roads in that state and by the Santa Fé Trail with points east and west. The section of the road in Arkansas is to be known as "The Ozark Trail."

The secretary of the interior announces that an order has recently been approved classifying as non-irrigable in character nearly seven hundred and fifty thousand acres of land in the partly settled former Pine Ridge Indian Reservation, South Dakota, which reservation was opened to settlement and entry by executive order of June 29, 1911.

The report issued by the Chamber of Commerce of Lyons, France, shows that the silk industry during the year 1914 was, considering the circumstances, from many points of view exceedingly good. The registered production during the year was 5,154,814 kilograms for silk of all descriptions, as compared with 8,414,341 in the preceding year.

Efforts are being made in Argentina for the development of its railway system under governmental support. The kilometrage of the Argentine railways is already greater than that of the Brazilian lines, notwithstanding the fact that Brazil is much greater in area and population.

Tide-lands at the harbor of Los Angeles, valued at nearly two and a half million dollars, are restored to the city by a decision of the superior court. The property, comprising nearly two hundred and fifty acres, was won in a quit-title suit against the Salt Lake Railway Company.

The Viceroy of India, Lord Hardinge, is supporting in the legislative council the resolution of Pundit Malaviya of the United Provinces for the abolition of the system of Indian indentured labor, and announces that the secretary of state has agreed to the policy of total abolition.

Net receipts of eastern railroads have virtually doubled within twelve months. Southern railroads increased their net revenue more than 50 per cent within this period, while the western roads added about 16 per cent.

Yuan Shih-Kai, according to report, has decided to abandon the scheme for the establishment in China of a monarchical form of government, and a mandate to that effect has been issued.

The Religious Education Association will convene in Boston in March, 1917. This will bring from four to five thousand people, including teachers, ministers, and professors.

Salmon worth $250,000 at the canneries recently left Seattle, Wash., bound for New York City by rail. There are fifty cars in the train.

Ohio had under construction during the last year 843 miles of improved highway, the total cost of construction on which was $10,514,797.67.

Sale of $2,000,000 worth of undressed furs was opened at St. Louis, Mo., last week. More than a million and a half skins are to be sold.

Cottonseed crushed from the 1915 crop amounted to 4,132,466 tons, compared with 5,779,665 from the 1914 crop.

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Christian Science Sentinel

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

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Doing Our Own Work Well

WILLIS F. GROSS

In "Science and Health with Key to the Scriptures" Mrs. Eddy writes (p. 202), "The scientific unity which exists between God and man must be wrought out in life-practice, and God's will must be universally done;" also in "Retrospection and Introspection" by the same author we read, "Each individual must fill his own niche in time and eternity" (p. 70). There is revealed in these interesting statements the divine Principle of all right doing and the motive which should inspire the activities of every loyal Christian Scientist. The greatest progress is the result, not simply of doing one's work, but of doing it in the best possible manner, and one can accomplish this only as he realizes that in doing his work well he is but expressing the activity of divine Mind, and that of himself he can do nothing.

In the seventeenth chapter of Exodus there is a striking example of what can be accomplished when individuals are content to fill their own niche and support one another in doing the work that ministers to the good of all. The children of Israel had scarcely entered upon their long journey through the wilderness when the Amalekites not only threatened to rob them of their possessions but also made impossible further progress toward the realization of their hopes. It thus became apparent that they must stand and fight together. A common enemy threatened destruction, and no haphazard, intermittent effort would meet the situation. The advance must be orderly and with a definite purpose in view, or they would go down to defeat.

In the contest that followed, Joshua took command of the forces on the field while Moses stood on top of the hill with the rod of God in his hand. The rod was a reminder that all power belongs to God. "And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed." It was very necessary that Moses should be supported in his work, so we read that "Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun."

The children of Israel gained the victory because each was content to fulfil his own part in the work. They were willing to accord Moses his rightful place and support him in his work. They realized that he was doing far more than he could possibly do if he were to come down and fight on their battle-line. How different would have been the result if Joshua had desired to take the place of Moses, because to human sense he occupied a higher and less dangerous position; or if Aaron and Hur had refused to hold up Moses' hands, saying, "God is no respecter of persons; it will do just as well if we hold up our hands."

The best illustration, however, of what can be accomplished when the individual seeks not his own but another's good, is found in the life-work of Christ Jesus. While he was great and stood high above his fellow men, yet he lived his own teaching, and said, "Whosoever will be chief among you, let him be your servant." His daily life was a demonstration of the truth of these words: "He that humbleth himself shall be exalted." He was highly exalted, but it was through his oneness with the Father. Those who desired not the blessing he came to bestow, sought to accomplish his destruction, but every effort of evil to cast him down only made it possible for him to rise higher in the consciousness of infinite good.

The identity of each individual is established in Truth. If a desire to change this identity could be entertained, it could never be realized in the least degree, even as it is written, "Which of you by taking thought can add one cubit unto his stature?" We may live in ignorance of man's true identity as the son of God, but we can never add to or take from the reality of being. As one becomes identified with the activity of good he sees more clearly what God requires of him. Doing his work faithfully, looking to Truth for wisdom and strength, he gains a better understanding of God, and this better understanding of the infinite is a truer reflection of his own individuality.

"Thy will be done" was the Master's oft-repeated prayer, and his followers in all ages have succeeded in proportion as they have been inspired by the same unselfish motive and looked to the same source for strength and guidance. When a man is governed by divine Mind he reflects the truth of being and reveals his own identity. In the economy of divine wisdom there is no conflict of interests; no confusion as to who is called upon to contribute to humanity's need. When Love prevails, each one fills his appointed place, reflecting the might of meekness, and harmony reigns. The truly successful man is he who finds his work and does it well.

There is no greater need manifest today than an earnest desire to possess only the good which God bestows. The desire for place and power presents a most destructive phase of error, and without doubt does more than anything else to prevent the natural unfolding of good. This error has no place in Truth, neither is it to be found in that consciousness which is able to demonstrate the omnipotence of good. To the right apprehension of Life and its activities there is no high, no low, no divinely favored; but all the sons and daughters of God fill their appointed places and rejoice in the apprehension of that good which can never become more to one than to all.

The motive and effort of the spiritually-minded man is not always appreciated. The Nazarene expressed more of man's spiritual being than did others, but all with whom he came in contact could not accept his interpretation of life. Because of their material views and desires they were filled with envy, and rather than acknowledge the manifestation of goodness, they sought to prevent the demonstration of that spirituality which was above their comprehension. By so doing they not only failed to establish their own identity with good, but brought upon themselves the consequences of sinful thought.

Perhaps the greater part of the Christian Scientist's work is individual; in fact it is all individual, but there are times when it is necessary to be closely associated with others in the accomplishment of a particular work. Then there is great need of setting aside personal interests and personal opinions and working in harmony with the directions given by those

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who are in a position to realize what is of greatest importance to all concerned, irrespective of the apparent needs of the few. There are many problems which cannot be solved by the individual alone. There is a common enemy to be overcome, and nothing less than harmonious cooperation on the part of all will work out the greatest possible good.

We help others most when we remember that Truth has established the identity of each in time as well as in eternity. When guided by Principle and sustained by divine Love, we perform our God-appointed tasks in meekness and humility, realizing it is necessary that our part of the work should be done. The true follower of Christ never thinks of himself as being exalted above others because he is called to a work which mortal sense would say is more important or more honorable than that which some one else is doing. He does no more than his duty when he employs all his talents and improves all his opportunities. He realizes he has done so little compared with what needs to be done, that self is humbled and pride rebuked.

On page 254 of "Miscellaneous Writings" Mrs. Eddy declares that envy is "the great red dragon of this hour." No other phase of evil is so subtle or works so insidiously, bringing misery to him that indulges it and adding to the burden of him who is striving to fill his own niche and do his own work while endeavoring not to trespass on the rights or privileges of others. When mortals learn the lesson of obedience and let the divine will be done in them, this error will be rooted out, and men will rejoice because of every good work that adds to another's happiness and well-being. They will know that all the good others have gained is for them to enjoy when they merit the blessing. Wherein there seems to be a lack in their experience, it is because they have not succeeded in bringing out the fulness of their own identity as children of God.

Every man finds happiness and prosperity when he is faithful to his trust. If he covets the place of another, he is not making the best possible use of the talent he possesses, and it is unreasonable for him to expect more than he deserves. The one who asks no more than he has earned is never envious of others, and he finds his highest joy and satisfaction in doing his own work well.

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Efficacy of True Prayer

JULIA WARNER MICHAEL

When human consciousness first hears through the teachings of Christian Science that God, who is all good, is the only power, it eagerly reaches out to grasp the manifold blessings which accompany such a revelation. The realization that God's will can be done on earth now just as it is in heaven, first startles, then comforts humanity, and in proportion to that will's control of consciousness its divine reality is manifested. The duty of every man, therefore, is to make mental room for spiritual truth by ejecting material misconceptions. This process is the unceasing prayer of the righteous man, the straight and narrow way which leads to the visible kingdom of God on earth today.

There is a very prevalent misconception that righteous prayer is often unanswered, despite the Bible declaration that "the effectual fervent prayer of a righteous man availeth much." The oft-repeated remark, "I have prayed and prayed for such a result and it has not been given me," leads to the careless conclusion that something is wrong with God, whereas it should awaken the individual to the fact that something is wrong with the prayer. Indeed something has been vitally wrong with most prayers, both before and since the coming of the Christian era, for the sick, the sinning, and the poor have not been healed to any great extent by this means. Yet throughout Bible history there are records of the healing of human ills, even of death itself, by the righteous or right prayer. Jesus used perfect prayer with perfect results, and it follows that it is of paramount importance for the world to gain the Christ-understanding of prayer in order to receive the Christ-answer. A great help in this direction is to be found on page 206 of Science and Health, where we read: "The exercise of the sentiments—hope, faith, love—is the prayer of the righteous. This prayer, governed by Science instead of the senses, heals the sick."

What a light is here thrown on Jesus' prayer in contradistinction to the ordinary methods! Humanity's petitions have been directed by the senses; Jesus' prayers were always governed by divine Science. Mankind's orisons usually arise from distress, and attempt to impress Deity with the sad condition of things. Jesus' prayers always started with God and reflected the divine harmony upon man. Mortals have been stimulated to pray by poverty and pain, sin and sorrow, death and destruction, while universal plenty and peace, spirit and salvation, life and limitless good, have been relatively ignored. The Master knew and proved at all times that man could be constantly conscious of his unity with God, as God is conscious of man's unity with Him. His prayers, starting not from the standpoint of material evidence but from divine understanding, were winged with the power of God, radiant with celestial glory, charged with instant fruition of good.

A clear illustration of this is to be found in the experience of the man with the withered hand, as related in the twelfth chapter of Matthew. It was on the Sabbath day, the great Jewish day of prayer, that Jesus found the maimed man in the synagogue, the house of prayer itself. He was surrounded by the Pharisees, men whose whole lives were given to the study and use of prayer. It is only natural to infer that Deity had often been fervently besought by these men to help the afflicted one, yet evidently without avail. It is notable that the Pharisees questioned Jesus about the healing of the man, not that they might learn how he was restored, but that they might accuse the Master of ungodliness. This attitude of mind was utterly devoid of love, hence the prayers proceeding therefrom were necessarily unproductive of good for themselves or others. How strange that they could have forgotten that love fulfils the law!

Jesus first rebuked the Pharisees' vain self-satisfaction and arrogance with a parable of love about the rescue of a sheep fallen into a pit; then followed his sublimely simple prayer for the needy man, based upon the all-power of good.—"Stretch forth thine hand,"—in striking contrast to the pharisaical method, as also was its result—instant healing. Christ Jesus did not beseech God to alter the man's condition, but he commanded human consciousness to awake to the fact that man is governed by God alone, and He is "supreme in the physical realm, so called, as well as in the spiritual" (Science and Health, p. 427). On page 11 of "Unity of Good" our Leader writes of this healing: "The palsied hand moved, despite the boastful sense of physical law and order. Jesus stooped not to human consciousness, nor to the evidence of the senses. He heeded not the taunt, 'That withered hand looks very real and feels very real;' but he cut off this vain boasting and destroyed human pride by taking away the material evidence."

As in Jesus' time, so today the carnal mind, which is "enmity against God," good, ridicules and scorns this Christ-method of prayer, claiming that it is useless to try to heal sin and sickness by just being spiritually minded. However, such an untrue statement sinks into oblivion now as then, be-

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fore the healing evidence of the prayer aflame with the understanding of divine Love. So-called prayers, which really are nothing more than grievances, complaints, and accusations against God, remain unanswered because they never reach beyond their own nothingness. God does not hear any statement of evil or reason for evil, neither does He need to know it in order continually to preserve man. But the prayer of faith, understanding, and praise, the prayer that acknowledges God's allness, never fails to reach divine wisdom, for it is ever one with it, flows out from it, and is continually answered by it. The wonderful definition of prayer, "To be spiritually minded is life and peace," is still true for all mankind, as true as when Paul used it; and its healing efficacy, when understood and applied, is unabated.

So the Christly scientific prayer, governed by Science and not by the testimony of the senses, availeth much today. It is the leaven of good. Rebuking cant and incredulity with its "signs following," it is reaching even the uttermost parts of the earth. Enveloped in the might of omnipotence, it is silencing the so-called voice of evil, annulling its seeming laws, dispelling its would-be presence, bringing to light the presence and power of God and His perfect man. It is establishing anew in the hearts of men and nations an abiding confidence in the willingness and ability of God to maintain the reign and rule of heavenly harmony on earth today. Thus true prayer—thought purged of mortal misconceptions, born of the understanding of Truth, impelled by faith, hope, and unselfed love—is being answered by the Father in abundant fruitage of good works, which will abound "more and more unto the perfect day."

Upon Leaving Home

WILLIAM LLOYD

In the book of Deuteronomy we read: "The Lord's portion is his people: Jacob is the lot of his inheritance . . . and he made him to suck honey out of the rock, and oil out of the flinty rock." This may be interpreted to mean that if we meet our trials, difficulties, and hard places with love, patience, and courage, we will surely gain sweetness, consecration of character and purpose, and so be better and stronger for the experience.

Along this line of thought a wonderfully helpful lesson may be learned from the story of Jacob at Beth-el. We can picture him to ourselves,—a young lad, his mother's favorite son, sent out by his father to make his way in the world. Night finds him far from home, with no loving hand to prepare his supper, no resting-place ready for him, nor security, even from wild beasts; alone in the open, a stranger in a strange place. How many have found themselves, at least in some sense, in the same state. What youth that has left home for college or business has not come to such a "Beth-el"? We are told that "he took of the stones of that place . . . for his pillows," and in the morning, filled with a sense of awe, he took "the stone," one only, and made "a pillar" of it to God and poured oil on the top of it. No doubt his pillows that night were indeed stones,—doubt, fear, loneliness, discouragement, self-pity, possibly cold and hunger; and in the morning they had all consolidated into one great spell of homesickness. A day's journey would take him back to his mother, but strengthened by the wonderful vision of the night he calls upon his understanding of God (undoubtedly taught him from his childhood), and so he lays all before that loving Father-Mother; he makes a "pillar" of his fear and doubt and pours oil on its top. In Science and Health (p. 592) oil is defined as "consecration; charity; gentleness; prayer; heavenly inspiration."

Is it any wonder that Jacob was strengthened and encouraged and went forward unflinchingly? Is it any wonder that in so doing he had a happy and successful earthly life, a foretaste of that heaven awaiting him and all those who do their duty as he did, lovingly, faithfully, looking ever to God for guidance and strength? And can we forget that the promise God made him is for each one of us if we persevere and conquer self? Let us take courage, then, and "go forward," as the children of Israel were commanded to do when the Red Sea lay before them. We have the same God Jacob had, and the promise reads, "Behold, I am with thee, and will keep thee in all places whither thou goest."

Friendship

J. W. E. GILHESPY

Of all the gifts wherewith God gladdens our earthly pilgrimage there is surely none more noble and beauteous than friendship, that joyous blessing which comes to sow earth's barren places with fragrant flowerets of Love divine. And yet how men have sought to appropriate and distort that which is so fair! How frequently they are heard to speak of friendship as though it were a personal possession, something which they are entitled to bestow or withhold at pleasure, and what misery has not this false view been responsible for in the world's history! Or they have thought of it as a sentiment excited in one individual by certain qualities in another, an attraction exercised by certain personal attributes.

Of such false views of friendship Mrs. Eddy says: "Would existence without personal friends be to you a blank? Then the time will come when you will be solitary, left without sympathy" (Science and Health, p. 266). Note that in this statement the word "personal" is coupled with "friends," else we might conclude that friendship has no place in the divine plan. Such an assumption would be entirely incorrect; for true friendship, far from being contrary to God's design, is actually of God. It is only humanity's false concept of it that has power to harm and that is therefore self-destroyed. As we learn to know it in Christian Science, friendship is a spiritual gift which each of God's children has from the Father, and which cannot be lost, for it is maintained and perpetuated by Love. It is associated with honesty, purity, justice, love.

Some years ago it was the writer's privilege to serve for two years side by side with one who was living in obedience to divine Principle in daily life, and this revealed to him something of the barrenness of his own sense of existence. I remember how I longed for friendship with this Christian Scientist, and yet realized the impossibility of it, for the purely personal qualities, which were all I had to offer as my contribution toward the friendship, seemed valueless in the realm in which he dwelt.

After a while we separated to join different ships, and in due time the good expressed to me during those two years bore fruit in my life and led me to turn to Christian Science for the peace which material methods had failed to supply. Since then, in exact proportion to my advance in the knowledge of Truth, friendship with my old shipmate has grown and deepened, and brought me hours of real joy. From that time on we have been apart, with only an occasional short period together, and yet our friendship has deepened month by month, promoted not by personal qualities but by an ever-growing realization of divine Principle, the one Mind.

Of such a type was that glorious friendship of Jonathan and David in the old Bible story, whereof the secret lies in

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those words of Jonathan: "The Lord be between thee and me forever." Such friendship has no dependence on personal charms and attractions, but grows in joy and comfort with the increasing realization of infinite good. Its development destroys old false views of personality and ushers into consciousness a clearer vision of the true brotherhood of man.

Expression

SADIE LITCHFIELD KELLER

AMONG its fundamental teachings Christian Science upholds the Scriptural truth expressed in the first chapter of Genesis, namely, that man is the image and likeness of God. In amplifying this statement Mrs. Eddy speaks of man as the reflection, the manifestation, the expression of Deity. Let us see what man as "expression" means.

In heralding the appearance of the Christ-idea John the Baptist said, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." The Son of God, then, is the declaration of God. What declares God? Does mortality, sensuality, evil, sin, disease, or death declare God? Can perfect spiritual being be expressed in such manifest opposites? Do we not rather see God expressed in all that appears of purity, good, holiness, health, and life?

What was manifested by that highest expression of the Son of God, Jesus the Christ? Was it not always good? We see him in his public ministry as he went along the street of his native city. When sin confronted him he spoke the word, and behold, the sinner was cleansed, the sin disappeared. He entered Peter's house, where the disciple's wife's mother lay "sick of a fever," "and the fever left her,"—health was seen in its place and there was rejoicing. Let us go with him along the streets of Nain, when a sorrowing mother was following her only son to his last resting-place. At the approach of the great Nazarene the procession halted. A moment more and life was expressed where death before seemed to hold sway. With the Master it was ever the declaration of God, of Truth, Life, and Love. The well-beloved Son had declared the Father. Everywhere that Jesus went, life, health, and holiness were expressed at his command.

True expression, then, is the manifestation of perfect spiritual existence, untouched by sin, disease, or death,—a forever outgoing of all that God is. And it must follow that since man is forever expressing God, he can never express God's opposite, or mortality; neither can he take on any of the beliefs of mortality. Expressing God as Mind, man cannot take into thought anything of evil, cannot take into body anything of disease or death. Expression is constant,—it never changes to absorption,—and so the real man is immortal, the perfect and eternal expression of God.

Cooperation in Church Building

SELENA HARRISON

EVERY Christian Scientist has a mental concept of the true church,—that which expresses gratitude, love, helpfulness to mankind, and praise to God. Our church is a divine idea, and as each one realizes this, and daily asserts the truth that man is made in the image and likeness of God, each will reflect in increasing measure the wisdom, the activity, and the intelligence that are imparted by spiritual understanding. He will also know that he cannot be made to respond to the false sense of apathy, insufficiency, or personality.

True cooperation means to turn away from personality and be guided by divine Principle only. In "Miscellaneous Writings" (p. 291) Mrs. Eddy says, "The notion that a mind governed by Principle can be forced into personal channels, affinities, self-interests, or obligations, is a grave mistake; it dims the true sense of God's reflection, and darkens the understanding that demonstrates above personal motives, unworthy aims and ambitions;" and on page 174 she says that Principle "moves all in harmony." Cooperation means more than working together to one end; it implies a clear-sighted vision of complete and perfect expression of thought, whether it result in the rhythm and harmony of a symphony, in the form and color of a beautiful painting, or in the fitness and dignity of noble architecture. More than this, one must have an understanding of perfected details, a comprehension of their relation to one another, and this should be governed by a spirit of active and timely interest in the fulfilment of the idea. God's promises are for now; the assurance of ever-present help removes any sense of disability.

In our church building we are all "lively stones;" each one is needed in the structure and Christ is the master builder. Our Master said, "Where two or three are gathered together in my name, there am I in the midst of them." To build high, and to build firmly, the stones must be fitly compacted with the enduring cement of brotherly love and kindness. Without this permanent bond of union the building could not stand the test of time and changing conditions. In cooperation there is a continuous and generous giving out,—a giving of thought, time, service, money, and never-failing interest and love. Who is there among us who cannot spare something from his share of God's blessings,—a portion of one or all of these possessions? We are told that "God loveth a cheerful giver," and as there are "diversities of gifts," each has something to bestow. It may be encouragement, kindliness, toil, material means, or that highest ministry of all,—healing. Every good gift is welcome in the storehouse of God's treasury.

Cooperation means character building, and character building means church building. Who can measure the latent possibilities of a constructive idea? Good thoughts rise on the wings of omnipotence. A simple illustration of this may be afforded by the following incident. A teacher in Sunday school, in taking up the subject of giving, had endeavored to impress upon the children the fact that the mere giving of money was not the paramount thought in their weekly offering to God. As Lowell has so beautifully phrased it:—

> The Holy Supper is kept indeed,
> In what we share with another's need;
> Not what we give, but what we share;—
> For the gift without the giver is bare;
> Who gives himself with his alms feeds three,—
> Himself, his hungering neighbor, and me.

With the thought of "giving out" there is inevitably associated that of "giving up," which is but a synonym for the sacrifice of material self. Does not such a sacrifice lead us a step onward and upward into the larger life of the realization of perfect being, while it carries with it a putting away of self-centered ambition, a lessening of personal demands and worldly pleasures, and a resolute casting out of every thought which would hinder or obstruct progress in others?

On a certain Sunday a short time ago the amount of the offering being somewhat above the average, the teacher spoke encouragingly of this happy occurrence. Immediately one child said, "I can make it a little more," and another and then another added a mite, until what represented to the children a perfect mark was reached. The teacher pondered a few moments, then she asked the children what they would have done had they kept these added coins, and in each case it was found that the "giving up" involved a seeming loss of per-

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sonal pleasure or possession. With a song of gratitude in her heart, the lesson for the day was presented to a class of happy, smiling children, who had spontaneously, gladly, and generously evidenced their loving interest in church building. Jesus said, "Except ye . . . become as little children, ye shall not enter into the kingdom of heaven."

Successful cooperation is divine service, and means continuous effort. It is not an outburst of enthusiasm followed by a dull reaction of indifference, but a steady shining of the bright light of consecrated work; no task insignificant, but every duty expressing intelligent and loving action inspired by the wish to help others. Then obedience, courtesy, and constructive thought will be manifested in all, as we endeavor to follow the leading of the one Mind and as we strive to realize that others are governed by this Mind.

In Science and Health (p. 183) we read, "Submission to error superinduces loss of power." Faultfinding and unjust criticism are fatal to cooperation. Spiritual understanding, endeavor, and activity are sunny helpers; materialistic lack of comprehension, listlessness, and inertia are gloomy hinderers. Let our watchword be constructive appreciation of those entrusted with the seeming perplexities of deciding important questions. As we constantly affirm that God's ideas are governed by divine intelligence, every obstructive and destructive thought will be known to be inanimate and consequently powerless, and all who thus help others will themselves have greatly gained.

As the vision is broad or narrow, as the outlook is beauteous or commonplace, as the ideal is lofty or contracted, so will our church building bear the impress of our thought. Shall we not then plan to cooperate in good works only, so that the structure will arise in the "beauty of holiness," the majesty of righteousness, the simplicity of trust, the dignity of strength, the harmony of peace, and the symmetry of truth? Such is indeed a fit abiding-place for the expression of divine Love, which comes with its message of hope, happiness, and healing. Then all who enter will become conscious of the regenerating power of Truth, and the sick, the sinning, and the sorrowful, the halt, the maimed, the deaf, and the blind, will go forth to tell others the good news of salvation.

Let us ponder this divine utterance: "The morning stars sang together, and all the sons of God shouted for joy."

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[Written for the *Sentinel*]

A Tribute

CATHARINE SEVERENS

THAT thou hadst kept
The tablet of thy mind so clean and fair
That God could write thereon His precious word
Of love and healing to a sin-sick world,
Were miracle enough! Yet great this also:
That thou couldst stand upon that Horeb height
And hold this message high for men to see.
Divinely taught, divinely strengthened, thou!
A steadfast, pure intent within thy heart,
A yearning love for all humanity;
Unmoved alike by scorn or hate or fear,
Unspoiled by pride or praise or flattery.

As one on whom
That lifted truth has shed its tender light
And brought the power of a conscious faith,
The joy and peace of longing satisfied,—
I touch thy garment's hem with grateful lips
And bless thee for thy life of purity.

Selected Articles

[Charles W. J. Tennant in *New Days*, London, England]

A correspondent accuses me of offering no defense to the gravest charges he has felt it his duty to bring against the teachings of Christian Science. If he likes to think it his duty to spend his time in stating what Mrs. Eddy does not teach, he is quite entitled to do so, but he need not expect a Christian Scientist who is conversant with her teachings to spend his time in denying each specific statement. Let us take one example. The critic declares, for instance, that Mrs. Eddy "denied the omniscience of the creator." Now in her writings there are no less than fifteen places where she has definitely affirmed the omniscience of God.

Jesus, when persecuted, "opened not his mouth," we are told. Has our critic ever wondered why? Simply because he did not need to. Truth vindicates itself. This is precisely what Christian Science is doing. The Master said, "By their fruits ye shall know them." The countless sick and sinning who are being healed and regenerated through the beneficent influence of Christian Science are far more powerful to convince humanity than are the negative statements of our critic.

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[G. S. Paine in *Elko* (Nev.) *Independent*]

In connection with the somewhat obscure reference to Christian Science in the first sentence of the very interesting article on "Inner Details of the Ford Expedition" in the *Independent*, I should like to point out for the benefit of your readers that the methods of this expedition and Christian Science have nothing in common. An editorial in *The Christian Science Monitor* for Dec. 11 said: "The simple truth is that the peacemaker in a hurry always fails to realize that patched-up peaces are only the preludes to further wars." Various other editorials in the *Monitor* for the past few months have dealt with the whole subject similarly. Any one who so wishes may therefore very easily determine for himself what the authorized literature of Christian Science has to say on the subject of peace and war.

Neither the Bible nor the works of Mrs. Eddy give us any basis for saying, "Peace, peace; when there is no peace." The teachings of Christian Science show us, however, that as we actually turn to and are guided by Principle, the adjustment of the human consciousness to the standard of Principle goes on continually, even through seeming turmoil, until a very real peace is manifested. Just as a Christian Science practitioner does not intrude his aid unsought in any case, but waits until his assistance is specifically asked for, so the would-be peacemaker in Christian Science can accomplish most by minding his own business until his good offices are really desired.

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[Samuel Greenwood in *The Hedley* (British Columbia) *Gazette*]

Two letters written by a clergyman, which appeared in the *Gazette*, are rather extraordinary, if for nothing else than the amazing assumption that because the writer has read the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, he is therefore entitled to speak with authority concerning its teachings. He knows, of course, that infidels have read the Bible carefully, but he would not on that account accept them as authority on the sacred writings.

Obviously what is really meant is, that although the writer has read the Christian Science text-book, he does not understand it. However, as many do read and understand this book, our critic should in all honesty admit that the fault must

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lie with himself. Let me say in all kindness that, judging by what he has written, what he would describe as Christian Science would be promptly repudiated by any Christian Scientist. It is possible so to misread a book, ignoring its author's viewpoint, as utterly to miss its real meaning.

There is no doubt, and there never has been any, that Christian Science differs widely from popular or accepted theological teaching regarding God and man and the problem of human salvation; but it does not therefore follow that it is not in accord with inspired Scriptural teaching. At no point does Christian Science depart from the fundamental truths of Christianity, although it may depart from man-made doctrines and creeds that have divided Christendom into numerous sects, and that have not prevailed over the evil in the world, which evil, by the way, this critic takes such apparent satisfaction in defending as real. When spiritually understood, the Scriptures sustain every statement of Christian Science, our friend's objections notwithstanding.

The statement that Christian Science substitutes another book for the Bible is an invention, pure and simple. The Bible and the text-book of Christian Science are read side by side at every Christian Science service. It would be quite as truthful to say that a minister substitutes another book for the Bible because he uses a commentary in preparing his sermons, or that the preacher substitutes his own views for the Bible because he assumes to interpret its teachings to his congregation. As a matter of fact, a great many persons have come to study and to love the Bible as a result of their interest in Christian Science.

The charge that Christian Science treats the human body as of first importance is another fable, though one not so frequently met with, for most persons will do everything possible to have a healthy body, and they are none the worse Christians for that. If our critic has read Science and Health carefully, as he states, he must have come across the following, on page 150: "The mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing." This physical healing, Mrs. Eddy goes on to state, is "to attest the reality of the higher mission of the Christ-power to take away the sins of the world." Also in her little book, "Rudimental Divine Science," Mrs. Eddy says (p. 2): "Healing physical sickness is the smallest part of Christian Science. . . . The emphatic purpose of Christian Science is the healing of sin."

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[James D. Sherwood in *The Chronicle*, Houston, Texas]

In the address which was delivered before the Texas Hardware and Implement Association in this city, Doctor ——, who is said to be a student of psychology, is reported to have "challenged Mrs. Eddy and her followers in the field of Christian Science to prove that Mind is apart from matter or superior to matter." On page 24 of her book entitled "Retrospection and Introspection," Mrs. Eddy says, "During twenty years prior to my discovery I had been trying to trace all physical effects to a mental cause; and in the latter part of 1866 I gained the scientific certainty that all causation is Mind, and every effect a mental phenomenon."

For half a century Christian Science has been successfully practised in healing all manner of disease and reforming the sinner by one and the same method, and that method is in strict accord with Mrs. Eddy's discovery above mentioned. That Mind is apart from matter is evidenced by the record of creation given in the first chapter of Genesis, where God said, "Let there be light: and there was light." Cause precedes effect. So with each phenomenon therein mentioned, divine Mind spake and brought it into existence.

That Mind is superior to matter was shown by Christ Jesus when he rebuked the wind and the waves and there was a great calm. (See Matt. viii. 23-27, and Luke viii. 22-25.) On this occasion it is especially mentioned by Matthew and Luke that the Master rebuked his disciples' lack of understanding of Mind's control over the elements, saying, "Where is your faith?" And they, being afraid, wondered, saying one to another, "What manner of man is this! for he commandeth even the winds and water, and they obey him." This is Biblical authority for believing that Mind is apart from matter and that Mind is superior to matter. God is Spirit. Spirit and Mind are synonymous terms, and since God, Spirit, is infinite, All-in-all, it follows as a logical sequence that the opposite of Spirit, or what is termed matter, must be "that which seemeth to be and is not" (Science and Health, p. 472).

Matter is a mode of human belief, but matter apart from human will cannot think or act. Modern physical scientists claim to have subdivided the material atom into what they term radioactivity, or force. This material phenomenon is termed an electron or ion of electricity; but even in this rarefied form matter is not made to think, nor can it perform the functions of Mind. Mind and matter are opposites. Mind is intelligence, matter is non-intelligence.

The Christian Scientist is a student of the Bible. He begins with God, divine Mind, as the All-in-all and as the only creator. In the gospel of John we read, "All things were made by him; and without him was not any thing made that was made." Also in Genesis, "And God saw every thing that he had made, and, behold, it was very good." Again in John, "The flesh profiteth nothing." It might be asked, How much is nothing? Christian Science is pure metaphysics. The Christian Scientist accepts the allness and supremacy of Spirit, God, the divine Mind, and in doing so he relegates matter to its rank of unreality. His practice is in conformity with the teachings of Christ Jesus, and the record of hundreds of thousands of cases of healing in Christian Science practice is sufficient evidence that his premise is well founded.

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[Editorial in *The Lewiston* (Maine) *Journal*]

One of the greatest marvels of the present age is the spiritual awakening that has come into public notice during the last quarter of a century. More wonderful still is the fact that this tremendous uplift in society has almost wholly been brought about by the prophetic vision of a lone woman struggling against a hostile world.

Christian Science does not claim to be a new religion, but is simply a revival and restitution of the teachings of Christ Jesus. It has met with the same reception that has been faced by every other reform. Material science was fast fettering the minds of men and decimating the pews of every church when Mrs. Eddy appeared, bringing her message on the wings of truth and love. Her reception was that of every other great reformer, for the world never willingly accepts a new idea. And yet she simply brought the exact doctrine that was taught by Jesus on the far-off shores of Galilee. It was he who said to his disciples: "Go ye into all the world, and preach the gospel . . . And these signs shall follow them that believe . . . They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." This was the religion of early Christianity. It was the uniting of faith and works, and it was this that built up the early church.

For three hundred years after the crucifixion the disciples

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followed this injunction and healed the sick, as they had been bidden to do by the Master. It was this that helped to overcome the materialistic opposition to their work, . . . and it is this feature that is propelling Christian Science forward with such tremendous strides. This is but a portion of the work of Christian Science, as the spiritual uplift is even greater, and by its teachings men are coming nearer to God.

Once more the old cry which rang through the hills of Judæa is heard, and the shout, "Crucify him!" resounds on every side. How little these enemies of this movement know of history and human nature! The more this faith is reviled and persecuted the faster it grows. Already it has spread over the civilized world, and its adherents are rapidly multiplying. It is a historic movement, and marks the beginning of a new epoch in the religious life of men. There is scarcely a community in the world today where cases of marvelous healing may not be found, and on every side sin, sickness, and discord are disappearing from the consciousness of men. The prayers of its advocates are those of affirmation, but never of supplication. Christian Scientists abuse no other religious faith, but extend the hand of brotherly affection to all.

A religion of such broad sympathies and tolerance as Christian Science will dispel the gloom that has surrounded the tomb, and it can never die. Whether you believe in it or not, it does its good work still, and this will continue.

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[Burton H. Wade in *Buffalo* (N. Y.) *Express*]

The confidence and cock-sureness with which our critic makes his statements regarding religion and theology is quite refreshing, to say the least. It is strange that he found among the vast number in existence even six denominations with which he could work conscientiously. He condemns nearly every religious organization known, and seems to be bent on tearing down,—and we admit there is much that needs tearing down,—but he offers nothing constructive in its stead, unless it be a long string of Bible quotations, which at least prove his familiarity with that good book, but which, without understanding, would give little solace to a sick man or one burdened with sin.

Among the recent articles by this writer appearing in the *Express*, was one in which he tells of the healing of a brother minister some twelve years ago through the efficacy of prayer, and he mentions two other instances in which he is confident healing was consummated through prayer. This we do not doubt; but why go back all those years to cite a case? Why is he not healing the sick now, today? The power of God cannot be limited to time or place, and opportunity is not lacking. If the method or rule for healing by prayer was discovered by this brother, why has he not given it to the world? Surely, suffering humanity needs all the enlightenment in this direction it can get.

Christian Science seems to be the special object of this critic's animus, and against it he aims his strongest shafts. He quotes frequently from the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, but not always correctly and usually in detached statements, which, when separated from their context, prove nothing and are unjust to the author. Christian Science does not deny the seeming existence or reality of evil to the senses, or consciousness, of the one who is enthralled in its meshes, but it does deny the reality of evil in the "kingdom of God," which Jesus said "is within you," within the consciousness of the spiritual man, which is the only real man there is. In Genesis we read, "God created man in his own image, in the image of God created he him." And did not Jesus say of the mortal or carnal man, "Ye are of your father the devil, and the lusts of your father ye will do. . . . When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it;" showing the whole scheme of mortal existence to be a deception and fraud.

Christian Science has reestablished primitive Christianity, free from creed or dogma, and is casting out devils, evils, according to the Master's teaching. Sickness and sin—other names for devil or evil—are being healed by one and the same process, and that is, knowing the truth about God and man. Unnumbered thousands all over the world are attesting the power of God to heal the sick and save the sinner, not nineteen centuries ago, but now. They no longer weep with Mary for having "taken away my Lord," for they have found the Comforter which Jesus said the Father would send, and they claim the full promise of the Master, "Lo, I am with you alway, even unto the end of the world."

This critic says he cares not what is the philosophy, creed, or system "that will bring a man out of the darkness of sin and death into the faith and love of Jesus Christ," or "that lets down the curtain between God and man." Christian Science is doing that very thing, and in the way of Christ's appointing. "And he sent them to preach the kingdom of God, and to heal the sick," we read in Luke; and again in Matthew, "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Devoted men and women, freed from the bondage of want and woe, raised up from the depths of despair, sin, sickness, and death, through the ministrations of Christian Science, are consecrating their lives to the service of God and humanity as a grateful acknowledgment of that which they have received through the power of God's word. If the critic is not wholly obsessed by prejudice and intolerance,—and he says he is not,—he can find with very little trouble ample evidence of the noble, exalted lives these men and women are living for the cause of Christ.

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[D. M. Ely in *Bellefontaine* (Ohio) *Examiner*]

The happiness which is reflected in the faces of those who attend Christian Science churches is but the result of an inward peace which comes from a knowledge of God and an earnest desire to express the fruit of the Spirit,—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." On page 450 of the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy says, "The Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness and the allness of God, or good." That Christian Scientists are doing this work is evidenced by the fact that not only are the sick healed, but many have turned away from sin in its various forms.

It is confidence in God which leads the followers of Christian Science away from that which "worketh abomination, or maketh a lie." It is this confidence which fills so many Christian Science churches to overflowing with those who are ever ready to testify to the great blessings that have come to them through the understanding of this demonstrable religion. Christian Scientists have learned with David to praise God "with joyful lips," and this joyfulness is expressed in the minutiæ of their human affairs. It is the earnest desire of Christian Scientists so to live that all mankind may be blessed through their expression of that Mind which was in Christ Jesus.

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Without the spiritual, observe,
The natural's impossible—no form,
No motion.

ELIZABETH BARRETT BROWNING.

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Editorial

Measuring Our Gratitude

In the parable of the good Samaritan, whereby Jesus answered the lawyer's question as to whom he should regard as his neighbor, the great Teacher apparently sought to break down the narrow human sense which would limit one's benefactions to his family and more intimate acquaintances. Instead the lawyer was shown so clearly that he who is animated by true love for his neighbor will not withhold the helping hand from even one who has fallen by the wayside, that when the Master asked which of the three who had seen the man as he lay bruised and beaten in the dust, had measured up to the test, he could answer without hesitation, "He that showed mercy on him." It is then that we have the gracious conclusion which relates the parable to present-day needs: "Go, and do thou likewise."

Seldom is a testimony of healing in Christian Science given which does not contain an expression of gratitude for deliverance, first of all to God, "from whom all blessings flow," and then to the one who was privileged to be the channel through which the divine ever-presence of good has again been made known to mankind. When the waves of sorrow, or suffering, or sin are breaking over us, when in extremity we cry out to the living God for deliverance, we are ready to promise anything,—"all that a man hath will he give for his life," the tempter declared. What shall be the measure of our gratitude, then, when through that same infinite goodness we are lifted out of the depths of our distresses and our feet placed on the firm ground of understanding? Is it not summed up, both for the man by the wayside and for him who passing by has ministered to his need, in that brief command, "Do thou likewise"? Delivered or delivering we are under the same rule: "Whatsoever ye would that men should do to you, do ye even so to them."

In one brief sentence Mrs. Eddy gives us a rule of measurement whereby we may test the genuineness of our gratitude for deliverance from sickness or sin. In that wonderful chapter on Prayer she says (Science and Health, p. 3), "Action expresses more gratitude than speech." It is not enough to protest we are grateful for the measure of infinite goodness that has been manifested to us, but we must share that goodness with another. We must go out into the highways and byways with the healing word, gathering in the sick and the sinning till not even one of the least of Christ's little ones is left without the shelter of our Father's house.

We are not told in the parable whether the man who was succored by the good Samaritan went and did likewise, but surely we may think of him as in turn doing a deed of mercy, and so on in an ever-widening circle, the presage of that mighty sweep of healing through Christian Science which spreading from shore to shore and from sea to sea heralds the dawn of deliverance from all evil. And this vital expression of gratitude, this sharing of good, is the privilege and duty of every Christian Scientist. Not all are so situated that they can give to the healing work the time and effort demanded of the regular practitioner, but they can at least so exemplify the teachings of Christian Science in their daily living that when the hour of need comes to some poor sufferer they too can speak "as one having authority" and bid evil depart.

There is one way open by which the beneficiary may always measure his gratitude for healing, and that is by a ready recognition that those who faithfully give time and effort to this work are entitled to a just compensation for their services. "Final deliverance from error," Mrs. Eddy tells us, "whereby we rejoice in immortality, boundless freedom, and sinless sense, is not reached through paths of flowers nor by pinning one's faith without works to another's vicarious effort" (Science and Health, p. 22). If one has not sufficient understanding himself to do the healing work, his gratitude for deliverance which has come through one who does possess that understanding, can best be measured by his willingness to make it possible for the practitioner to continue this blessed service to mankind. We are cutting off our full measure of blessing when we permit ourselves to accept that for which we are able but unwilling to make a just return.

In view of the constant recruiting of the ranks of Christian Scientists a word as to practitioners' fees may not be amiss. Our Leader's final counsel on this subject is that "Christian Science practitioners should make their charges for treatment equal to those of reputable physicians in their respective localities" (Miscellany, p. 237). If equivalent and efficient service is rendered, there can be no objection to such charges. On the other hand, condemnation of those who prefer to abide by the unwritten rule which formerly prevailed, or of those students of the text-book who, though not registered as practitioners, quietly and faithfully are likewise demonstrating that Truth does heal the sick today as of old, is out of place and may well be done away with. Christian Scientists one and all are amenable to that command which bids us love our neighbor as ourselves.

ARCHIBALD MCLELLAN.

Earth's Atmosphere

As the seasons follow each other with extremes of cold and heat, according to material evidence, a great many people still attribute these conditions to the inscrutable decrees of Providence, while others seek to account for them, though not very satisfactorily it must be confessed, from the standpoint of belief in material law. To foretell weather conditions from this basis is not to touch even remotely the subject of causation, though it is of the utmost importance to do so whatever be the problem involved. This calls upon us to leave the plane of materiality and to look for the harmonious and unvarying operation of divine Principle in human consciousness, where marvelous changes are wrought as the truth of being is recognized and made practical.

Physicists may tell us of impending or bygone atmospheric disturbances, but never attempt to trace their relation to mental conditions, though the Bible states plainly that drought and other undesirable manifestations accompany or follow disobedience to divine law; whereas obedience thereto, which includes right dealing between men and nations, would result in harmony. The prophet Joel tells us that coincident with spiritual awakening will come "the former rain" and "the latter rain," with overflowing harvests and the disappearance of all destructive insects. It is also deeply interesting to note what he says respecting the influence of mental conditions upon physical nature,—"The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men."

It is even more instructive to study what Mrs. Eddy has to say along this line, for she invariably lifts thought from the physical to the metaphysical, to the realm of causation, from effect to cause. On page 590 of Science and Health she tells us of the kingdom of heaven, "the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme." In this realm sin, disease, and death are unknown, and if we would live in it perpetually we must heed the Master's words, "Lift up your eyes." Christian

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Science declares that this realm is universal, and it is perceived only as spiritual vision pierces the clouds of mortal sense. On page 220 of Science and Health we read: "The atmosphere of the earth, kinder than the atmosphere of mortal mind, leaves catarrh to the latter."

In numerous passages in the text-book and her other writings our Leader warns us against the mental and moral conditions which contaminate the atmosphere of human belief, the fear of disease and the love of sin, but she bids us rise above their miasma into the pure atmosphere of spiritual realization. On page 273 of Science and Health we read that the "atmosphere of mortal mind cannot be destructive to morals and health when it is opposed promptly and persistently by Christian Science." Earth's atmosphere is really a mental sphere, which is changed as human thought changes, and it will be perfectly harmonious at all times when divine Science is understood and obeyed. Man's God-bestowed dominion must be demonstrated on this plane as on every other. Christ Jesus stilled the storm-tossed sea through his understanding of spiritual law, and his followers should at least begin to follow in his steps by banishing disease beliefs from the land. Even as it is, places at one time held to be unhealthful change their character and become healthful when the ghosts of miasma are fearlessly faced by the understanding of Truth.

Man's heritage of dominion means everything or it means nothing, and all the vaunted progress along material lines will never satisfy the insistent demand of humanity for the spiritual, the real, that which God bestows. The regular recurrence of atmospheric disturbances is no proof of law, whatever human opinion may say; but health and harmony, embracing man and his environment, tell of the divine ever-presence, earth's atmosphere cleansed from sin and fear and made luminous by divine intelligence, Truth and Love.

ANNIE M. KNOTT.

"Be not dismayed"

WHATEVER its seeming hindrances and defeats, human history has proved beyond peradventure that truth demonstrated always survives and in the long run overcomes every resistance to its advance. Christian Scientists need not therefore be troubled by any show of antagonism to the demonstrated verities of their faith, but they certainly do need to be exceedingly thoughtful and wise if they would be free from all responsibility for this antagonism and the resulting delay in the world's redemption. The progress of the Christ-idea has always been hampered, not so much by the opposition of its foes as by the inconsistencies and unwisdom of its friends, and one of the generally recognized proofs of the vitality and divine impulsion of the essential truths of Christianity is found in the fact that they have lived on and accomplished so much, despite the unworthiness of the human factors of their expression.

This unworthiness is likely to be the more noticeable in connection with Christian Science for the reason that it uncovers latent error in the mentality of its representatives and thus for a time may seem to intensify their ignoble impulses, while on the other hand its share strikes deep into the fallow ground of venerated theologies and thus becomes an offense to unthinkingly contented believers, and especially to ecclesiastics. Further, the world has reason to expect the more of Christian Scientists, since their standard of excellence is so high. They declare for the legitimacy and practicability of the call to relive the Master's life; and since the world is growing more and more intolerant of pretense, those who dare to champion such an exalted ideal and who neglect to live up to it, can but bring both their own integrity and the worth of that which they espouse into question if not contempt.

Today the attitude of the secular press grows more and more kindly toward Christian Science, but the grossest misrepresentations of its teaching are constantly being given extended circulation through the columns of certain religious periodicals. These derogatory statements cannot be interdicted, nor for the most part corrected in the publications in which they appear; nevertheless, instead of proving a disadvantage to our cause, such attacks can be made to contribute to its advance, provided Christian Scientists are truly honoring their faith. There is no question whatever about this; the influence of a humble, healing Christian life is more than a match for the influence of all unjust criticism.

Mrs. Eddy very pertinently says of the truth that all it needs is "to be practised" (Science and Health, p. 174). If unselfishness, good cheer, and unfailing courtesy mark our bearing toward all, if we are scrupulously honest and fair in our dealings with all, if we are wise, loving, and unobtrusive in bringing the healing word of Truth to those who welcome it, and especially if we are daily demonstrating the power of Truth to heal human ills, then instead of being troubled we may rejoice in the assurance that every prejudiced, uninformed criticism of Christian Science is destined to help and not hinder its progress. One Christlike man certainly can chase a thousand and two put ten thousand to flight.

In his celebrated essay on "Liberty" Mill discusses convincingly the benefits growing out of "the clear perception and livelier impression of truth produced by its collision with error." This was the value of the dialectics of the Socratic school. Contented conviction is wont to grow torpid, incapable of adequate self-expression, and ofttimes needs the prod of unconscionable assault. There is further gain in the fact that the rabidity often exhibited in the criticism of Christian Science always stimulates the fair-minded to find out the facts for themselves. When, however, we realize that this defeat of ill-intent depends upon the conformity of our practice to our preaching, the greatness of our responsibility becomes apparent, and every hour we do well to remember St. Paul's earnest appeal to the Colossians that they "walk in wisdom toward them that are without."

JOHN B. WILLIS.

Among the Churches

Current Notes

NEBRASKA.—During the year which ended Oct. 31, 1915, 206 copies of Mrs. Eddy's works have been placed in various libraries in the state, with 44 yearly subscriptions to the *Sentinel*, *Journal*, *Herold*, and *Monitor*. So far as reported, committees of churches and societies and individuals have distributed Christian Science literature as follows: 11,585 *Sentinels*, 1889 *Journals*, 688 *Heralds*, 51,795 *Monitors*, and 4602 miscellaneous publications, making a total of 70,559 pieces. From the office of the committee on publication the following distributions have been made: Term subscriptions, 115 *Sentinels*, 3 *Heralds*, 244 *Monitors;* total copies distributed, 1380 *Sentinels*, 36 *Heralds*, 4367 *Monitors*, 733 of Senator Works' speech, 120 newspapers and miscellany, and 9 of the works of Mrs. Eddy. Total copies from all sources reported, 82,264.—*Committee on Publication.*

BEAUMONT, TEXAS.—Work on the new church building to be erected by the congregation of First Church of Christ, Scientist, will start immediately. The structure will be built at Calder Avenue and Main Street and will cost approximately fifteen thousand dollars, including furnishings. It will be finished by June 1.—*Beaumont Enterprise.*

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LANCASTER, N. H.—The Unitarian Society of Lancaster has presented its church building and the land on which it stands to the Christian Science Society of this town. No use has been made of the property for several years, but the Unitarians are desirous that the building should be put to some good use, and feel that in giving it to the Christian Scientists it will be improved and maintained. The deed of gift has already been issued by the Unitarian Society, and the transfer of the property is expected daily. The Scientists greatly appreciate the generosity of the donors, as it has made possible a church home for them, something they have desired for some time.—*The Coös County Democrat.*

JUNCTION CITY, KAN.—This morning [Jan. 31] the announcement was made that plans and specifications for a new modern church to be erected at the corner of Fifth and Jefferson Streets, had been accepted by First Church of Christ, Scientist, and that after a few minor changes the plans would be ready for the contractors and work would be started as soon as possible. Seats will be provided for two hundred and fifty people. Sufficient funds have been subscribed for the completion of the building, which will cost ten thousand dollars, but changes and additions to the plans will require, it is estimated, at least a thousand dollars more.

The Junction City Union.

SAN ANTONIO, TEXAS.—The corner-stone of the new edifice of First Church of Christ, Scientist, at the corner of Avenue D and Fifth Street, was laid with simple ceremonies Jan. 25. The building is expected to be completed within ninety days. The main auditorium will seat eight hundred, and the Sunday school room four hundred.

San Antonio Daily Light.

TOLEDO, OHIO.—A literature booth was conducted by First Church of Christ, Scientist, at the land products exposition, which closed Sunday [Dec. 12]. More than twenty-five hundred pieces of Christian Science literature, consisting of weekly *Sentinels*, monthly *Journals* and *Heralds*, and daily *Monitors*, were handed out free.—*Toledo Blade.*

MORRISON, ILL.—The edifice of First Church of Christ, Scientist, is completed, and the congregation will hold its first services there on Sunday morning, Jan. 30. The dedication will be in the near future.—*The Whiteside Sentinel.*

WEST CHESTER, PA.—The local Christian Scientists conducted the services yesterday [Jan. 23] at the Chester County Prison.—*Local News.*

Admission to Membership in The Mother Church

The next admission of candidates will be June 2, 1916. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 10, 1916.

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

Those who have made application for membership prior to Nov. 5, 1915, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

The Lectures

Newcastle-upon-Tyne, England

A lecture on Christian Science was delivered in the Palace Theater by Clarence W. Chadwick. The meeting was presided over by Dr. R. Ramsey of Glasgow, who said if any one had told him ten years ago that he would have been filling such a position, he did not think he would have believed it. At that time he was in the practice of medicine. A patient returned from abroad, where he had been for the sake of his health, and claimed that he had been healed by Christian Science. He advised him (the speaker) to get the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and he did so, and started a systematic examination of it, chiefly, he was afraid, with feelings of opposition. He examined the text-book carefully with the Bible, and he was now absolutely convinced that it contained a true statement of the method of healing employed by their Master, Jesus the Christ, and his disciples, and brought to us through the work of Mrs. Eddy.—*The Newcastle Chronicle.*

Watertown, N. Y.

A healthy public mind, as well as the individual mind, should always be open to the truth in any form, no matter by whom it is presented, said William K. Mott in introducing Prof. Hermann S. Hering, who lectured on Christian Science at the High School auditorium. In no other way can public or private knowledge be increased or the public or individual conscience awakened. Ignorance is the parent of narrow-mindedness and most of the many ills that grow out of this condition. We should not only at all times be in a receptive mood for the truth, but always in search of that priceless jewel, for no one is wise enough to tell beforehand where it may or may not be found. We find ourselves in the shadow or in the sunlight exactly in the measure that we open the windows of our intellects and let in the sunlight of truth.

Christian Scientists say that they can prove that Christian Science is the inspired revelation of Truth. It belongs to all fair-minded men to give them the opportunity. Already, I understand, a vast army of more than one million have seen the light; and we know that among that number are found many intelligent, cultured, and refined people.

Watertown Times.

Clinton, Ill.

George Shaw Cook lectured on Christian Science to a large and appreciative audience at the K. of P. Hall. He was introduced by Judge Frederick C. Hill, who spoke as follows:—

The Scriptures tell us that a ruler once came to Jesus and inquired of him the way of salvation, and that the Master replied, "Ye must be born again." For nineteen centuries the religionists of the world have theoretically held to this truth; but to the spiritually blind, to sin-sick and suffering mortals, the truth is an enigma today as it was nineteen centuries ago, and humanity is now, as it was then, seeking for a savior.

In 1866 a woman, pure in mind and purpose, seeking to be delivered from bodily affliction and striving to know how to be born again, made the discovery that the savior of the world is ever with men, and that humanity is redeemed from sin, disease, and disaster through the knowledge of the Christ, Truth. That woman was Mrs. Eddy, and the discovery,

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defined by her as "the law of God, the law of good" (Rudimental Divine Science, p. 1), she named Christian Science. "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497).

It is not evidence of mental disorder, neither is it proof of wanton abandonment of religious zeal and activity, to be identified with Christian Science. Quite on the contrary, it is proof of striving to have in us that Mind "which was also in Christ Jesus," and to emulate his example in doing good to humanity, that all mankind may experience full and final deliverance and redemption from all sin.

The Clinton Journal.

Lectures to be Delivered

ARIZONA—Douglas: John W. Doorly, Masonic Hall, 8 p.m., April 13.

CALIFORNIA—Long Beach: Clarence W. Chadwick, Auditorium on the Pier, 8 p.m., April 20.

Merced: Clarence W. Chadwick, Elite Theater, Main Street, 3 p.m., April 16.

Pasadena: Clarence W. Chadwick, Church Edifice, Oakland Avenue near Colorado Street, 8 p.m., April 21.

Richmond (First Church): Clarence W. Chadwick, Lincoln School Auditorium, 8 p.m., April 17.

San Jose: Clarence W. Chadwick, Victory Theater, 8 p.m., April 18.

CANADA—London, Ontario: George Shaw Cook, Church Edifice, 540 Richmond Street, 8:15 p.m., April 18.

COLORADO—Denver (First Church): Clarence C. Eaton, Tabor Opera House, "Noonday talks to business people," 12 to 1 p.m., April 17, 18, and 19.

CONNECTICUT—Mystic: Hon. Clarence A. Buskirk, Masonic Temple, 3:15 p.m., April 16.

New Haven: Charles I. Ohrenstein, Hyperion Theater, 3 p.m., April 16.

GEORGIA—Macon: William D. McCrackan, Palace Theater, 3:30 p.m., April 9.

ILLINOIS—Chicago (Society, East Side): Bliss Knapp, Gallistel School, Assembly Hall, 104th Street and Ewing Avenue, 8 p.m., April 13.

Jacksonville: George Shaw Cook, Grand Opera House, 3 p.m., April 16.

Moline: Jacob S. Shield, Moline Theater, 8:15 p.m., April 21.

INDIANA—Columbia City: William D. McCrackan, Commercial Club, 8 p.m., April 18.

Tipton: Willis F. Gross, Martz Theater, 3 p.m., April 16.

IOWA—Cedar Rapids: Jacob S. Shield, Church Edifice, 1242 Second Avenue, 8 p.m., April 20.

Davenport: William D. McCrackan, Church Edifice, Kirkwood Boulevard and Grand Avenue, 8:15 p.m., April 20 and 21.

KANSAS—Atchison: Jacob S. Shield, Church Edifice, Fourth Avenue at Santa Fe Street, 8 p.m., April 17.

MASSACHUSETTS—Leominster: William R. Rathvon, Municipal Building, 3 p.m., April 16.

Northampton: Frank Bell, Academy of Music, 8 p.m., April 16.

MICHIGAN—Fremont: Willis F. Gross, Opera House, 8 p.m., April 18.

Jackson: George Shaw Cook, Masonic Temple, 8 p.m., April 17.

MINNESOTA—Wells: Dr. Francis J. Fluno, Opera House, 8 p.m., April 20.

MISSOURI—Chillicothe: Bicknell Young, Majestic Theater, 8 p.m., April 18.

Hannibal: Bicknell Young, High School Auditorium, 8 p.m., April 17.

Joplin (First Church): John W. Doorly, Church Edifice, Sixteenth and Wall Streets, 8 p.m., April 20 and 21.

St. Joseph (First Church): John W. Doorly, Church Edifice, Twelfth and Felix Streets, 3 p.m., April 16.

NEBRASKA—Lincoln: Jacob S. Shield, Church Edifice, Twelfth and L Streets, 3 p.m., April 16.

NEW JERSEY—Englewood: Charles I. Ohrenstein, Englewood Lyceum, 8:15 p.m., April 18.

NEW YORK—Glens Falls: George Shaw Cook, City Hall, 8 p.m., April 21.

Gloversville: Prof. Hermann S. Hering, Glove Theater, 3:30 p.m., April 16.

Ithaca (Society of Cornell University): Bliss Knapp, Barnes Hall, Campus, 8:15 p.m., April 17.

NORTH CAROLINA—Kinston: Prof. Hermann S. Hering, Court House, 8:30 p.m., April 21.

Rocky Mount: Prof. Hermann S. Hering, Church Edifice, Church Street, 8 p.m., April 20.

OHIO—Bowling Green: Bicknell Young, Opera House, 8:15 p.m., April 16.

Chillicothe: William D. McCrackan, Elks Auditorium, 42 West Second Street, 8 p.m., April 17.

Fostoria: William R. Rathvon, Security Hall, 8 p.m., April 18.

Hamilton: William D. McCrackan, Jefferson Theater, 3 p.m., April 16.

Lorain: William R. Rathvon, Odd Fellows Hall, Ninth Street, 8 p.m., April 17.

Toledo (Second Church): Bicknell Young, Coliseum Theater, Ashland Avenue and West Bancroft Street, 3:30 p.m., April 16.

OKLAHOMA—Muskogee: Jacob S. Shield, Church Edifice, 8 p.m., April 18.

OREGON—Astoria: Virgil O. Strickler, Astoria Theater, 8 p.m., April 18.

Hood River: Virgil O. Strickler, Church Edifice, 8 p.m., April 20.

McMinnville: Virgil O. Strickler, Carnegie Library, 8 p.m., April 17.

Portland (Society): Clarence W. Chadwick, James John High School, Hayes and Philadelphia Streets, St. Johns, 8 p.m., April 8.

PENNSYLVANIA—Bradford: Charles I. Ohrenstein, Women's Club, 5 Chautauqua Place, 8 p.m., April 13.

Johnstown (First Church): Charles I. Ohrenstein, Cambria Library, Hall, 8:15 p.m., April 20.

Warren: Bliss Knapp, Library Theater, 3:30 p.m., April 16.

SOUTH DAKOTA—Redfield: Jacob S. Shield, Guild Hall, 8:30 p.m., April 11.

VERMONT—Brattleboro: George Shaw Cook, The Auditorium, 8 p.m., April 20.

WASHINGTON—Anacortes: Virgil O. Strickler, Empire Theater, 8 p.m., April 13.

Kennewick: Virgil O. Strickler, Masonic Hall, 8 p.m., April 8.

Seattle (Churches and Societies): Virgil O. Strickler, First Church Edifice, Sixteenth Avenue and East Denny Way, 8 p.m., April 14; West Side Hall, West Seattle, 8 p.m., April 15; Hippodrome, Fifth Avenue and University Street, 3 p.m., April 16.

WISCONSIN—La Crosse: Clarence C. Eaton, La Crosse Theater, 8:15 p.m., April 21.

Ripon: Willis F. Gross, Congregational Church, 8 p.m., April 20.

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Testimonies of Healing

When I first thought seriously about Christian Science, it did not seem to me that I needed salvation, nor was I conscious of anything from which I wanted to be saved. Perhaps my self-satisfied mentality at that time was not unlike others who believe it quite right and proper to drink liquors, smoke tobacco, take medicine daily as a preventive for bowel trouble, and wear glasses for a vision believed to be defective. That was the condition with me for more than ten years. I preferred liquor to food, and was so addicted to tobacco that I was loath to surrender the pipe for meals or sleep. I chafed somewhat under the bondage to such habits, because of the sense of unhappiness in the home which they entailed, but was quite unaware of their perniciousness, and the indulgence was found pleasurable.

The awakening from this false sense of things to some slight understanding of being apart from the physical was very gradual. As intimated, I did not seek physical or moral healing in Christian Science, because I was not conscious of such a need until it was revealed to me by the truth as found in the study of the Bible together with the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. What I found by the study of these books, as text and commentary, not only uncovered to my consciousness the error of my mental habits and the sin of indulging false appetites, but absolutely freed me from the bondage of those named, besides other similar physical and moral barnacles which have since disappeared at the command of Truth. I now rejoice in the "glorious liberty of the children of God."

While on an eastern visit a number of years ago, I read Science and Health at the request of a friend, and was more deeply impressed than I was willing to admit, even to myself. While in the midst of this reading a test was presented. In breaking up an old packing-case I stepped on a rusty nail and ran it deep into my foot through the sole of my slipper. I pulled my foot off the nail and looked at the nail but not at the foot. I did not even then remove the slipper, and after a few moments of thought proceeded with my work, while I attempted to apply as best I could that which I had just been reading in the Christian Science text-book. I then forgot about the incident and walked about the city all day. At night I examined the foot for the first time. There was only a small break in the skin, not the slightest soreness, no pain, no swelling, no evidence of the wound having even bled. I kept my own counsel and without fear awaited results. There never were any results except perfect healing. One would think that experience was sufficient to be convincing, but it was only partially so. I was younger in years at that time, and the world seemed gay; consequently I had no time for anything so serious and profound as Christian Science for a regular study.

Fourteen years later, in order solely to convince one who was near and dear to me that she had a false concept of Christian Science teaching, I borrowed and later purchased a copy of the text-book; and it is right at this point in my experience that something took place which left a deep impression. While the attendant in the reading-room was wrapping up the book I had just purchased, I was touched at the elbow by the lady who had first brought Christian Science to my notice. So dark was my mentality at the time that my sense of chagrin was most keen at having been caught in the very act of buying that book and by this person of all in the wide world, but with tears of joy in her eyes she said something about the seed having been planted in good soil, and I took my departure as quickly as possible, for I was uncomfortable. Now, as thought travels over the interval, my heart is filled with loving gratitude toward her as a faithful servant of God, who so many years ago was enabled to see the "good soil" and proffered me the "cup of cold water" in the name of Christ, Truth.

My growth has at times appeared slow, but my progress has been sure. Conscious always of having found the "pearl of great price," I am striving "to enter in," and to be ready to give a reason for the hope that is within me. It is my daily endeavor to be a transparency for the light of Truth, so that deeds and not mere words may attest the quality and quantity of my gratitude toward God for His gift of love to mankind. Old-time friends say that I seem changed and different. I know that I am changed from that self-satisfied mortal they knew, whose highest ambition was to be known as a so-called "good fellow." Though I have made but a small beginning, Christian Science has become the biggest and best thing in my life, the one thing really worth while. I find that the practical daily value of even a partial understanding that "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468), transcends in worth everything else attainable. The health, harmony, and happiness coincident with spiritual sense, which Mrs. Eddy defines on page 209 of Science and Health as the "conscious, constant capacity to understand God," is mine in an expanding degree, and must ever find expression in the loving and willing effort to keep His commandments.

White Doesburg, San Francisco, Cal.

The desire for spiritual aid and comfort brought me to Christian Science. I had been taught to believe that the so-called law of heredity was an inexorable law of God, and I believed that one very near and dear to me was a victim of that law. Words cannot express my gratitude for the protecting influence of divine Love in guiding me to Christian Science, where our fetters fall.

How plain it is that the removal of ignorance—knowing the truth—is what makes us free! I was healed of my ignorant fear of a false, man-made law. I wept tears of gratitude for that first glorious glimpse of freedom given me by our beloved Leader on page 63 of Science and Health, where she says: "In Science man is the offspring of Spirit. The beautiful, good, and pure constitute his ancestry." I commenced right then to know no other ancestry and to learn the fatherhood and the motherhood of God. I had self-pity, self-will, and impatience to overcome in my thinking, and much false theology to root out; consequently the full realization of man's perfect freedom seemed to me rather slow in coming. But I can see now how wonderfully we were led through our "Red Sea" and how perfectly God's work is done.

Many physical healings have come as the natural result of uplifted thought, and for these I wish to express my sincere gratitude. I had worn glasses for six years for a very painful condition of the optic nerves, and had been treated by two specialists, both of whom said that the case was very obstinate and that I must always wear the specially ground lenses with which I was provided. I suffered intensely whenever I tried to do without these glasses, but one day I discovered that I had been reading the Lesson-Sermon and other Christian Science literature for four hours without noticing that my glasses were missing. I was amazed, but needless to say delighted, when I realized that my eyes were healed, and I never had any more need for glasses.

Three months before commencing the study of Christian Science I had a severe illness which *materia medica* named appendicitis and peritonitis, the latter preventing the operation which the doctors said must be performed as soon as I re-

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gained my strength, because the trouble would surely be recurrent. I was never quite free from pain in my side during those three months, and was not strong enough to do all my housework, but I did not complain for fear of being rushed off to the hospital. The pain and weakness left me entirely during the first two weeks of my diligent study of the Bible and Science and Health. Two other troubles of long standing, chronic bowel disorder, and frequent attacks of throat trouble, have been overcome. Six years ago hemorrhoids were healed after four Christian Science treatments. Many other physical ills have been destroyed during my seven years of earnest striving to apply the glorious truth which Jesus said would make us free. But this physical freedom is indeed nothing when compared with the spiritual exaltation which this knowledge of God, and of man as coexistent with the Father, brings into our lives daily.

I am grateful for the healing of an unreasonable prejudice against Mrs. Eddy, for it had to be destroyed before I could go on with any peace of mind in the study of the Science which has brought such incomparable peace and joy into my life. I thank God for the love and gratitude I now bear toward the Discoverer and Founder of Christian Science, who has given to the world our text-book. Not the least of my blessings is the daily companionship of my husband in the sincere desire to serve the Master. We pray for wisdom and gentleness to follow the command, "If ye love me, keep my commandments," and to let our light shine. I want my life to prove my deep gratitude for this wonderful Christ-teaching which has come to me.

JEAN LAWRIE DOESBURG, San Francisco, Cal.

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[Translated from the German]

It was about the middle of March, 1914, that I first heard of Christian Science. At that time a diseased condition of one leg caused me to feel very much worried. The physician said he would do his best to help me, but he could give no assurance that there would be a complete cure. I firmly believed my affliction to be in conformity with God's will, and was about to submit patiently to what seemed to be the inevitable when a friend called and set me right with regard to this question. I now know that God does not send disease upon us, for He is Love only. I listened to my friend's explanations with close attention and read with great interest the writings which she gave me. From that day on I used the leg freely, the pain disappeared, and there has been no return of the inflamed condition, despite the fact that I am doing all my work, including the washing, and have often taken long walks.

Next to the study of the Bible I began to read the *Herold* and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and also attended the Christian Science services regularly. I may say here with a sense of deep gratitude that many have been the troubles from which I have since been freed. For fourteen years I had suffered with periodical attacks of headache, also with vomiting, and a bowel disorder which often kept me from attending to my household duties; but I have been freed from these ailments. During the two winters before the last I was bedridden for some time on account of lung trouble, whereas there has been nothing of the kind during the last year; in fact I feel better now than I have for twenty years.

A year ago my son became an apprentice in another locality. He would often suffer with headaches, and there was a sense of discord between him and his employer. With my son's consent I asked for Christian Science treatment in his behalf, and soon the inharmony and the attacks of headache disappeared. That Christian Science is a "very present help in trouble" has also been shown to us in a case of financial difficulty. After the war broke out my husband had to take part in the guarding of the frontiers, and as the family had been depending entirely on his earnings, of which we were now deprived, we found ourselves in reduced circumstances. The assistance received from the war relief fund of The Mother Church therefore meant much; and it was also proven to us that this help was not given as the world giveth, for an adjustment of our circumstances took place in a very unexpected manner.

How then could I fail to be grateful for all the benefits which have come to me and mine through God's infinite love? I also wish to express my gratitude for the work accomplished by Mrs. Eddy, the woman who prayed, endured, and labored in order to reveal again to mankind the Christ-healing.

FRAU I. AMSLER, Basel, Switzerland.

✧

In March, 1908, I had all my arrangements made for undergoing a slight operation, when a friend talked to me of Christian Science. At first I said that as the doctors were engaged I could not very well change, but finally found myself going to visit a Christian Science practitioner at the very hour the operation was to have been performed. I thank God that I listened, and I trust the voice of Truth may come to every one as it did to me. I could not understand what was meant by the Biblical phrase uttered by our great Master, "Marvel not that I said unto thee, Ye must be born again." How one could be born again seemed strange to me, but I rejoice that now, after six years of study and trials, I comprehend its meaning from the spiritual standpoint.

I was told by a noted nerve specialist in this city that I would have to take medicine all my life, and that I would require medical attention periodically to keep me in good health, as I had had three severe attacks of nervous prostration, twice having to be sent away to a sanitarium. I have been changed from a nervous, discontented girl to a healthy, happy Christian Scientist, striving each day to be of some benefit to mankind, praying for that Mind to be in me "which was also in Christ Jesus." Having been born and reared in the Jewish faith, I feared the mere mention of the name Jesus, and why I did not know; but now I realize that our Master was the greatest exponent of Love the world has ever known, and I thank God hourly and daily for this blessed truth of Christian Science, which was given to us so lovingly and untiringly by our revered Leader, Mrs. Eddy.

Words seem inadequate to express all I would like to say. I have been entirely healed of many physical ailments, but the loving thoughts and the spiritual understanding which I have received from this saving truth are far more significant to me. I have learned that the only way to thank God is by thinking good, and am daily striving to let my light so shine that I may glorify our Father which is in heaven.

JOSEPHINE KEAN GOLDBERG, Chicago, Ill.

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I am writing this testimony trusting that it may help some one who has given up all hope of ever being well and happy again, just as I did before I came under the loving care of Christian Science several years ago. I was a sufferer from Bright's disease and heart trouble, and for two years was under the constant care of *materia medica* without finding any relief. My attending physicians told me they had done all that could be done, but that a change of climate and absolute rest might prolong my life.

While in this state I was told of Christian Science by a

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young man who assured me that I could be healed, so I went to a practitioner, and to my great joy I felt the healing influence in the first treatment. Three weeks later I was completely healed, and there have been no effects or symptoms of these diseases since. I have passed a very strict physical examination, and was told by a physician of one of the largest life insurance companies of this country that I was in perfect physical condition.

I am thankful to God, and grateful to our revered Leader for what Christian Science has done for me.

CARL FRICKER, Brooklyn, N. Y.

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I wish to express my gratitude for Christian Science, and for all the health, happiness, and peace it has brought to me. It was my joy and privilege to experience the practical and operative working of this truth at the birth of my baby daughter. Only my husband and the practitioner were with me at the time, and although there was some suffering, it was of very short duration, and everything was as harmonious as could be. The doctor arrived later, and after an examination pronounced it a perfectly natural birth. I escaped many ills both before and after the baby came that are supposed to accompany this experience. Neighbors came in the day after the birth and expressed great wonderment and joy over my strong, normal condition. I walked around a little that day, and the third day I sat up for most of the afternoon and sewed.

I know that Christian Science is the truth, and through it we shall know existence as it really is. Our publications are a constant source of joy and help to me. I am very grateful to God for all His blessings, and also to Mrs. Eddy for showing us the way.

MARJORY M. KULTCHAR, La Crosse, Wis.

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After having been healed through Christian Science of ailments which the physician said only an operation could relieve, and after studying Science and Health together with the Bible for several months, I found that I was again to become a mother, a fact that would have filled me with terror a few months before. With an understanding of Christian Science, however, I knew there was nothing to fear, and when any discordant conditions appeared they were overcome with the truth.

Before our little son was born, I had suffered very severely from what the physician said was a form of sciatic rheumatism, caused by my condition, and he could do nothing to relieve me. This ailment now began to assert itself and seemed very real, but as I had suffered so long with it the previous time, I at once asked the practitioner for help, with the result that in a little while it entirely disappeared. Some months later I was troubled with a varicose vein which seemed about to break through the skin, but I studied the Bible and Science and Health daily and suffered no pain from it. As it was not overcome through my own understanding, I spoke to a practitioner about it, and in one treatment it was entirely healed. The swelling went down and there was not a sign of any disorder. I was perfectly well.

When in February, 1914, a little daughter was born, I was alone in the house. The birth was perfectly harmonious and I had no fear, as I was trusting all to divine Love, which certainly met every need. About seven o'clock in the morning my little girl had telephoned to the nurse and the practitioner, while I was busy with the morning housework, and when she left for school I was all alone with God. The nurse arrived ten minutes after the baby was born and pronounced mother and child in perfect condition. About two hours later I sat up in bed and ate my breakfast. In two days I was around the house, and at no time was there any feeling of weakness. I have been doing all the housework and caring for my three children since the baby was a week old, whereas when my other children came I was so weak I could do nothing for six weeks and then was not strong enough to nurse them. With the help of Christian Science I have been able to nurse this child, and she is exceedingly strong and active.

I am very thankful to God, also grateful to Mrs. Eddy and to the dear friends who have helped me to awaken to the truth. Christian Science has been the only physician for my husband and children, as well as for myself, since December, 1912, when we first became interested in this teaching, and it has overcome colds and coughs, measles, mumps, bowel trouble, stomach disorders, and fevers, as well as cuts, sprains, and bruises; in fact every attack of error that has appeared. I am grateful for these blessings, but even more so for the spiritual uplift and the clearer understanding of the Bible which enables me to apply its teachings to everyday needs.—ETHEL LESLIE, Kansas City, Kan.

✧

Words cannot express my thankfulness to God, and my gratitude to Mrs. Eddy, for what Christian Science has brought into my life. Through its teaching I have gained a better understanding of what God is, and of what man is as God made him. I have proved again and again God's promise as found in Isaiah xliii. 2. I have found every seeming flood of error to be but another opportunity to prove God's allness. Instead of being filled with fear and dread I now have peace and joy in realizing the saving nearness of the one Mind, our all-knowing Father. In place of a body full of pain and weariness, Christian Science has given me health and comfort of body and mind.

A few years ago a son, then seven years old, was healed of a sense of deafness believed to be inherited. It seemed necessary to have help from a Christian Science practitioner, and two weeks' treatment was given. As a result the hearing was entirely restored. The same symptoms were manifested a year later, and once more they were removed by faithful application of the truths found in the Bible and in our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

Words cannot express my gratitude for these and many other proofs of this wonderful truth revealed through our Leader, and for the freedom it is bringing to all mankind.

ESTHER PAVEY CONDY, Sedro Woolley, Wash.

✧

Words cannot express the deep gratitude I feel for the moral, spiritual, and physical benefits that have come to me through the understanding and application of the truth as taught in Christian Science. At my mother's bedside during her last illness eight years ago, a friend who had been healed in Christian Science placed a copy of Science and Health in my hands with the remark that it might comfort me, and it surely did prove a great comfort to both my sister and myself in our sorrow. I read the chapter on Prayer over and over; it was such a revelation to me to learn that "the habitual struggle to be always good is unceasing prayer" (p. 4). How easy to understand, and yet how difficult for mortal sense to follow!

A few months after becoming interested in Christian Science, I joined our little church, and the very next day error tried hard to shake my faith. I was taken with an attack of neuralgia caused by an ulcerated tooth. Though young in Science, I am grateful to say that I called on a practitioner for help, but I grew very impatient because my healing

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was not instantaneous. I also listened to my family's advice to have the tooth extracted. The dentist, however, said this would be impossible, owing to its condition, and told me to use hot poultices and return in the morning. When I reached home my consciousness seemed to be flooded with the first commandment, and I threw the poultice into the stove. Another remedy was suggested, but again the right thought prevailed. The last words of the practitioner that night, "Do not forget which side you are on," helped me to win the battle, and I fell asleep. Eight years have passed since then, and in all that time the tooth has never troubled me again, and it is as sound as ever.

For many months I was afflicted with an external abnormal growth that caused intense pain, but neither my husband nor any other member of the family, nor friends, knew of my suffering. I felt that if they did it would mean extra work for both the practitioner and myself to quiet their fears. The healing seemed very slow, but I am grateful that it was, for now I realize that not until the human thought is spiritualized can true healing take place. Two weeks previous to May 3, 1914, I knew that the demonstration was made, though the physical conditions were unchanged; I realized so clearly the nothingness of matter and the allness of Spirit, that all fear vanished, and I told the practitioner I believed the time had come for me to take my stand with God. On May 3 the growth came away, and I have had no pain or bad effects since. I should like to add that the Christian Science Hymnal filled an important part in this demonstration.

While I am truly thankful for the physical release, yet I am far more so for the spiritual uplift gained through this experience. I am thankful for our text-book, "Science and Health with Key to the Scriptures," which gives us a better understanding of God and man. The Bible is no longer a book of mysteries, but studied in the light of Christian Science it becomes a very simple exponent of Truth, applicable to any problem great or small, every day in the week. I am grateful for our periodicals, for every channel that has brought more light, thankful to the great Way-shower, and also for our revered Leader, whose patience and love for mankind enabled her in the very face of persecution to hold out to a suffering world this new-old religion of love taught and practised by our Master centuries ago, that all who will may come to its fountain and drink of its waters freely.—Laura Zarbock, Centralia, Ill.

✧

While reading Science and Health it became possible for me to abandon the use of tobacco, liquor, and profane and vulgar language, also cruelty to animals. At times I have needed help from other students and have always received it, but sometimes it seemed slow. In October, 1910, I was disturbed about something. The necessity of having some dental work done was apparent, but while the work was progressing I had to ask for treatment in Science for the mental disturbance. The help was given, but there seemed to be no improvement. One evening I went to my room and there audibly declared that man, the image and likeness of God, cannot sin, be sick, suffer, or die. In about fifteen minutes there came a sense of peace, such as I had not known before, and I then perceived that the work of the practitioner had not been in vain, but it was just necessary for me to know the truth for myself.

For these and many other benefits I would make due acknowledgment. Our sense of gratitude grows more spiritual as we learn what Life, Truth, and Love are.

Struve J. Schulte, Webster Groves, Mo.

From Our Exchanges

[Rev. G. Beesley Austin in *The Homiletic Review*]

Jesus is the contemporary of all the ages. He was in front of the first century and he is in front of the last. The world has never overtaken him. It has taken its great stride in the hope of coming up to him, but in the same hour he has moved on a step ahead. A new light has flashed from his face and unsuspected glory has broken from his life. But it is always the same Christ,—the man bearing a cross. He never lays that sacred burden down, for then love had perished and desire had failed. He lays bare the sacrificial life, shows us its rare grace, its fine beauty, its abiding power, its eternal fruitfulness. And as he goes before, he beckons and calls. It is always the same cry. The great challenge rings out: "Deny yourself, take up your cross, take it up daily, and follow me." It may be a hard path, but it will be good to follow in his steps. There may be thorns, thorns that are even plaited into a crown, but it will be a way of safety and of the abiding satisfactions. It can never be lonely, for it is haunted, not by a tender memory but by a sacred presence, and that presence illumines every step, and is the guaranty of a fellowship which has a joy like the joy of heaven.

[Rev. Clarence Lathbury in *New-Church Messenger*]

The better rendering of Psalms xxv. 14 is, "The secret of the Lord is with those who reverence him." "Fear" was the old English word for reverence. So we have it thus in our King James version. Three hundred years ago men understood "fear" to mean "reverence." Not the secret of the Lord is with them that are scared when His name is mentioned, but with those who are attracted. There is only one way to the divine heart, as to any human heart; only one way to hear His whisper of love, and that is by listening love, by approaching Him as an affectionate child approaches an affectionate parent.

[*The Church Family Newspaper*]

The hand of God is visible throughout the pages of history, so that he who runs may read. Nations as well as individuals have to be taught that the Lord omnipotent reigneth. We are dull scholars and slow to learn, but through the infinite mercy of an all-loving Father we are still preserved. Many warning notes have been sounded since August, 1914, but as a nation we have been loth to hearken to the divine call. We have put our trust in our men, our munitions, and our money, and too often God has been left out of our reckoning.

[*The Christian Register*]

It is true that many conceptions we clung to, put our trust in with childlike confidence, have gone down or been violently shaken by the past eighteen months, so that the world as at present constituted seems alien or fantastic, a something not yet possible to grasp and weld into a system.

There is only the quiet mind into which we may retire for the possible reconstruction through thought of what has been tumbled into ruins,—the erection of ideals on a better plan. If the belief in the immediate providential interference in human affairs is shaken, if our prayers for the triumph of such aims and purposes as we have passionately at heart are not answered, painful as it may seem, we must find new bases of beliefs, new hopes and trusts, on which we may stay our hearts, and quiet the terrible unanswered questions that torture us. Shall it not be a new sense of the responsibility of man for the evils of the world? Is there any reason in laying the results of man's sins at the door of God? For ages it has been the custom to accuse God of all the physical ills of life,

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and also of the results of men's evil passions. A new theory is to arise which will exonerate God. Poor blinded humans for ages have been accusing God, and also imploring Him to ward from them the punishment they have deserved.

Out of the new sentiment of human responsibility may come a new heaven and a new earth, extending into all departments of life and action. The so-called favorites of heaven will then find themselves weighted with their own sins. Providence will not be there to shield them from the consequences. The quiet mind can afford to wait in faith, and hope that when the clouds of doubt have vanished there will be a clear shining of new trust and spiritual communion with the highest and best.

[*The Christian*]

The history of many institutions is the account of their departure from the original idea which gave them birth. Created for a definite moral and spiritual purpose, supreme ideals have been lost sight of by the encroachment of merely secondary interests. As they have become extensive they have ceased to be intensive. They have developed a mechanical organization, but have ceased to be living organisms. And while their outer form and profession remain the same, their true spirit has been lost. No organized enterprise in the kingdom of God is immune from this danger. Few indeed entirely escape it.

[*The Christian Intelligencer*]

It has been said that the events of the time prove Christianity has broken down. Rather must we say that Christianity has never yet been tried on a universal scale. It must be confessed with sorrow that Christians cannot disclaim their share of responsibility for the collapse of modern civilization. Rank disloyalty to Christ on the part of multitudes of professed followers of Jesus has contributed to the world atmosphere in which secular ideals and materialistic conceptions of life have triumphed and plunged the world into war. In the midst of a babel of conflicting counsels the voice which should be heeded is the voice that calls us back to Christ.

[*The Methodist Times*]

The churches can no longer rely upon the conventions and habits of the past to assist them. We are living in a secular age. The state of our congregations, the declining numbers of our Sunday schools, the disregard of the Lord's day, all witness to the fact that the conventional hold of religion upon the people is being rapidly destroyed. Christianity will live by the worth and fidelity of its spiritual witness, or not at all.

[*The Christian Work*]

Once more there is a great movement afoot for Christian unity. Everywhere men are striving to build a new church, which shall combine all the sects in one glorious temple where Christ's prayers that they might all be one shall be fulfilled. It is going to be one of the great tasks of the twentieth century.

[Rev. Frank B. McAllister in *The Congregationalist and Christian World*]

Religion today is interpreted as being not so much a passive experience as an active endeavor. The church is not so much a rest-cure as a moral power-house. Religion is at work as never before in the building of a new social order.

[*American Lutheran Survey*]

That life cannot fail to be the most successful life and the happiest life which succeeds in helping others by word and deed, in making others happy and bringing sunshine into the dark places of the lives of others.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

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

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1,103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health.

Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

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

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

From the Editor

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

From the Publishing Society

The increased cost of binding the periodicals has necessitated making an advance in the selling price of the bound volumes. The new prices, which take effect April 1, are as follows:—

JOURNAL—Volume 32 (April, 1914 to 1915). Cloth, $3.00; half morocco or half calf, $3.75.

SENTINEL.—Volume 16 (September, 1913 to 1914) or Volume 17 (September, 1914 to 1915). Either volume, cloth, $3.25; half morocco or half calf, $4.00.

For all other bound volumes of *Journal* or *Sentinel* write for prices.

DER HEROLD.—Volumes 5 to 12 in cloth, $2.75 each; volume 4 to 7 and 9 to 12 in half morocco, $3.50 each; volumes 4, 5, 9, 10, 11, 12, in half calf, $3.50 each.

The pamphlet, "Prayer and Healing," has been translated into French and is now published with the English version opposite the translation, and is now on sale at prices of the regular pamphlets.

From the Clerk of The Mother Church

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

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

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

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

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The Christian Science Journal

Published Monthly

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

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

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

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The Christian Science Quarterly

Published January, April, July, and October

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

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Published Daily, Except Sundays and Legal Holidays

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

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Published Monthly

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

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APR 15 1916

CHRISTIAN SCIENCE SENTINEL

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

Vol. XVIII No. 33

Boston, April 15, 1916

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Items of Interest

The United States Coast and Geodetic Survey held centennial exercises on April 5 and 6 at Washington, D. C., in the National Museum. This body in its work covers the coasts of continental United States, the Philippines, and Alaska. It is the contention of the department that as soon as correct charts have been made by it of all the navigable waterways and coasts, ship-owners will send out a better class of vessels. The reasons given are that under existing conditions owners who feel it a risk to send ships on coasts such as Alaska, for example, send out cheaper and less expensive vessels. The exhibit showed surveying instruments and appliances, pictures of surveying operations and equipment, charts, and other publications of the bureau. As far as possible, the earliest instruments and appliances which were used by this bureau were exhibited beside those now in use. The earliest obtainable maps and charts of the United States were shown for comparison with the present charts issued by the bureau.

The proposal to utilize water-power for the production of nitrates for various industrial uses has developed a unique situation in Congress. A bill has been presented by the agriculture committee for the production of nitrates for fertilizer purposes; another has been presented favoring a private concern, which would furnish nitric acid to the Government for the manufacture of explosives; and an army bill proposes sites for a Government plant to manufacture nitrates for its own use. The situation involves preparedness, Government ownership, conservation, special interests, and graft. The conservationists contend that the passage of a water-power bill properly safeguarding in the interests of the nation the natural resources in water-power sites, would solve the whole controversy.

Through the operation of the reforestation law Massachusetts has come into possession of about five thousand acres of waste land for the purpose of reforesting it. This area is composed of about one hundred and thirty different lots scattered among the cities and towns of the state. Such state-owned patches in at least sixty cities and towns have already been planted by the state forester. About five hundred acres will be planted this spring in the state reservations, and about as many more in towns of the state. Approximately one million transplants are available this spring, including white, red, and Scotch pines, Norway spruce, and European larch.

Representative Randall, at a hearing before the committee of the House on mines and mining, showed wherein the two million automobile owners in this country pay $2,000,000 for gasoline, in excess of what they paid eight months ago. "Two reasons stand out prominently in favor of Government control and ownership of the oil-producing areas of the country," he said: "first, the conservation and preservation of oil supplies needed for Government use in the future; second, the protection of the people, among whom petroleum products are now in universal use, against exploitation by powerful interests which control the oil business."

Owing to unusually favorable conditions, officials of the Vermont Maple Sugar Makers' Association say that the largest maple-sugar yield in years is expected this spring. According to the latest statistics there are 9,700,000 sugar-maples in the state, and it is probable that three quarters of them will be tapped. Last year, owing to the light snowfall and the flooding of the market with imitation sugar, less than 60 per cent of the trees were tapped. The total production for the season was 7,510,334 pounds of sugar and 605,398 gallons of syrup, together valued at $1,353,000.

At the recent fruit exposition held at the Campo de Santa Anna in Rio de Janeiro, the gold medal, the highest prize offered, was awarded by the jury to an American exhibit,—that of the California Raisin Growers' Association of Fresno, Cal. This exposition was the first of the sort that has been held in Rio de Janeiro. It was devoted chiefly to native fruits, and the California prize-winning display was the only one received from the United States. A special "United States day" was designated and was productive of a large attendance of Americans.

There are two national forests in Alaska. In earlier years over 40 per cent of the entire country was covered with timber. The forests in the interior are thinner and the trees of smaller growth than those along the southern coast, but comparable, however, with the well-known forests of northern Canada, and are bound to be of great importance in the upbuilding of the country. Already more than forty million feet of timber are sold from the Alaskan national forests every year.

All the large commercial and industrial centers of Canada have power possibilities adequate for any future demands, and the country is especially fortunate in water-power sites which on account of their location in the midst of vast timbered areas are particularly suitable for pulp and paper-making purposes. A number of large water-powers are situated at tidewater near excellent shipping facilities along the coast of British Columbia.

The New Haven Railroad in a little over two years has expended for new equipment over six million dollars and has authorized the further expenditure of over $4,500,000. The total amount involved in equipment ordered and authorized from Sept. 1, 1913, to Dec. 31, 1915, was $10,500,000. The units so far delivered include 3 electric locomotives, 171 coaches, 39 smokers, 100 baggage cars, 15 baggage and mail cars, 20 baggage and smokers, 6 club cars, 15 milk cars, 15 postal cars, 50 cabooses, 1 crane, 1 wrecking crane, 15 multiple unit motors, and 26 multiple unit trailers.

Investigation by the attorney-general of the United States into the legality of the high price of gasoline was ordered by the Senate in unanimously adopting a resolution introduced by Senator Martine of New Jersey. "The rise in price affects all classes of people," said Senator Martine. "It is no longer a luxury for those who ride in automobiles, but a prime necessity for commercial uses, on the farm, and for everybody." Later, by a little filibustering, the motion by the lapse of time was put "upon the table."

The $2,000,000 steel corporation, whose officers are mostly citizens of Chattanooga, Tenn., has secured a site for its big plant opposite that city on the Tennessee river. When completed, the plant will consist of two 75-ton open hearth furnaces, one 35-inch blooming mill, with a capacity of eight hundred tons every ten hours, a billet mill, a bar mill, and a sheet mill. The entire plant will be driven by electric motors. Contracts have been made for the power and machinery.

It is claimed by American geologists who have recently visited the different oil-producing fields in the Tampico territory of Mexico that it is possible to make a reliable estimate of the underground oil contents of the several localities where production is now in progress. Several of the larger companies have had surveys of this kind made of their properties. All told, there are said to be approximately fourteen billion barrels of oil in underground storage in the areas that have already been proved.

Evidence of the revival of ship-building in Maine, as a result of the prevailing high rates for ocean freight-carrying due to the war, is contained in the announcement that six four-masted schooners are to be built at a shipyard in Camden, under a contract just signed. It is said that the total cost of these vessels will be $800,000. This contract assures steady work in that shipyard for more than three years.

Governor McCall has signed the bill for a convention to revise the Massachusetts constitution. The bill contains a referendum clause, providing that the voters shall ballot on the question of holding a constitutional convention at the next state election. If a majority vote is cast in favor, the convention is to be held at the State House in June, 1917.

Announcement has been made that sufficient funds have been collected for the purchase of Star Island, one of the Isles of Shoals group, off the coast of New Hampshire, thereby assuring its future as a meeting-place for religious organizations. It will be used this summer by Unitarians and Congregationalists.

The value of imports of india-rubber into the United States in January amounted to $12,311,267, as compared with $3,835,044 in January, 1915. Of this rubber the United Kingdom supplied over five million pounds, Brazil nearly the same quantity, and the East Indies over ten million pounds.

Reports published as emanating from Peking and Shanghai state that the resignation of Yuan Shih-kai is regarded as imminent, the South demanding it as a *sine qua non* for the restoration of peace.

With the new obligatory inscription lists as a basis, *El Dia* estimates that the population of Uruguay is now approximately 1,800,000.

Abolition of capital punishment in Massachusetts is advocated by Governor McCall in a special message to the Senate.

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Christian Science Sentinel

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

Vol. XVIII April 15, 1916 No. 33

Divine Will

WILLIAM D. MC CRACKAN, M.A.

IT is due to prevailing misconceptions concerning the nature of God that humanity should so generally dread the divine will. So constantly has God been pictured as the author of evil, of suffering, loss, catastrophe, and the like, that His will has come to mean for most people a power productive of evil. Hence when humanity is bidden to bow to the divine will, it has been taught to expect a blow instead of a blessing. What a caricature of that will which operates only to benefit, heal, comfort, and save! By a strange perversity, humanity has been made to look for adversity from the very source whence flows a never-ceasing stream of prosperity. It has been induced to shun the very mention of God's will; to look upon obedience to Him as a penance instead of a privilege; to attempt to propitiate its own false concept of God with material sacrifices, hoping thereby to placate omnipotence and avert punishment.

Christian Science is liberating humanity from all forms of fear, including the fear of a man-made, incredible, and impossible conception of the divine will. To bow to that will in loving obedience involves no sacrifice of anything good or desirable, but only enriches mankind with superabundant bounty, ever at hand and ever satisfying. Respecting this the writer of the epistle to the Hebrews has feelingly said, "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever."

Here it may be asked, How does Christian Science enable those who follow its teachings to welcome the divine will and to place themselves thus joyously under its law and power? By the simple process of correcting false views of God's character and qualities with a scientifically accurate understanding of His true nature. God is infinitely good. He is denominated by John as Love itself. Whatever God is, He is that absolutely, so that He cannot possess characteristics which are incompatible with His own perfection. He cannot entertain the mortal qualities which so greatly disturb the lives of human beings, such as envy, hate, wrath, desire for revenge, fear, or any sense of lack and poverty. These are some of the mortal characteristics which produce crime, disease, and disaster, and so they cannot be reckoned as attributes of divinity.

Following this line of reasoning and gaining clearer views of the divine nature, the heavenly aspirant soon learns to look with great happiness for every manifestation of God's will. He recognizes that the will of God must partake of His nature, must be absolutely good, just, merciful, wise, and truly compassionate. Therefore if troubles come, instead of trying to avoid the divine will as calamitous, such a one seeks to know the divine will and to place himself under its jurisdiction, knowing that this will must mean for him safety and shelter from the storm. This conduct is the very reverse of the common one, which consists in running away and hiding from God at the first symptoms of impending evil, and only submitting to His will when all other ways and means have been tried in vain.

Humanity has also made the mistake of confounding the divine will with human will-power. Its experience with the latter has been sufficiently desperate to make it suspicious of the very term "will." What atrocities have not been committed under that name! History overflows with the calamities induced by the unbridled will of mortals. Empires have risen through its means and fallen into ignominy in obedience to it. This type of will has proven to be tyrannical and oppressive in proportion to its success. No element of mercy has ever arrested its tumultuous career. In its subtler forms it has produced the phenomena of mesmerism and hypnotism. No wonder humanity has feared the manifestations of such a will and, mistaking the character of God Himself, has tried in every way possible to avoid His will, though it was designated as divine.

In the Glossary of Science and Health we find both types of will defined in the following words: "The motive-power of error; mortal belief; animal power. The might and wisdom of God." Mrs. Eddy adds here that the will of mortal mind "should not be confounded with the term as applied to Mind or to one of God's qualities" (p. 597). God's will is a quality of His being, and therefore is supremely good; but the will of mortals can be the source of evil only, unless it is governed by the divine. When Jesus uttered the momentous words, "Not my will, but thine, be done," he indicated the cure for the carnal or fleshly will. It must be dissolved by the divine will; replaced by that which can never do any one any harm, but can only bless.

In human experience this substitution of the right for the wrong type of will may seem a long process, but the effort to accomplish the task must be continuous. At first there may come an experience which shows that having our own way may prove dangerous, or that self-will in the long run defeats itself. This may cause the one having such an experience to become willing to let go a little of his own will and trust to the divine to carry forward his affairs and his right desires. Another experience may prove that the much vaunted exercise of human will-power in controlling others, educates a resistance on the part of the controlled which induces them also to retaliate with the same type of will, and to free themselves violently. Then the conviction comes that human will-power cannot be trusted to work out even its own desires; that in order to have good operative in our daily affairs, the will must be governed by spiritual understanding, consecrated to God's service, purified by love, made a servant instead of remaining a master.

These lessons learned, the individual does not sink into a nonentity, into flabby inefficiency, as mortal sense might predict, but he comes to be guided by the divine, controlled and governed by divine Love. Those who enter the spiritual warfare, though they relinquish carnal weapons, do not lay down

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their arms. They continue to fight valiantly in behalf of Life, Truth, and Love, but their sense of warfare changes, the nature of their weapons is recognized to be mental and spiritual, and they learn to enforce the decrees of the divine will through obedience and through the sacrifice of self.

Angels

HENRIETTA MARCUS

One of the problems of human existence is how to distinguish that which will bless from that which will harm, to discern what is the whisper of evil and what the warning voice of Truth. Doubt respecting these things is well expressed by Hamlet, in his uncertainty as to whether his father's ghost is a manifestation of good or evil, in the words, "Thou comest in such a questionable shape." The explanations given in Science and Health of the method by which we can separate the real from the unreal are explicit and absolute; but the understanding needed for their application is only gained by much study, for truth, like salvation, is attained by the effort of the individual and not by that of another.

In regard to the difficulty of ascertaining the worth or worthlessness of certain thoughts which present themselves to us, it is helpful to consider the various accounts of angels given in the Bible, taking of course as groundwork the definition given in the Glossary of Science and Health, where we are told that angels are "God's thoughts passing to man; spiritual intuitions, pure and perfect" (p. 581). In our daily lives we can often discover the presence of these angels, or thoughts from God, which may even seem to come at times disguised in grievous forms; or perhaps one should rather say that through our troubles we are compelled to turn our consideration to those pure ideas which can alone lift us up and save us from our mortal selves. This does not mean that any trouble or suffering is, or can be, an angel, but simply that what appears to be an affliction occasionally reveals a blessing, which we are able to perceive after a sufficient time has elapsed so that we can judge the case by the results.

Jacob's wrestling at Peniel is wonderfully explained by Mrs. Eddy on page 308 of Science and Health. Jacob was really fighting against his own belief in the power of evil and not against good. Doubtless he was unaware of this fact and wanted to overcome what opposed his human will; but spiritual perception at length conquered his material desires and earned for him the praise, "As a prince hast thou power with God and with men, and hast prevailed." Take any belief of sin or sickness—is it not a wrestling similar to that of Jacob? The acceptance of evil as having reality and dominion is in itself a struggle with the angel that comes to us with the message of the all-power of God, and a perfect or even a partial realization of the truth of this message gives us "power with God and with men." The struggle always implies the resistance of human sense to the divine will, and the victory is gained not by the attainment of our human desires, but by the domination of spiritual sense over our fleshly beliefs.

As with Jacob, so with us it is not necessary to know the name of the angel, although the beginner in Christian Science often asks eagerly, "What thought shall I take up?" God's angels are legion, but all their power is derived from the divine Mind, so it is God alone that prevails. When angels are recognized, not by means of the mortal troubles which compel us to wrestle with them, but by our recognition of the divine idea which smites the belief of error and proves it unreal, sickness and sin are overcome.

Angels do not always come in a doubtful garb that puzzles and distresses us, and our struggle is proportionately increased or decreased according to our spiritual perception. When the angel appeared to Mary she was at once conscious that it was a divine thought which announced to her the coming of the Christ-idea. The work of the centuries that lay between the time of Jacob and that of Mary had increased spiritual knowledge, so that whereas Jacob wrestled with the angel, uncertain as to the result, Mary at once greeted the heavenly visitor, and although "troubled at his saying," there was neither struggle nor opposition in her heart.

Only by consecration, by definite and unvarying attention to the things of Spirit, are we enabled to perceive the angelic chorus around us; for our ears are dull and our sight is dim through dwelling in the world of materiality, and at most we can only hope for a distant glimpse of the celestial visitors who seem so far away and yet are at times so near. Untroubled by worldly knowledge, uninfluenced by human opinion, the humble shepherds recognized the angels who appeared to them, and they afterward gained a glimpse of the Christ.

The various accounts of angels given in the Bible show the adoration and extreme humility of the favored ones to whom they appeared. It is to this condition of thought that God's angels are most likely to be manifested. Real humility and meekness are holy attributes, and lead up to that purity of thought where God Himself is revealed. The Master said, "Blessed are the pure in heart: for they shall see God."

Abiding

MARIANNE HIDE WENDT

Human nature is very prone to accept agreeable statements without question and overlook any condition that may be attached. In nearly every instance the promises found in the Bible are given with a condition, the fulfilment of which determines their efficacy. We all know and love the promise, "Ye shall know the truth, and the truth shall make you free," but we do not remember as frequently as we should the condition upon which that freedom from bondage rests. "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." It is conscious, constant abiding in the truth of Jesus' teachings which enables one to apply the truth that makes free. Only as we understand the omnipotence, the allness of God, can we demonstrate the nothingness of that which claims to be God's opposite.

To mortal sense it is not easy to abide constantly in the word of Truth; but even where one seems to be confronted by misunderstanding, criticism, hatred, and malice, these errors disappear as the result of constant and sincere endeavor to realize God's presence and power, and as one knows that where God is there can be nothing unlike Him. We sometimes hear the remark, "Oh, yes, I know that evil is only a false belief, but even that knowing does not always free from bondage." And that is just the trouble. We must know that God never made a false belief, or a man that could believe or be deceived by a lie. The attempt to realize the truth occasionally or half-heartedly will result in little freedom from the bondage of material sense; but by abiding in the word, unshaken, undiscouraged, and as Mrs. Eddy says in Science and Health (p. 392), standing "porter at the door of thought," refusing for a moment to recognize the claims of evil, keeping one's mind steadfastly on the rock of Christ, Truth, then freedom is ours, complete, boundless, perfect.

Very often one hears from new students of Christian Science, "Why am I not healed immediately?" "Why do

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wrong conditions seem to cling so persistently?" I wonder if such a one has ever pondered the saying of Jesus, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Many at first turn to Christian Science only as another form of treatment for disease, and utterly regardless of the truth it demonstrates. It is little wonder therefore that such often fail to find relief as speedily as they desire. The writer has observed that many apparently slow healings in Christian Science were due to the fact that while the patients wanted physical healing, they did not want regeneration, and without the one the other was impossible.

Jesus said that "all these things shall be added unto you," but the condition which preceded the promise must be complied with. If one's consciousness is filled with the realization of God's ever-presence, what can the shadows do but disappear? Where is there room for a consciousness of sickness, inharmony, or evil, if our thought is filled with the realization of God as the only cause, presence, Life?

On page 149 of Science and Health Mrs. Eddy writes, "If you fail to succeed in any case, it is because you have not demonstrated the life of Christ, Truth, more in your own life,—because you have not obeyed the rule and proved the Principle of divine Science." Truth is ever available to meet our need, but the thought must be honest, the endeavor sincere. In the science of mathematics one would hardly expect to solve problems readily if he cared only for the working out of certain examples and nothing for the basic law of mathematics itself; while by seeking first an understanding of this law, the problems would be solved.

If one earnestly desires Truth, the understanding of Truth will come, and drive out all that is unlike itself. The kingdom of God is Truth realized, the understanding of God with us; and in proportion as we seek first the understanding of God, all these things—health, harmony, peace, joy unspeakable—will be added.

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Neutrality

THOMAS C. PERINE

A YOUNG man entered the employ of a firm for which I was working, and from the start there arose a sense of jealousy and hatred between him and an older employee. This finally manifested itself in a battle of words, and the older employee tried to have the new man discharged. Before going to sleep that night I thought about the incident, and felt that while I could not treat either of the men without his knowledge and consent, I could know the truth which is the heritage of all men. I was therefore able to think of these men in their true selfhood, as God's children, all of whom are loving, kind, and helpful. I put my finger on my lips, as Mrs. Eddy instructs us to do on page 3 of Science and Health, and by thinking of nothing but the kind things these men were doing and could do since they were the children of God, I realized the meaning of peace.

Christian Science teaches that as God is Spirit and is perfect, man as His reflection is spiritual and also perfect. So whenever I thought of these men that night I tried to think of their true selfhood, God's reflection, and went happily to sleep, knowing that God, good, is all-power, hence error is nothing. The result was gladdening indeed, for their thought was more peaceful the next morning, and later their good will grew until they became the best of friends. I then saw that if two men can be healed of quarreling by impersonal declarations of the truth, the same kind of treatment will heal discord between nations. It is the highest form of neutrality to see these nations in the light of Truth as brothers, as Love's peaceful reflections.

Of old the angels sang of "on earth peace, good will toward men." In Science and Health (p. 581) we read that angels are "God's thoughts passing to man," and so angels are declaring to us this truth of peace and good will toward all men. The truth is that God, Life, Truth, and Love, is ever present, all powerful, and all knowing, and so in reality there never will be a time when peace does not reign, and when we cannot cherish good will toward all men.

Being neutral means more than not taking sides with either faction in any conflict; it means the destroying of our belief in war, just as we destroy our belief of sickness by knowing the truth about God and His reflection. We are doing our highest duty as citizens of the United States when we protect ourselves against the mesmeric tendency of war, and right thought on this subject will be of the greatest value in defending us against all the entanglements of error. Mrs. Eddy tells us that "Christian Science acts as an alterative, neutralizing error with Truth" (Science and Health, p. 162), and if the knowing of the truth about God and man will bring peace and friendship to two men, it will heal the whole world of war. Let us rejoice, therefore, in the privilege of scientifically loving our brothers and sisters in all the world, and knowing their exemption from error.

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Sunday School for Children

MANA WILLIS FISHER

BEGINNERS in the study of Christian Science sometimes ask why the Christian Science Sunday school is for the children only, and the officers need to use wisdom and patience in explaining this rule. On this point the Sunday school is identical with the policy followed by the public schools of our country. When a child finishes in school, much of his education is yet to be obtained,—in fact he gets the greater part after leaving school,—but the foundation has been laid, and the further building depends on the individual. In Christian Science we learn that the one depending most on God grows the most rapidly. Many times there is a longing on the part of the beginner to attend Sunday school, thinking that it will hasten the growth Spiritward. For years before taking up this study, the average person had depended on others to do his religious thinking, but our Leader with her usual perspicacity saw that it was time for each individual to learn that his true self was as capable of thinking as are any of God's ideas, and as proficient on this line as on any other.

Jesus was the greatest teacher the world has ever known. He always directed thought to the one Father, his Father and theirs. The lesson sometimes took the form of the healing of physical distress or of a moral lack; sometimes he taught through a parable, which was always along a simple line. He was ever ready to teach the receptive thought and quick to discern whether his hearers were most interested in the teaching or the teacher. Our Leader tried earnestly to turn her students' thoughts to Principle, and when she discerned that they were thinking too much about her, she withdrew and left them to contemplate the teaching but not the teacher. Both of these messengers of God realized that the value of the teaching would be lost unless it turned thought to God alone.

If those past the age of twenty had a Sunday school teacher, they would doubtless ask him for the answer to the various problems they are called upon to solve, thus becoming sluggish in thought, instead of spending hours in prayer and study. As divine Mind is looked to and depended upon as

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the teacher, each day the teaching becomes clearer. It would be impossible for a Sunday school teacher in one hour to explain to a class of six the teaching that could be gained in six hours of individual study on this lesson. This seeming lack has been abundantly filled. What Christian Scientist would exchange his "Key to the Scriptures" for the privilege of attending Sunday school? The *Sentinel* and the *Monitor*, with their weekly and daily message along the same line, as is so often the case, help to awaken thought to the true meaning of the Bible Lesson.

Students of Christian Science, like Jesus' students, are being healed of a belief in a power apart from God, and it matters not if this belief is called sickness or sin, hatred or criticism, worry or sorrow, the healing follows the teaching about God. As the healings come, there may be heard the echo of these words of the woman of Samaria: "Is not this the Christ?" When a student has reached the point where he is familiar with our Leader's works, and has proved to his own satisfaction that this teaching is the truth and he desires to be instructed in Christian Science, it is his privilege to select a teacher, as provided in the Manual of The Mother Church, and learn how to depend more and more on God and how to study the Bible.

The teaching given to children in a Christian Science Sunday school is explained in detail in the Manual. They are taught the Bible and the simpler meanings of the texts. Foundation for their future education is laid by turning thought toward God; but the greater part of the education comes when the individual begins to apply for himself the truths he has learned.

Wages

JANE C. ELSTON

THE general meaning of the word wages is that medium of exchange, called money, which is paid for personal service. Figuratively the word is synonymous with produce, which is specifically associated with agricultural products. In comparing things with thoughts we find that the mental world in which we live has the produce or wage of every right or wrong thought, and its realization, or payment, accompanies very closely the outward act. A Bible verse which made a deep impression upon the writer as a child was Paul's statement in Romans: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

In Science and Health (p. 311) Mrs. Eddy tells us that "all sin is of the flesh. It cannot be spiritual. Sin exists here or hereafter only so long as the illusion of mind in matter remains." Hence while we live on the plane which makes a reality of physical sense the wages we receive will be disease and death, whereas the wage of service to Truth is the gain of intelligence, with dominion over the flesh, that true vision or spiritual perception which yields a higher sense of infinite Mind, the cause of all that is harmonious and eternal. Our Master once said to his disciples, "He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." There is no uncertainty about this kind of wage.

The first mentioned sense-wage comes to humanity in an illusion called hate, animality, the lusts of the flesh; but the messenger who comes bearing the wage of love, justice, and mercy, is spiritual consciousness, clothed in white garments. When we realize that the Science of Christ gives us a perfect rule whereby we can work out our salvation through and with divine Principle, the gratitude which trembles on the lips of men and women at our Wednesday night testimony meetings is easily understood.

Truly has our Leader pointed the way of spiritualized effort on page 240 of Science and Health, where she says: "In trying to undo the errors of sense one must pay fully and fairly the utmost farthing, until all error is finally brought into subjection to Truth. The divine method of paying sin's wages involves unwinding one's snarls, and learning from experience how to divide between sense and Soul."

Truth-healing

LILY M. SMITH

ONE very common criticism of Christian Science is that it pays too much attention to the healing work; in fact a minister was once heard to refer to Christian Scientists as "those who had been led astray by the lesser things that Jesus did." Now Christian Scientists do not consider that any acts which Jesus performed or any words which he spoke while on earth can properly be classed as "lesser things." It might be considered a small thing when Jesus turned the water into wine at the wedding feast, but it proved to humanity that God is the source of supply and ever available. Also when he was preaching to the multitude by the sea of Galilee, feeding them the real bread of life, "which cometh down from heaven," it did not seem too small a thing for him to notice their need of food, and out of his great love and compassion satisfy the hunger of the five thousand, when to mortal sense there was nothing but five barley loaves and two small fishes.

Every so-called miracle which Jesus performed has its special lesson, and in proportion to our understanding of his teachings we are able to profit by them. It is not to be supposed that he would have devoted so much time to the healing of the sick if this were of small importance to mankind. When he healed the man who had been blind from birth he said, "I must work the works of him that sent me," making it plain that he was about the Father's business just as much when healing sickness as he was when destroying sin.

It is often said that Jesus' healing work was a special dispensation, limited to himself and his disciples; but Christ Jesus laid a command upon his followers in all ages to heal the sick when he said, "Go ye therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you." He taught his disciples to heal the sick as well as to preach the gospel. In Science and Health (p. 494) Mrs. Eddy says, "It is not well to imagine that Jesus demonstrated the divine power to heal only for a select number or for a limited period of time, since to all mankind and in every hour, divine Love supplies all good." When John's disciples were sent to Jesus and asked, "Art thou he that should come? or look we for another?" it is significant that Jesus did not try to prove his Messiahship by telling them what he believed, but said, "Tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached," showing that his followers must be judged "by their fruits."

Now, as did the disciples in Jesus' time, Christian Scientists heal the sick in proportion to their understanding of God's law, and these healings are the "signs following" by which we may know that we believe. The healing of physical pain and disease is not the chief part of a treatment in Christian Science, since it means the destruction in human consciousness of the ignorance and evil that seemingly stand between us and our realization of the allness of good, and that hide the true man, the image and likeness of God, from view. On page 150 of Science and Health Mrs. Eddy says that "signs and wonders are wrought in the metaphysical

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healing of physical disease; but these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world."

But, it is sometimes asked, if Christian Science can heal the sick, why did not God reveal it sooner to the world? It would be quite as pertinent to ask why some one did not discover America before the time of Columbus. This continent was here, but it was of no benefit to the old world until one came who could look beyond the evidence of his eyes and become convinced that the world was not flat but round, and who also had that sufficient courage of conviction which enabled him to start out on a voyage of discovery in the face of ridicule, criticism, and opposition.

So it was with the saving, healing truth as taught by Jesus. The truth has always been with us, ever active and operative. Our Master said, "Lo, I am with you alway, even unto the end of the world;" but mankind was so steeped in creeds, doctrines, and material forms that the real significance of the example of the Wayshower was lost to humanity, until there arose one whose love was so pure that she saw beyond the limited confines of material sense into the glorious vision of the spiritual universe, and recognized man "hid with Christ in God."

Love Casting Out Fear

MARY GERTRUDE BERGHELL

In "Miscellaneous Writings" (p. 110) Mrs. Eddy says, "Beloved children, the world has need of you,—and more as children than as men and women: it needs your innocence, unselfishness, faithful affection, uncontaminated lives." The gratitude that a mother feels for Christian Science, none can fathom but those who have experienced the human mother-love and its usual accompaniment, fear.

When my little girl was six years old, she had an uncomfortable experience with a dentist. He left the worst part of the work until the last, and she was afraid to go back to him. I made an appointment, but did not tell her until the day we were to go, when she quietly said she did not want to go to the dentist. Nothing further was said until the time of departure in the afternoon, when I asked her to get ready, and she did so promptly; but we did not mention the matter before we reached the dentist's building, though on the way I did very earnest mental work. As we entered the elevator she gave me a frightened glance, and I said to her, "God will be with you; divine Love will be very close to you, all around you, and you will be very happy." When we went into the office she walked quickly to the dentist's chair with a face that was radiant, seated herself, and took off her hat as if eager to begin. It was a long, hard ordeal for such a little girl, but whenever she had an opportunity to look at me she did so with a face that was full of light. After it was all over I asked her about it, and she said she had been very happy there.

We older children must know that there can come to us no experience so hard, so dark, or so painful but we can meet our Father there, and even in our Gethsemane the angels will come and minister unto us. Like Jacob of old, wrestling until the break of day, we must not let the experience pass until it has blessed us and the dawn appears. Then as we rise we shall hear the words, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."



It is the touch of heart with heart that gives the surest sense of one supreme heart of all.—GEORGE S. MERRIAM.

Selected Articles

["Common Fellow" in *Fort Wayne* (Ind.) *News*]

Regardless of what one may think of Christian Science as a whole, an honest investigation of it will start one's mental machinery in motion. I have been studying this system of religion for the past three months (the explanation of my restless pen's quietude), and I discover that most of us have formed wrong opinions relative to it. I never gave the subject much thought heretofore, but the fact that the Christian Scientist believes he heals the sick in the same manner that Christ Jesus healed them, awakened sufficient interest in me to investigate. Some of the ideas set forth by Mrs. Eddy in "Science and Health with Key to the Scriptures" on the subject of sickness are impressive to us who have thought we had faith in God, who believe that we were made in God's image and that He is all powerful.

So far as I can see it, there may be more real truth in this system of religion than we usually ascribe to it; but if its claim in regard to sickness is true, it would be foolish for us unacquainted with its teachings to give up the use of drugs and depend on God alone to heal us of what we believe to be dangerous diseases. For the Scientist believes the word faith means not only absolute trust, but understanding as well. That is, one must understand to some extent the Science of being as set forth in Christian Science, to be able to have sufficient faith in God to destroy evil and sickness. But a true Scientist—one who knows and believes that the real and eternal things are spiritual and not material; that all is Spirit, God, Mind; and is not beclouding his spiritual understanding and power by sin, error—is able to heal the sick whether the sick understands as he does or not.

I should say in conclusion that we Christians can learn a lesson in faith from Christian Science. God certainly is not responsible for sickness. God is Love. Most of us are not in a position safely to do away with drugs and trust in God alone; but we can all trust God more. A close relationship with God, a clean, pure, Christlike life, must be conducive to health. God is never changing. Personally I feel that it is mortal error somewhere which has separated us from healthy, divine existence—error, not as we understand sin, but as a matter of ignorance, or lack of knowledge of God.

[Henry Van Arsdale in *Whittier* (Cal.) *News*]

In an account of a sermon appears the following statement: "In no country has religion been accompanied by so many remarkable wonders as in the United States. Modern spiritualism, Christian Science, Dowieism, theosophy, and the newer Emmanuel movement, practically all originated in this country; and all these have been accompanied by more or less of wonder-working manifestations." The inference indirectly drawn in this statement regarding Christian Science is, that it is similar in its origin and essentials to the other systems named. I desire to correct this, for Christian Science has a place entirely by itself, in that it is founded solely upon the Bible and is successfully restoring primitive Christianity to the world.

The works that Christian Science is doing in the way of reforming the sinner, healing the sick person, comforting the sorrowing, and removing the limitations of poverty and habit, are "wonder-working manifestations" only to the thought of those who, like the author of the sermon above referred to, do not understand that such manifestations are the natural results of the understanding of God which is to be obtained through the study of Christian Science.

In the wonderful fourteenth chapter of his gospel, John

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reports Jesus as saying to his followers in all time, "Let not your heart be troubled: ye believe in God, believe also in me." Again, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." In the sixteenth chapter of the gospel according to Mark, the seventeenth and eighteenth verses set up a standard by which one may be known as a believer in the Christ, that is, known as a Christian. Here what the author of the sermon refers to as "wonder-working manifestations" are seen to be the natural results of the Christian's belief in or absolute reliance upon God the Father.

One who limits the power of God and divides the message of Jesus the Christ as to preaching the gospel and healing the sick, naturally considers that the healing of the sick is "wonder-working." Such healing is the result of the spiritual law which is behind all true preaching of the gospel, or good news, about God and man. Jesus healed the sick and the sinner because of what he knew of the spiritual law. Mrs. Eddy says on page 203 of the Christian Science text-book, "Science and Health with Key to the Scriptures," "If God were understood instead of being merely believed, this understanding would establish health."

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[Carl E. Herring in *The Pilot*, Blair, Neb.]

The teachings of Christian Science are open and accessible to every one. Christian Science draws its inspiration from the same source as our evangelist critic does, and it leads to a humble endeavor to obey the golden rule and to meet the world's need in the way commanded by the Master. Surely there is strife enough in the world without deliberately going about it to set the worshipers of the one God at variance with one another, even though some of us think that when Jesus said, "Go ye into all the world, and preach the gospel," "heal the sick," he meant that we should heal the sick as well as preach the gospel.

There was a time in the history of the religious thought of the world, when humanity was emerging from the shadows known as the dark ages, that an effective appeal was made to the masses through the agencies of fear and superstition. Happily that time is past, and the world today is finding its progress in discarding the terrible iniquities of the theology of the dark ages and going back to the simple precepts taught and practised by Jesus of Nazareth; and he who seeks the truths of Christian Science will find, as Mrs. Eddy says on page 43 of Science and Health, that "the final demonstration of the truth which Jesus taught, and for which he was crucified, opened a new era for the world."

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["E. R." in *Buffalo* (N. Y.) *Express*]

I would commend to the attention of your readers a series of sermons that the curate of Trinity Church is delivering on Christian Science. Whatever may be the opinion of the public regarding the singular doctrines or religious propaganda of Mrs. Eddy, it is a fact that the Founder of Christian Science was a remarkable woman. It is just as incontrovertible that the gospel of Christian Science meets and fills a human need which our orthodox Christian faith would not seem capable of meeting.

Our modern Christianity appears devoid of potentiality or of intrinsic virtue. Otherwise, how account for its anomalies, abuses, imperfections, and utter impotency—in so far as it affects and influences the lives and characters of its professed believers and adherents? How account for this present war, begun by professedly Christian nations, whose monarchs would pose as champions of the Christian faith? A religion so imperfect and anomalous stands self-condemned and face to face today with a rigid accounting for its *raison d'être*. If the Christian church cannot account for its apparent inefficacy, it is time that it should confess itself an absolute failure and make room for some other and better way and means.

When any Christian denomination undertakes to criticize and condemn Christian Science because it does not conform to Christian tenets and teachings, it behooves all thoughtful and earnest minds closely to scrutinize such criticisms and condemnation. In the present instance the curate of Trinity manifests a very fair and discriminatory spirit, descriptive in his criticisms and review of Christian Science, and even though he labors to prove that its teachings are liable to certain grave abuses and misinterpretations, he is generous enough to admit that there is much in Christian Science which closely approximates to the very essence of the Christian belief and teachings.

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[John L. Rendall in *The Estherville* (Iowa) *Enterprise*]

In reporting a critic's attitude toward Christian Science it is stated that "comparisons were drawn between many of the statements of Christian Science and the plain teachings of the Bible," and that "the evasions, contradictions, and fallacies of the former were clearly shown." This critic may be honest and sincere in his presentation of the subject, but the fact nevertheless remains that he is either ignorantly or wilfully mistaken when he assumes that Christian Science in any degree evades or contradicts the plain teachings of the Bible. On the contrary, it may be stated with authority and without fear of successful contradiction, that Christian Science as set forth in the authorized literature is logical, reasonable, and satisfactory in the highest degree to people who have the intelligence and the courage to do their own thinking, of which class the Christian Science following is largely composed.

Humanity has become very tired of mere abstractions, and there is very little disposition at the present time to cling to outgrown theological ideas merely because of their antiquity. Superstition and intolerance are rapidly being relegated to the obscurity where they properly belong, and a reasonable and demonstrable religious teaching which meets the needs of humanity, not only in the matter of redemption and regeneration, but also in the physical healing, as Jesus and his disciples taught and practised, finds ready acceptance, not because of the need for a new religion, but because of the need for one that is provable.

Because Christian Science is meeting the needs of humanity in these practical ways, because it reforms the sinner and heals the sick, because it gives to humanity that peace "which passeth all understanding," and because it teaches love for God and man in the highest degree, it has successfully withstood and will continue to withstand all opposition, whether on the part of ministers or others. Jesus' statement, "By their fruits ye shall know them," is as much in effect today as when it was uttered. The fruits of Christian Science, as above indicated, are its sufficient justification.

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[Charles W. J. Tennant in *Occult Review*, London, England]

There is nothing whatever in the nature of pretense in Christian Science. Either one does understand it or he does not. He who understands the divine Principle of Christian Science and abides by the rules laid down, cannot fail in demonstrating this knowledge in healing sickness and destroying sin. The power that heals is the power of Truth, and any one who makes an unbiased study of the subject may gain an

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understanding of the truth which will make him free. The working out of a sum in arithmetic depends on the mathematical understanding of the student. It is precisely the same with a student of Christian Science. Christian Scientists do not worship Mrs. Eddy, and they do acknowledge Jesus the Christ as the Wayshower.

The letter closes with the words, "Owing to the fraud of Christian Science, we, the real healers, are driven out of business." This is a very poor excuse for the critic's failure. Christian Science teaches that Truth is omnipotent, omniscient, and omnipresent. Those who practise this teaching cannot be driven out of business.

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[S. T. Downs in *South Bend* (Ind.) *News-Times*]

Some people have formed the opinion that Christian Science is "merely a system of bodily healing," as it was expressed by a clergyman in a sermon reported recently. Christian Science places emphasis on healing the sick, it is true, but in spite of this our reverend brother is mistaken. We said that Christian Science emphasizes the healing of the sick, and we find that the Scriptural record of the great Master and his early followers does the same thing, and that secular history records such healing as among the works of the early Christians. No one would attempt to prove, however, that the mission of Christ Jesus was to heal sickness, nor was it the mission of the apostles and the early church; but rather we find the healing of sickness to be a sign following the destruction of sin.

Healing in Christian Science now, as was healing in the time of the great Teacher and his first disciples, is a sign following. It will be seen, then, that Christian Science is primarily engaged in the destruction of sin, and this is shown among all classes of people and in every community through the purer lives and higher citizenship of its adherents. It is also true that physical healing in Christian Science could not be accomplished without moral and spiritual betterment.

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["Honest Observer" in *Brooklyn* (N. Y.) *Eagle*]

I could read in the *Eagle* with perfect understanding Doctor ——'s statement relating to the origin of disease, and I could realize also the absurdity (to him) of the quotations cited from "Science and Health with Key to the Scriptures" by Mrs. Eddy, because the best part of my life has been spent in the study of material science, especially of physiology and hygiene. I know the doctor's viewpoint, and also the irritating, almost maddening effect of the affirmations of Christian Scientists on a person holding his convictions.

Knowing all this, and having had the experience that I have had, I make this request of the doctor: Will he not, if possible, lay aside his objections, cease arguing over the letter of the text-book, and put Christian Science to a practical test. If it is a science, it must be demonstrable. If demonstrable, what then? If the critic is a true and fair scientist, he will be willing to judge Christian Science by what it can accomplish. It takes much courage and honesty to do this in the face of one's own opposition, but it is the only right way of procedure.

After my own experience, I feel perfectly safe in declaring that if the physicians who oppose Christian Science on the grounds of the absurdities in its text-book will observe dispassionately the effect mentally, morally, and physically of its teaching on the lives of its adherents; if, absurd as it may sound, they will put it into practice in their own lives, there can be but one result. If they are honest—and they are—they will have to admit that Christian Science works; that after all the laughter, indifference, and opposition, Christian Scientists, in spite of the seeming absurdities of their theories, have gotten hold of something that sets the erudition of physicians at naught; that a movement has been started that can be stopped only by the followers themselves falling away from their standards, strange and absurd though these may seem to those outside their ranks, and that a key to health, success, and happiness has really been discovered.

It is only by repeated experiment that we prove the truth of a given law. Try putting into practice an understanding of the great Principle on which Christian Science rests. Hundreds of thousands of people have been led to do this, and with what result can be inferred somewhat by visiting the Christian Science churches. Notice that they are packed every Sunday and once during the week—a fact on which no little comment has been made in this day of "vacant pews." Notice the character of the attendants,—how they come from every station and profession in life. Notice also the expression on the faces of the attendants. Verily, the observer must conclude that these people, living according to a strange, new-old theory, have caught a glimmer of a "great light."

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[Robert S. Ross in *The Post-Standard*, Syracuse, N. Y.]

An evangelist undertakes, after a mere reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, to tell his listeners all there is to know about Christian Science. If instead of merely reading this wonderful book he had studied it, he would have learned that Christian Science consists of something more than negations. To say that there is no matter and abandon the subject, does not in the least enlighten the searcher after truth. To all intents and purposes matter and evil are real to most people. What Christian Science really teaches is that there is no matter, because God, Spirit, Mind, the opposite of matter, is All-in-all.

The person who starts with the premise that divine Principle, Love, is the one and only cause, will, if consistent, inevitably arrive at the conclusion that there can be no effect from any other cause. Surely sin, disease, and death are not effects of Life, Truth, and Love, which constitute Deity, and consequently they are not effects of anything. Therefore they are nothing claiming the reality and actuality of something; in other words, they are illusions, or mere beliefs.

In the proportion that the sinning and suffering realize that sin and sickness are not made by God, in that proportion do they become their master. It was this simple yet profound process of reasoning to which Christ Jesus referred when he said, "Ye shall know the truth, and the truth shall make you free." Science and Health is based on the Bible and is inseparable from it. In not the slightest detail does it depart from the pure idealism of Christ Jesus.

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[Thomas F. Watson in *Oakland* (Cal.) *Enquirer*]

Christian Science is founded on the Bible, especially the life and teachings of Christ Jesus, and has nothing in common with mental suggestion, mesmerism, or hypnotism. The spiritual understanding of God which enabled Jesus and his followers to heal the sick can never be accurately portrayed through story-book or drama, for, as the Bible states, spiritual things must be "spiritually discerned."

The text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, states and elucidates the healing Principle of Christian Science, and these truths can be demonstrated in proportion to the spiritual understanding of the student.

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Editorial

A Wall of Defense

It is gratifying to note, as the years go by, how one by one the great scientific discoveries promulgated by Mrs. Eddy four decades ago, and which since then have been derided and ridiculed times without number by would-be clever critics, have later found vindication, strangely enough, at the hands of physical scientists. By devious ways and by incalculable labor and reasoning they have finally arrived at conclusions to which the Discoverer and Founder of Christian Science had long since attained, not by material research but through spiritual understanding of the word of God, and had proved them by actual demonstration.

For some time now, to cite one instance, it has been freely claimed by the medical profession that the excessive indulgence of anger, malice, and like brutal passions induces in the individual the secretion of a poison as injurious in its effects on the body as is the continued use of drugs or stimulants. Not long ago a case was brought before the courts in which this claim figured in a new phase, in that the verdict rendered by the jury was to the effect that death had been superinduced by "a mental assault;" in other words, by persistent fault-finding. Mrs. Eddy has shown how a disturbed condition of thought may react upon a person physically and mentally, but even so she does not leave that person helpless and hopeless, to succumb to such a belief, by conceding to evil either place or power. Instead she points out that the condition can be met by casting out the error, the perturbed thought which has manifested itself on the body, and that in order to do this one "must calm and instruct mortal mind with immortal Truth" (Science and Health, p. 415).

The case above mentioned is of interest only in that it directs attention to the fact that our law courts are not yet sufficiently advanced to take into account the allied relationship of mental and bodily assaults. It is hopeful, however, because it is indicative of an awakening on the part of the public to the recognition that these assaults when deliberately administered are in one and the same class, and should be so acknowledged and dealt with by the courts.

In this connection we may recall a paragraph on page 20 of our Leader's Message for 1901, where she says: "The crimes committed under this new-old régime of necromancy or diabolism are not easily reckoned. At present its mystery protects it, but its hidden modus and flagrance will finally be known, and the laws of our land will handle its thefts, adulteries, and murders, and will pass sentence on the darkest and deepest of human crimes." Surely the wilful perpetrators of such offenses must suffer from a sense of guilt as keenly as do those who are more open in their defiance of the command "Thou shalt not kill," and though they may for a time escape human justice, they have yet to reckon with that unchanging law which declares, "There is nothing covered, that shall not be revealed; neither hid, that shall not be known."

Christian Scientists have continual reason to be grateful for the assurance of protection which is theirs because they have been taught to recognize this hidden evil for what it is and how to protect themselves against it. In the article above referred to Mrs. Eddy writes: "This mental bane could not bewilder, darken, or misguide consciousness, physically, morally, or spiritually, if the individual knew what was at work and his power over it." Oftentimes young Scientists, and occasionally even those of more experience in dealing with the one evil, are obsessed with fear lest they become the victims of some subtle, mysterious enemy whose secret work they cannot combat. In such cases the remedy lies in the first place in the knowledge that evil is unreal and has no power, and second that it is not possible for one to be at the same time a true Christian Scientist and a deliberate malpractitioner.

Against all workers of evil the Scientist may and should build for himself a sure defense before the enemy can entrench itself within the citadel, and daily, hourly, he must see to it that his walls are kept impregnable to assault. Our Leader believed in prevention, and the Scientist who is alert enough to make his own the teachings embodied in the ninety-first psalm, and who is obedient to the admonition in Section 6, Article VIII, of the Church Manual, and in the last paragraph on page 442 of the text-book, may be of good cheer, for he has naught to fear.

ARCHIBALD MCLELLAN.

Rebuilding the Temple

STANDING in the presence of the pathetic ruins of the Parthenon, one is impressed with the splendor of its ideal, with the greatness of the people who conceived it and gave it such superb expression, and with the loss to all the world which was inflicted by a grossly stupid vandalism. Here an incomparably glorious concept bloomed into concrete form, and as one thinks of the decades, yes centuries, of studious development which must have preceded the attainment of such a masterful technique, and of the vast expenditure of patient labor which without any modern facilities reproduced the artist's vision in this pure stone, he is likely to feel a sense of protesting grief that these peerless columns should ever have fallen and this exquisite entablature lie crumbling upon the ground. From the human point of view it is all very saddening, and one finds relief only as he turns away from distressing thoughts of decay and gains the realization that the ideal, the ultimate and abiding fact, has not been and can not be mutilated or even marred, but remains the eternal possession of all those who love its appearing.

With kindred sorrow and solicitude unnumbered people are looking today upon what they speak of as "all that is left" of another wondrous temple, the Christian church, conceived and projected by a yet greater than Phidias, and to the erection and adornment of which the apostles, saints, and Christian heroes of the past freely gave their all. One can hardly take up a current religious periodical which does not comment grievingly upon "the decay of the church," "the passing of vital religion," or "the failure of Christianity." In so far as we fail to discriminate between "the structure of Truth and Love, whatever proceeds from divine Principle" (Science and Health, p. 583), and the church of creedal beliefs, we are likely to accept the status of the Christian church thus publicly enlarged upon by its best friends, and therefore concede the fitness of the symbol of its departed glories which is found upon the summit of the Acropolis.

Two points of contrast are immediately presented between the spiritual ideal and the pitifully imperfect embodiment of human endeavor, namely, those of unity and efficiency. As planned and provided for by Christ Jesus, the church is the expression of the natural, inherent unity of a demonstrable apprehension of the realities of being. It expresses that unity of thought which alone supplies a basis for unity of heart, for Christian brotherhood. Jesus' legitimate expectation of his followers was impassionably voiced in those wondrous words, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." How astounding, therefore, that our Leader's insistence respecting

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the practical possibility and imperative need of a faith that has been scientifically raised to the level of spiritual understanding, at-one-ment with Truth, and thus made efficient in the healing of sickness, even as it was in the first century, should have served to uncover the unblushing incredulity of so many professed believers!

The loss of the healing faith and works of the early Christians could but bring disintegration and decay to the human organization, and yet the undisturbed consent to this loss, even by the good and great among Christian men, is impressively illustrated by Max Müller when he says: "It cannot be denied that cures of the physically blind have this in their favor, that so exceptional a personality as Jesus may also have possessed an exceptional healing power. It then depends only on the character of the blindness, whether it was curable or incurable, and the solution of this question we may be content to leave to medical men."

Christian Science again essays the demonstration of a church which exists essentially as a dominating, Christlike consciousness, and which may be seen of men as a brotherhood of believers who are both united and efficient. This is the rebuilding to which we are committed; and the greatness of the enterprise, its significance to human redemption, must surely give pause to thoughtless impulse and bring to every worthy Christian Scientist a sense of inspiration and holy purpose.

JOHN B. WILLIS.

Endurance

THE word endurance does not convey the same meaning to all classes of people. To a great many it means a sort of stubborn resistance to misfortune or suffering, and those who entertain such a view generally believe that one's power to endure is limited by his physical strength. Among other definitions of the verb to endure is this: "To continue in the same state without perishing." Of course this could not be applied to anything material, and from it we turn to that which is unchanged by the vicissitudes of mortal experience, whatever their nature. In the 102d psalm we read that the heavens and the earth shall perish; but this is written from a mortal and material viewpoint, for another passage of Scripture declares that "whatsoever God doeth, it shall be forever." From this we come back to the psalmist's assurance that although material things "wax old like a garment," yet God shall "endure," shall remain unchanged.

In looking over the ever-changing panorama of human experience we see persons and things giving place to other persons and things, and this has furnished a fruitful theme for poet and moralist, who at best have only urged resignation to that which has seemed inevitable. Mrs. Eddy, however, bids us look away from the mortal sense of things, and in no uncertain tone she says (Science and Health, p. 259): "Immortal ideas, pure, perfect, and enduring, are transmitted by the divine Mind through divine Science, which corrects error with truth and demands spiritual thoughts, divine concepts, to the end that they may produce harmonious results." Now this may be applied alike to individual experience and to world problems which concern the whole race. Christ Jesus clearly foretold the conflict between truth and error in individual thought and in families, also the strife between nations, iniquity abounding everywhere and the love of many waxing cold.

This dark picture might well appal us were it not for the strong word of assurance which is linked close to it, the antidote of Truth and Love at hand to forestall the possible influence of fear, and here it is: "He that shall endure unto the end, the same shall be saved." To some "the end" means death, with a promise of better things beyond the grave, but to the Christian Scientist it means the end of the opposing error, that which denies the omnipotence of divine Love, whatever be the issue involved. To God and His idea there can be no end. To the one struggling, it may be long and wearily, with a sense of physical suffering, this promise of the Master offers untold strength. God is not harmed by the supposititious conflict between flesh and Spirit.

Just here some one may say that this offers small comfort to the sufferer, and this might be admitted if it referred to a far-off God, but it does not. Our God is ever with us, and His child can no more be harmed by sin or sickness than can God, who is our refuge and our strength. God's child abides "under the shadow of the Almighty," and remains unchanged because the Father is unchanged and His truth "endureth to all generations." This truth,—the truth of man's likeness to God,—which Christ Jesus declared and demonstrated, has endured through all the years, and in spite of doubt and denial it sets men free from sin and disease as surely as it did in the first Christian century.

We are wont to think that if death came we should leave behind us the mortal body and at once "put on" that which is never touched by sin or death. Even if this were admitted, would it not be better to lay hold upon it now, for the truth of being is not created for any one when he passes on. One's true being is, as St. Paul says, "hid with Christ in God," and when this is recognized "the enduring, the good, and the true" is brought "into your experience" (Science and Health, p. 261). It matters not what may be the mortal sense of existence, it has no reality to God, who knows only His own creation. The apostle's further word is, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." With this in view, the phrase "endureth all things" takes on a new and glorious meaning!

ANNIE M. KNOTT.

Among the Churches

Current Notes

BELLINGHAM, WASH.—A beautiful new church is to rise in Bellingham in the near future at the southwest corner of Maple and Forest Streets. It will be built by First Church of Christ, Scientist, and will cost about twenty thousand dollars exclusive of furnishings. Including these the outlay will be about thirty thousand dollars. The entire building will not be completed at once, but the first unit will be built in 1916. The church lot is opposite the Y. W. C. A. Building, and has a frontage of 110 feet on Forest Street and a depth of 125 feet on Maple Street.—*American-Reveille.*

EAST ORANGE, N. J.—Increased attendance at the services of First Church of Christ, Scientist, has made new quarters necessary, and beginning tomorrow [Feb. 6] services will be held in the large hall on the ground floor at 317 Main Street, directly opposite the post-office.—*Newark News.*

BURNS, ORE.—The members of the Christian Science Society have had erected a very creditable edifice on the corner northeast of the Court House grounds, and will soon have a comfortable place of their own in which to hold services.

Burns News.

PARIS, ILL.—The general contract for the new Christian Science church has been let. The site on East Court Street has been cleared, and it is expected that the building will be completed in about five months.—*Paris News.*

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ROCHESTER, N. Y.—As an outcome of the steady growth in the congregation of First Church of Christ, Scientist, at Alexander and Cobb Streets, there has come the erection of a large church at East Avenue and Prince Street. The auditorium of the new building will seat one thousand people, and the Sunday school rooms in the rear of the main building have a seating capacity of five hundred. The cost of the structure will total one hundred and fifty thousand dollars, and it will be ready for occupancy late in the coming spring.
Rochester Herald.

ROCKVILLE, IND.—The Christian Science Society of Rockville has purchased the residence property located at the corner of York and Michigan Streets. The society takes possession on March 1 and will remodel the residence for church purposes. The society first met in a private residence, and then occupied the rest-room at the Court House. The members expect in the future to erect a church upon the newly purchased lot.—*Terre Haute Tribune.*

OHIO.—First Church of Christ, Scientist, of Canton, First Church of Christ, Scientist, of Massillon, and the Christian Science Society of Alliance joined in maintaining a booth at the Stark County fair, held in Canton in September. There were distributed 2702 *Sentinels*, 304 *Journals*, 3002 *Monitors*, and 500 pamphlets, a total of 6508 pieces.
Correspondence.

PEORIA, ILL.—The edifice of Second Church of Christ, Scientist, is now being finished, and it will provide accommodations for the increasing number of Scientists in this city. This church is located on a large lot in the 100 block, Barker Avenue. It will have a seating capacity of over six hundred.
Peoria Journal.

EVERETT, WASH.—So rapid has been the growth in membership of the Christian Science church that the congregation recently purchased three lots, whereon eventually will be erected a fine new edifice. The lots occupy the southwest corner of Wall Street and Hoyt Avenue.—*Everett Herald.*

STROUD, ENGLAND.—The congregation at the Christian Science services at Lansdown Hall has so increased in numbers that it has been thought advisable to hold a service in the morning as well as in the evening.—*Stroud Journal.*

ROCKY FORD, COL.—The building committee of the Christian Science church is calling for bids for the erection of their new edifice, which will be located at the corner of Maple Avenue and Eleventh Street.
Rocky Ford Gazette and Topic.

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Admission to Membership in The Mother Church

The next admission of candidates will be June 2, 1916. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 10, 1916.

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

Those who have made application for membership prior to Nov. 5, 1915, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

The Lectures

Pasadena, Cal.

George Shaw Cook lectured on Christian Science to an audience that completely filled the church. He was introduced by S. W. Condon, who said in part:—

The overburdened man or woman of today is in as great need of the sustaining and healing power of divine Love as was the man who, a cripple from his birth, was healed by Peter and John as he lay helpless at the gate that was called "Beautiful," nearly twenty centuries ago. There is nothing like a real, vital problem to force humanity to strike root down deep into the soil of spiritual experience. Many of us in this audience tonight could testify from a conviction based on experience, that suffering and overburdened men and women stand very much in need of exactly that which Christian Science has to offer them. Possibly no further explanation is necessary to account for the remarkable growth and demonstrated permanency of the Christian Science movement.

Those who are trying very hard to dislike Christian Scientists because of their religion, are after all only criticizing them for making available to mankind now that which they themselves, in a more or less indefinite way, believe in as a future fulfilment and possibility.—*Pasadena News.*

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Eastbourne, England

A lecture on Christian Science by Clarence W. Chadwick was given at the Town Hall. In introducing the lecturer Lieut. C. F. Armstrong said in part:—

After one of the most beautiful and significant dialogues ever recorded or spoken, and that is still remembered after nearly two thousand years, a woman of Samaria returned to her friends in the city and told them that she had surely found the Christ. And she would seem to have remained satisfied with the mere recital of that portentous discovery; at any rate, we hear no more of her. Nearly nineteen hundred years later a woman of America rose from a bed of sickness and said to her friends, who wonderingly asked for an explanation of the miracle, that she had found the Christ. But this woman, Mrs. Eddy, who is now known and beloved all the world over, was not content to let things rest at that, and spent the remainder of her life on this earth in sharing her discovery with others and showing poor humanity the way to this Christ.—*Correspondence.*

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Wheeling, W. Va.

William R. Rathvon delivered a lecture on Christian Science in the Market Auditorium. He was introduced by Joseph R. Curl, first reader, who said in part:—

Today more than ever before nearly every individual demands the privilege of deciding for himself his course on every question. Formerly the ordinary individual without the least murmur allowed others, even in grave matters of conscience, to plan his line of conduct and stand with pointed finger to show him the path he must take; but now he is pulling away from under the yokes he thoughtlessly took upon himself or permitted others to place upon him. In each phase of endeavor he is now thinking his way and acting for himself.

That is how and why we Christian Scientists have chosen our course. In our ranks are former members of all other denominations, and very many of no former religious affiliation or belief. They have joined us because they investigated, reasoned, and became convinced. We believe that in Christian Science we have found a real panacea and solvent

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for the disturbances and problems of life. Because our convictions in this regard are so firm, we believe it our Christian duty to acquaint our fellow men with this great truth which is available to all. Not alone are we actuated by the command, "Go ye into all the world, and preach the gospel to every creature," but we have apostolic example. When Andrew and Philip met Jesus and recognized in him the Christ, their first act was to find their brothers, Peter and Nathanael, and to invite them to "come and see" that which they had found. We have invited you to "come and see."

Correspondence.

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Lectures to be Delivered

CALIFORNIA—Burlingame: Clarence W. Chadwick, Burlingame Masonic Temple, 8:15 p.m., April 15.

Escondido: Clarence W. Chadwick, Auditorium, 8 p.m., April 22.

Los Angeles (First Church): Clarence W. Chadwick, Auditorium, Theater Beautiful, 3 p.m., April 23, and Church Edifice, 1366 South Alvarado Street, 8 p.m., April 24 and 25.

San Diego (First Church): Clarence W. Chadwick, Church Edifice, Second and Laurel Streets, 8 p.m., April 27 and 28.

San Rafael: Frank Bell, Red Men's Hall, 8 p.m., April 27.

COLORADO—Canon City: Frank Bell, Majestic Theater, 8 p.m., April 28.

Durango: Frank Bell, Gem Theater, 3 p.m., April 23.

Monte Vista: Frank Bell, Opera House, 8 p.m., April 25.

ILLINOIS—Amboy: Bicknell Young, Movies Theater, 2:45 p.m., April 23.

Batavia: John W. Doorly, Batavia High School Auditorium, 8:10 p.m., April 28.

Belleville: Bicknell Young, Commercial Building, fourth floor, 3:30 p.m., April 22.

Bloomington: John W. Doorly, Church Edifice, Monroe and Prairie Streets, 8 p.m., April 24.

Canton: Bicknell Young, Garden Theater, 8 p.m., April 28.

Chicago (Third Church): Jacob S. Shield, Church Edifice, Washington Boulevard and Leavitt Street, 8 p.m., April 24 and 25.

East St. Louis: William R. Rathvon, Church Edifice, Summit Avenue and Washington Place, 8 p.m., April 27.

Kankakee: Bicknell Young, Majestic Theater, 8 p.m., April 27.

Savanna: Bicknell Young, Fullrath's Opera House, 8:15 p.m., April 24.

INDIANA—Elkhart: William R. Rathvon, Elks' Temple, 3:15 p.m., April 23.

Goshen: William D. McCrackan, Jefferson Theater, 3 p.m., April 23.

IOWA—Ames: Willis F. Gross, High School, 3:30 p.m., April 23.

Muscatine: Prof. Hermann S. Hering, 8 p.m., April 27.

Sheldon: Willis F. Gross, Opera House, 8:15 p.m., April 24.

MASSACHUSETTS—Haverhill (First Church): George Shaw Cook, High School Hall, 8 p.m., April 24.

Lynn: George Shaw Cook, The Auditorium, Andrew Street, 3:30 p.m., April 23.

North Adams: Frank Bell, First Universalist Church, 2:30 p.m., April 16.

Somerville: George Shaw Cook, High School Auditorium, Highland Avenue, 8 p.m., April 25.

MICHIGAN—Otsego: William D. McCrackan, Edsell's Opera House, 8:15 p.m., April 24.

Pontiac: William R. Rathvon, National Guard Armory, 8:15 p.m., April 28.

Port Huron: William D. McCrackan, Masonic Temple, 8 p.m., April 25.

MINNESOTA—St. Paul: Jacob S. Shield, Auditorium, 3:30 p.m., April 23.

MISSOURI—St. Louis (Second Church): Bicknell Young, Church Edifice, 4234 Washington Boulevard, 8 p.m., April 20 and 21.

Webster Groves: John W. Doorly, Monday Club, Cedar and Maple Streets, 3 p.m., April 23.

NEBRASKA—Norfolk: Willis F. Gross, Opera House, 8 p.m., April 25.

Omaha (First Church): John W. Doorly, Church Edifice, St. Mary's Avenue and Twenty-fourth Street, 8 p.m., April 17 and 18.

NEW JERSEY—Jersey City: Charles I. Ohrenstein, Bergen Lyceum, 651 Bergen Avenue, 8:15 p.m., April 21.

Ridgefield Park: George Shaw Cook, Strand Theater, Park Street and Hackensack Road, 8:15 p.m., April 28.

Trenton: Charles I. Ohrenstein, Taylor Opera House, 8 p.m., April 23.

NEW YORK—New York (Second Church): Charles I. Ohrenstein, Church Edifice, Central Park West and Sixty-eighth Street, 8 p.m., April 22, and 3:30 p.m., April 23.

NORTH CAROLINA—Goldsboro: Prof. Hermann S. Hering, Court House, 8 p.m., April 18.

NORTH DAKOTA—Belfield: Dr. Francis J. Fluno, Princess Theater, 8 p.m., April 23.

Devils Lake: Dr. Francis J. Fluno, Court House, 8 p.m., April 27.

Valley City: Dr. Francis J. Fluno, Grand Theater, 8 p.m., April 25.

OHIO—Findlay: William R. Rathvon, Marvin Theater, 8 p.m., April 20.

Van Wert: William R. Rathvon, Opera House, 8 p.m., April 21.

OREGON—Portland (First Church): Virgil O. Strickler, Church Edifice, Everett Street, 8 p.m., April 21 and 22, and 3 p.m., April 23.

Roseburg: Virgil O. Strickler, New Armory, 8 p.m., April 28.

PENNSYLVANIA—Altoona: Charles I. Ohrenstein, Mishler Theater, 8:15 p.m., April 24.

Sewickley: Charles I. Ohrenstein, Public School Auditorium, 8 p.m., April 25

TENNESSEE—Chattanooga (Second Church): William R. Rathvon, Court House Auditorium, 8 p.m., April 24.

Nashville: William R. Rathvon, Church Edifice, Seventh Avenue North and Commerce Street, 8 p.m., April 25.

VIRGINIA—Hampton: Prof. Hermann S. Hering, Pythian Castle, West Queen Street, 3:30 p.m., April 23.

WASHINGTON—Pasco: Virgil O. Strickler, Cord Theater, 8 p.m., April 24.

WISCONSIN—Beloit: Bicknell Young, Church Edifice, Bluff Street and Garden Lane, 8 p.m., April 25.

Eau Claire: Clarence C. Eaton, Eau Claire Club, 8 p.m., April 25.

Janesville: John W. Doorly, Church Edifice, 323 Pleasant Street, 8:15 p.m., April 25.

Jefferson: John W. Doorly, Opera House, 8:15 p.m., April 27.

Kenosha: Jacob S. Shield, Virginia Theater, 8:15 p.m., April 27.

Madison (University of Wisconsin): Prof. Hermann S. Hering, Woman's Building, 240 West Gilman Street, 8 p.m., April 25.

Waupun: Jacob S. Shield, Davison Theater, 8:15 p.m., April 28.

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Testimonies of Healing

In loving gratitude to God, also to our revered Leader, Mrs. Eddy, I shall try to tell how I found Christian Science and what it has done for me. As a girl I attended church regularly with my parents, and some of my happiest recollections are of that church and our kind minister. His wife assisted him devotedly in the work until she became an invalid, and this made a deep impression on me, as I did not want to be good if it meant being sick. I was taught to accept poverty and death as the will of God, and so as I grew older I nearly drifted into atheism, yet there was always the longing for a God I could understand.

About this time I heard a little of Christian Science, and the thought that God knew only good, attracted me. I decided to investigate it for myself and commenced to attend church regularly, at the same time putting my two children, who had received no religious instruction, in the Sunday school. I shall never forget the first day I went into the Sunday school room. I did not expect to meet any one with whom I was acquainted, but the superintendent proved to be an old friend of my mother and had known me as a girl. I was never alone or lacking for friends, and I give this incident to encourage others who may think it necessary to wait for some one to take them to church. If we will turn away from personality and look to God, we shall find the friends that meet our needs.

At first I could not understand very much of Science and Health, but our Leader's tender love which breathes through its pages was as balm to my aching heart. I was told to accept as much as I could and to wait patiently for the rest to become clear to me. There was much to overcome, but after I had grasped the fact of man's oneness with God it became my life-work to prove it. My progress was slow, for many faults and sins were uncovered that I did not know existed for me. I was healed of nervous exhaustion, of a sense of poverty, and of discord in my family relations.

My healing has not only been permanent, but many other blessings have been added to it, not the least of which has been a daily lessening of a sense of self. I have learned that we must guard against being influenced by others, and if we will earnestly strive to get rid of the false human will and seek divine guidance, our lives will become harmonious and successful.—Winifred W. Gatling, New York, N. Y.

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I did not take up the study of Christian Science for physical healing, but because the various material theories I studied failed to offer adequate explanation of God and man, and it was just this which I so much desired. Previous to entering college, I became dissatisfied with the church of which I had been a member for years, because many of its teachings appeared illogical to me, and I determined to strike out in search of something that I could accept, for I felt such a religion existed. While in college I studied various subjects that I thought would give me some light, and entered into friendly discussion with my fellow students to see what they had to offer. During this time my thought was in a very turbulent condition, and I even doubted at times the very existence of God. I read all I could and continued my study for three years. These were years of searching, and when my last energies were being exhausted, Christian Science was presented to me.

I had made it a point to give each new subject a careful examination, but just at the time Christian Science was offered me, I was very busy, although I did go to the church services. After I had attended them for a few weeks, the smoking habit left me, and a bowel disorder of years' standing was rectified. This was before I had read Science and Health. These healings were very impressive to me, and I began to investigate for myself. It was not easy to throw overboard my previously conceived opinions and to become as a newborn babe, desiring "the sincere milk of the word;" but I knew this had to be done, and in so far as I have relinquished wrong thinking, just so far have I been changed physically, mentally, and spiritually. In the two years which have followed I have found in Christian Science that for which I was searching.

While out for the wrestling team at college, my face and neck became completely covered with an eruption, but with the help of a Christian Science practitioner I was completely healed in a little over a week. From indulging in the same sport, a large swelling appeared on one ear. This condition was, however, almost entirely overcome in less than a month. I was very grateful for this latter demonstration, since of the numerous other cases of which I know among wrestling and foot-ball men, none have ever been healed.

I have had abundant proof of the healing and preventive power of Christian Science, which is meeting my needs in every way; but that for which I am most grateful is my changed basis of thought. Words can never express my gratitude to God, also to our faithful Leader, Mrs. Eddy, for the unfolding of this practical truth.

Everett Carmany Howard, Harrisburg, Pa.

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When I first heard of Christian Science it was after years of dependence on doctors and medicine; in fact I am quite sure there were not six months from my earliest infancy that I did not take medicine of some kind. As I passed from childhood to womanhood I suffered from so-called inherited diseases peculiar to women, and these were getting worse each year. I was told I would never be well and strong, or able to be on my feet without suffering. I also had kidney, liver, and stomach trouble. My heart was about the only organ in my body that was not said to be diseased. I had suffered from headache all my life, and had worn glasses about ten years for a structural defect and contracted muscles of the sight.

At this time, when I was so run down in general that the physician said I was on the verge of a complete nervous breakdown, I traveled from the Atlantic to the Pacific in the hope of getting my health in sunny California. I did, but not as I expected to get it. I had been here several months with no good results; in fact in some ways I was very much worse, my eyes in particular. The constant sunlight kept my head aching nearly all the time and I was not able to work at all. At last I was advised to try Christian Science, of which I knew nothing, but I was glad to try anything that promised relief.

Three days after my first treatment I laid off the glasses never to put them on again, although two of the best specialists in Philadelphia had told me I never would be able to go without them. The eyes were not entirely healed at that time, but the laying aside of the glasses made the work very much easier, the practitioner told me. In less than three weeks I was working, and I have not had to take any time off for ill health since. For eight years now I have not used a material remedy of any kind, but in every time of need have found God an ever-present help. I am able to walk, and can be on my feet all that is necessary to attend to my business properly.

I am indeed deeply grateful to God, who has shown us the way in Christian Science, through Mrs. Eddy, to live happier and more useful lives.—Ada Harden, Los Angeles, Cal.

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Our baby, when twelve months old, was stricken with what appeared to be infantile paralysis, losing control of her limbs and suddenly becoming unable to sit up, also crying out from pain whenever it was necessary to move her about. This was accompanied by an acute attack of bowel trouble and high fever, also a cough. All these conditions were overcome by the power of Truth as revealed in Christian Science, and she was healed in less than two weeks.

For this healing and many other blessings we are deeply thankful to God, as well as grateful to all who have helped us in gaining the spiritual understanding of the law of Love which sets us free.

MRS. ARTHUR REED ADAMS, New York, N. Y.

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[Translated from the German]

I herewith wish to testify to the healing through Christian Science of my fourteen year old daughter of kidney trouble and a dropsical condition in its severest form. I had Christian Science treatment for her, and the pain left and did not return, but the girth of her body seemed to increase within the next few days, so I yielded to my husband's wish to call in a physician. After a brief examination he diagnosed the case as a serious affection of the kidneys and of the abdomen, in its most advanced stage, and said that it had already reached the heart; that our daughter should be taken at once and with all precautions to the nearest hospital and not left one moment without medical attendance. He finished by saying: "Whoever takes it upon himself to continue treatment here at home acts without conscience. I shall not do it, neither shall I come again."

I could not make up my mind to turn my child over to some one else. Now was the time to show implicit reliance on the omnipotent help of God, the great Physician. The practitioner continued her work fearlessly; no material remedies of any kind were employed, neither was there any change of diet. The result was that within a comparatively short time the water disappeared from the system. Six years have elapsed since then, and my daughter is in the best of health.

FRAU DORA VOIGT, Hamburg, Germany.

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When I had been out of school about a year I became very ill, and the doctor said the ailment was a serious throat trouble. He removed a portion of the palate, but the condition was not improved. Then some one recommended the waters of Ems, Germany; so I went there with a friend, but at the end of six weeks was so weak that I had to be wheeled everywhere. The physician then sent me to the noted iron baths of Schwalbach, where for another six weeks I went through the same régime, even to the taking of the iron mud baths, but was no better. We heard of the noted physicians of Heidelberg, and went there. One of them told me that the waters at Ems and Schwalbach had injured the coating of my stomach, and immediately, in response to his conjecture, I found that I could not eat the simplest food without suffering.

After two months' trial of this doctor, the friend with whom I was traveling became alarmed about me, so she brought me home in the middle of the winter. During the next two years I had sixteen physicians in my home city, also tried a sanitarium, but at last ended by going to bed and having a trained nurse. I was very ill and all expected me to pass on. At this time the thought came to me that I would not die; that if I could only stop thinking of myself and keep happy thoughts, I would somehow get well. It came as a firm conviction. Just then Christian Science found me. When asked if I would allow some one to come and treat me, I consented, with the provision that there should be no talking, for I felt too weak to bear any one's voice.

The practitioner arrived. I only remember that she said one sentence which very much awakened me: "You think that you are glorifying God by lying here so patiently, but you have almost worn the whole family out, and now you must get up and glorify God by being well and helping the world." She said, "I will not talk to you, but I will come daily and treat you. I will also leave my instructions with the nurse, and I want you to know that God will give you the strength to obey." When she had gone the nurse said, "I will now bring your luncheon." After she left the room I prayed as never before that God would give me strength to obey. I thought she would return with something very light in the way of food, but to my surprise she brought a well-filled tray. There was a moment of hesitation and resolve, but I felt that there was opening to me a new field of experience, and as a result I ate the first full meal in two years. I was then going to slip back into bed, but the nurse said the practitioner had told her that I was to remain up all the afternoon and that she was to help me walk around the room. This, too, I obeyed.

The next day the nurse carried me down to the first floor, the following day she had me out driving, and the day afterward out walking. When we reached the street in this first walk, she proposed what seemed a long distance. When asked how she knew I could walk back, she said, "The lady says I am to tell you always that there is but one Life and that is God, and that this infinite Life can never tire or get worn out." I clung to this simple statement; it was my meat day and night. In a few weeks I awoke to the fact that I was perfectly well and could do whatever I wanted to do. I did not understand how this healing came about, and strange to say would allow no one to explain it to me; I could only declare that "the Lord God omnipotent" had healed me. Christian Science was new here at that date; there was no church, no teacher. This dear, honest woman had just come to me with what she herself had learned of the great truth, and I was perfectly healed.

Afterward, when I married and had children, I found that I could not help them. I was in a constant state of fear about them, and to my chagrin I felt I must have the family doctor for them. Finally we moved to Kentucky and I had to leave the family physician behind me. I could gain no faith in the doctors in our new abode, and when disease broke out among the children in our town I was in a vortex of fear. For several days I prayed that God would show me how to gain the sense of health for the children that I had for myself.

Just at this time my sister sent me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had not asked for the book and did not know that I needed it, so it was put in a drawer. One evening, two weeks later, I began to read it. I had read only a few chapters before I was assured that it taught the Principle and gave the proof and explanation of my own healing and of how to help others. The next morning the children and I threw away the medicines and put the teachings of Science and Health into instant practice, with daily proofs of its truth. It has been almost ten years since I began to study our text-book, and it has never failed me. It can never fail any one, for it states the Principle and rule of the Christ-healing; it illumines the Scriptures, and points us, as Mrs. Eddy expresses it on page 107 of Science and Health, "to the revelation of Immanuel, 'God with us,'—the sovereign ever-presence, delivering the children of men from every ill 'that flesh is heir to.' "—FLORENCE STRATTON WEAVER, Baltimore, Md.

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It would take a long time to tell of all that Christian Science has done for me and for my family during the past seven years, but I will just give a brief account of my experience and how I was healed of the liquor habit. At the age of nineteen my parents moved to the city, where I fell into the hands of some young sports and my drinking career began. For sixteen years alcohol had the best of me. When I awoke to the fact that the appetite for liquor was fastened upon me I tried to overcome it, but in vain. I took a "cure," but in less than five months was drinking harder than ever. The future looked very dark and I wished many times that I could die.

Then a friend advised me to try Christian Science, stating that he had been healed and that it would heal me. I laughed at him, for my wife and I had talked it over and we were under the impression that Christian Scientists were queer people and that Christian Science was the work of the devil. My friend, however, talked to me for a few moments and then told me that a friend of his was in town who had been healed of the liquor habit by Christian Science, and that he would have this gentleman call on me the next day. This he did. We had a very pleasant visit, and I could plainly see that I had been thinking wrongly about this religion. I told this gentleman that I would give Christian Science a trial, and did so the following week.

I presented my case to a practitioner, and much to my surprise was healed in the first treatment. From that day to this I have never had a desire for liquor. I was also healed of bowel trouble of years' standing, deafness in one ear caused by a shock from an electric battery when a small boy, the tobacco habit, and many other errors. All I have and all I am today I owe to Christian Science, which has met our many needs during all these years.

I have no words at my command to express my thankfulness to God for His loving care, and my gratitude to our beloved Leader, Mrs. Eddy, who was pure enough in thought to give to the world "Science and Health with Key to the Scriptures," which, studied with the Bible and properly applied, will heal us of sin, sickness, and death.

GEORGE E. NIGHTINGALE, Denver, Col.

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For many years I was a great sufferer from stomach trouble and severe headaches. I could eat and digest but little food and was constantly getting weaker. I was under the care of physicians during those years, and followed their advice faithfully in trying medicines, massage, and climate, but they afforded only temporary relief. During this time I also had a nervous breakdown and attacks of influenza, the latter every winter regularly. Finally I was prostrated with an attack of vertigo and confined to the house for seven weeks. When able to get about, the doctor told me I would be subject to these attacks the rest of my life and must be very careful about stooping quickly or crossing streets when any vehicles were near by, as I might be seized with dizziness and fall. Thus I was kept in a constant state of fear, in addition to the suffering and weakness.

Becoming discouraged, as a last resort I turned to Christian Science for help. While at the practitioner's I was suffering intensely from headache and dizziness, and told her I had been in the habit of taking a material remedy when these headaches came on, but had not taken any that day. She replied, "You have said enough; you are consenting to two powers, God and medicine." She then gave me treatment and I started for home, still suffering. Just before reaching there I came to the decision that I would have only one power control me,—God, the great Physician, the only healing power,—and that I would never take another drop of medicine, and that instant I was healed. I shall never forget the spiritual illumination, the peace, joy, and happiness, that came to me at that moment and has remained with me ever since. I went into the house, and feeling hungry ate a good dinner without any bad after effects, something I had not been able to do before for many years. Ever since then I have eaten everything I wished.

About a month after my first healing, while stopping at a hotel in New Hampshire, I was awakened about half past one in the morning suffering severely from inflammation of the bowels. There was no Christian Scientist to call on for help, so I took the Bible and read the first verse of the ninety-first psalm, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." Then the thought came to me that if I could be as near to the Almighty as this psalm says we can, no harm could come to me; and I was immediately healed and fell asleep.

Before understanding anything about Christian Science I was troubled with asthma when in certain places. While visiting in Vermont in the summer-time I would have such severe attacks of it that it seemed as if each breath would be the last, and I would have to return home as quickly as possible. Since coming into Christian Science I again visited this same home, and by putting what little understanding I had of God's allness into practice, I was healed, and have had no further trouble from this ailment. I am now perfectly well, and able to enjoy life as never before.

For all these blessings I am truly thankful to God, also grateful for the spiritual enlightenment which has come to me through Christian Science. My one desire is to love God and do all I can in His service.

FREDERICK LOVIS, Dorchester, Mass.

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[Translated from the German]

It was about seven years ago that I first heard of Christian Science and became an adherent of this teaching. Like many others, I was led to it through suffering. After spending twenty years in Colorado I developed heart trouble, owing, as was believed, to the high altitude, and this condition became more and more serious despite the medical advice received. Finally a change of climate was recommended, and southern California deemed a desirable place of sojourn for me; but even there I went through serious struggles, and material remedies failed to bring relief.

At the recommendation of my son, who repeatedly called my attention to Christian Science, I began to read Science and Health, and behold, the inspiring statements of truth by our Leader wrought wonders in my behalf. With the help of a practitioner I became better acquainted with this teaching, and as I progressed in understanding, physical improvement was followed, after a rather long and assiduous study, by complete restoration. This experience by itself makes me feel most deeply indebted to Mrs. Eddy for the wonderful healing power which has been revealed in Christian Science.

That the healing was thorough may also be seen from the fact that I was able to survive what seemed the heaviest blow of my life,—the sudden passing away of my only son, a young man of twenty-one. Only Christian Science with its teaching of immortality made it possible for me to bear this great trial. It illumined my path and showed me the right way unto salvation. I earnestly sought comfort in the teaching of Christian Science and derived solace from the lectures which I heard from time to time. The study and application of the teachings of Christian Science daily brought me nearer

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to God, good, and through the power thereby conferred upon me I was able to overcome error in its various manifestations, such as worry, sin, and disease.

It has sometimes seemed to me as if the Scriptural saying, "Let us not be weary in well doing," had been spoken at my cradle, for since early youth my natural inclination has been to do good to my fellow beings; but I am in a better position to do so now, since through the right apprehension of God I have been strengthened spiritually, and am thereby enabled to help my neighbors more effectually in word and deed.

I am indeed grateful to Mrs. Eddy for the discovery of Christian Science and for what the truth as therein presented has done and is doing for me. We cannot honor the memory of that great woman better than by trying to live our lives in the spirit in which she lived hers, by helping to establish the kingdom of heaven on earth, by practising loving-kindness to one's neighbors, by being charitable, just, and pure; briefly, by doing unto others as we want them to do unto us.

FRAU PAULA J. WUTH, Los Angeles, Cal.

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I was brought up in the Jewish faith, and during my early years was a faithful follower of that religion, but as I grew to manhood, not being able to get a satisfying understanding of God thereby, I gradually fell away until I had no religion left. After several years of doubt and despondency as to whether there really was a God, I was taken suddenly ill with mental trouble and was removed to an asylum. For the next thirteen years I remained a mental wreck, with here and there a few months of patching up through change of climate and other material means, but only to be thrown back to the old hopeless condition. At last, after much suffering, I was given up by the best medical authorities as hopelessly incurable, the chief physician telling my wife that I would never do another day's work.

At this point (August, 1913) a neighbor mentioned Christian Science to my wife and advised her to try it on my behalf. Treatment was commenced on a Friday, and on the following Monday I was able to begin my business, although I did not do it all at once, but gradually as my healing came. I was also frequently ill with severe headaches, which made me useless for the rest of the day, but these have been overcome. Glasses which I had been told would have to be worn constantly have been laid aside. I am also healed of the habit of smoking, and am thankful to say the healing has continued satisfactory and is permanent.

Words cannot express my gratitude for all the blessings I have received through Christian Science; I am indeed thankful to God for having given us this truth, and grateful to Mrs. Eddy for our text-book, "Science and Health with Key to the Scriptures." I am also very grateful for all our literature. Before coming into Christian Science I had no desire to read the Bible or any religious book, but now I love to study the Scriptures daily. I know that I am spiritually, morally, and physically better than I used to be, and my one desire is to be a loyal and worthy Christian Scientist. I am deeply grateful to recognize Jesus as the true Messiah, and our Wayshower in the fulfilling of God's law by the healing of sickness and the destruction of sin. I should also like to express my gratitude to all the friends who have helped me to see the truth.

HENRY MORRIS, Ealing, W. London, England.

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Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees, takes off his shoes.

ELIZABETH BARRETT BROWNING.

From Our Exchanges

[The Christian Work]

The principal value of the Christian revelation is this,—that it really does put us in touch with what is beyond and above all sense-experience, all change and decay, all darkness and evil. It can and does unite us to the eternal now; in a manner of speaking it puts us in possession of that which will survive when this world and everything in it have vanished like clouds and shadows before the light of the morning. By its ability to do this the gospel of Jesus stands or falls. If people only understood better what it is and what it promises, they could not possibly view it with indifference. Christianity is not primarily a set of rules for good behavior; it is not a code of conduct; it is not merely good advice as to how to live.

We cannot put this too strongly, for it comes home to us with overwhelming force as we view it in relation to human nature. It is an offer of deliverance from the dominion of a lie, the lie of sin; it is the infusion of a new principle into our hearts in response to faith; it is the letting through of the love of God and the joy of heaven into our earthbound souls, the shattering of the dominion of a delusion, the delusion of materiality; it is a perpetual miracle, the miracle of the impartation of God's own life to the believer through Jesus Christ our Lord. Mysterious as this sounds, it is the simple and literal truth; this is the secret of the vitality of the gospel in the world today as in every other day. Those who live by it come into possession ever more and more fully of something that is not of this world, a divine essence, a spiritual good, an unspeakable gladness, which is part of the real and indestructible eternal substance from which all goodness flows.

[The Advance]

We approach the thought of sacrifice with a certain and apparently reasonable prejudice. Why should sacrifice be necessary? If a thing is bad it should be no sacrifice to let it alone, and if it is good why should we not have it without stint? Why should sacrifice have any part in a reasonable religion? The pleasures of life are none too many. Why should we seek to limit them? Yet on the threshold of the Christian religion and of many other religions we are met with the centrality of the idea of sacrifice. The cross is the emblem of the Christian faith. It stands definitely for the idea of self-abnegation. There is a tendency in human nature to protest against this idea, and insist that it cannot be true. If God made the world and the world is good, and God made human life and human life is good, and God made the world for human life and human life for the world, the world and human life ought to answer to each other as the key to the lock. Not self-sacrifice but self-realization would seem to be the norm of life.

[The Christian]

It seems as though the gospel itself were on trial in the lives of those who profess its faith, with all the world looking on as interested witnesses. Unless its dynamic is unmistakably sufficient for the carrying out of its ethic, creating in Christian men unruffled confidence and undaunted courage, and inspiring them to the utmost self-sacrifice in the service to which they are pledged, the world is going finally to reject its redeeming declarations. Continuance is the ultimate proof of reality in spiritual profession, and only as it characterizes the lives of Christians today will men accept the message they proclaim. Upon our proved ability not only to endure the strain of life worthily, but also to overcome every influence

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which tends to divert our energies from devotion to the things of the kingdom to personal concerns, depends in some measure the very reputation of our Lord. With what solemn responsibility does this fact invest life at the present time, when the world is at the crossroads!

[Rev. Gordon L. Thompson in *The Homiletic Review*]

With the old idea of religion as something apart from real life, men used to speak of secret Christians. The better understanding of Christianity as a power which renews every fiber of a man's being shows that in the very nature of the case there can be no such thing. One may believe that what we read concerning Christ is true without yielding the life to him; he may know and even confess that the Christian life alone is worth living, but he cannot be a Christian, he cannot live the life that is "hid with Christ in God," without his associates soon becoming aware of the fact.

[Rev. Donald B. Fraser in *The Christian Commonwealth*]

All I know is that the world wants a new kind of human creature,—is growing to want it more and more,—a creature who rises out of the ruck of our conventions and acts from highest promptings on a more synthetic plane; in whose mind more of these untapped possibilities of God energize; a fourth dimension creature, a being with a sixth and seventh sense, whose idea of truth gathers more into it of what we at present discard as falsity, who looks over the summit of our present contradictions and sees the range of sequence stretching upward to the infinitudes.

[*Zion's Herald*]

In the Acts of the Apostles there is an uneven distribution of emphasis, Paul, Peter, and James occupying most of the field of vision, with modest Luke flitting like a dim shadow in and out of focus. The biography of the Acts, and indeed of the whole Bible, is provided, not for its own sake, but in the interest of a spiritual progression, a process which we have come to know as the kingdom of God developing through history. The human interest is secondary to the divine thought and plan.

[*The Standard*]

Fixity in ideals, that is, the possession of definite standards by which our conduct is measured, or goals which we strive to reach, is a moral asset of the greatest value. The north star to the mariner, with or without a compass, is what a fixed ideal is to character. It is almost as bad to have variable ideals as to have no ideals. Fixity in ideas, on the other hand, is an intellectual—if not a moral—liability.

[*The Universalist Leader*]

There is much difference of opinion, too much, about the present-day function of religion, but we fancy that all this difference is really but the process of a living and growing religion adapting itself to the new conditions of a new age. Some cling to the old, while others rush to the new, and both are wrong, for the old must merge into the new so vitally that there is no dividing line.

[*The Church Family Newspaper*]

As we have frequently pointed out, the church is upon her trial, and if she chooses to waste her time and energy upon vain and futile disputes, her candlestick will certainly be removed.

[*The Continent*]

When men become irreverent and familiar, they have forgotten how great God is. When they feel themselves deserted, they have forgotten His nearness.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

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

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1,103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health.

Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

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

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

From the Editor

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

From the Publishing Society

"Law and Work" is the title of a new pamphlet containing the following articles: Love Fulfils Law, The Logic of Christian Science, Undisturbed, God's Law of Adjustment, Authority.

The increased cost of binding the periodicals has necessitated making an advance in the selling price of the bound volumes. The new prices, which take effect April 1, are as follows:—

JOURNAL—Volume 32 (April, 1914 to 1915). Cloth, $3.00; half morocco or half calf, $3.75.

SENTINEL.—Volume 16 (September, 1913 to 1914) or Volume 17 (September, 1914 to 1915). Either volume, cloth, $3.25; half morocco or half calf, $4.00.

For all other bound volumes of *Journal* or *Sentinel* write for prices.

DER HEROLD.—Volumes 5 to 12 in cloth, $2.75 each; volume 4 to 7 and 9 to 12 in half morocco, $3.50 each; volumes 4, 5, 9, 10, 11, 12, in half calf, $3.50 each.

From the Clerk of The Mother Church

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

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

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

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

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The Christian Science Journal

Published Monthly

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

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

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

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

The Christian Science Quarterly

Published January, April, July, and October

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

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

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

The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, one year $5; six months $2.50. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, one year $1; six months 50 cents; three months 25 cents. In all other countries, one year $1.25; six months 63 cents; three months 32 cents.

SALE PRICE, DOMESTIC TERRITORY AND CANADA, POSTPAID: Single copy 10 cents; four or more copies to one address, each 8 cents. Foreign rate, single copy 12 cents; four or more copies to one address, each 10 cents.

Pamphlets

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

CHRISTIAN SCIENCE: "THE RESURRECTION AND THE LIFE." By CLARENCE W. CHADWICK.

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

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

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

"THE SONS OF GOD." By COL. WILLIAM E. FELL, C.S.B.

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

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

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

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

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

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

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture. Also printed in modern Greek, Russian, and Norwegian.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: THE EXPLANATION OF THE IDEAL MAN. By WILLIAM D. MCCRACKAN, M.A. Also printed in German.

CHRISTIAN SCIENCE: ITS DISCOVERY AND DEVELOPMENT. By WILLIAM D. MCCRACKAN, M.A. Also printed in German.

CHRISTIAN SCIENCE: GOD'S LOVINGKINDNESS PROVED TO MEN. By REV. WILLIAM P. MCKENZIE. Also printed in German.

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

CHRISTIAN SCIENCE: THE RELIGION OF DIVINE LAW. By JACOB S. SHIELD.

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

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

CHRISTIAN SCIENCE: THE NEW BIRTH. By BICKNELL YOUNG. Also printed in German and Norwegian.

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

Vol. XVIII No. 34

Boston, April 22, 1916

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

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

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Christian Science Sentinel

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Items of Interest

The secretary of the international high commission on uniform commercial laws and practices in the western hemisphere recently made public the final program of subjects to be considered at the meeting at Buenos Aires, Argentina. They are the establishment of the gold standard; bills of exchange, bills of lading, and other instruments of international commerce; uniform classification of merchandise, custom-house duties, consular invoices and certificates, port charges; uniform rules for commercial travelers; further legislation in regard to trade-marks, patents, and copyrights; establishment of uniform postal charges, and uniform commissions on postal money-orders; extension of arbitration as a means of adjusting business disputes; advantages of uniform laws in regard to work and workmen; exploitation of petroleum and other combustible materials in America; need of better means of communication among the American republics; banking facilities, credits, funds for public and private enterprises, establishment of international exchange; telegraph tolls, wireless communication; also laws for improving the conditions for selling goods on credit.

A proposition is under consideration to build a macadam highway across the Isthmus of Panama from Boquete to the Atlantic seaport of Rovalo, and thence to Almirante, which is said to have one of the best harbors south of the United States. The proposed road will be 74.5 miles in length, and will pass through a country which is without paths or trails of any kind. In the opinion of engineers who have gone over the survey, the road when completed will be one of the most picturesque highways in the world. The survey crosses the crest of the mountain range at an altitude of 6000 feet. The country traversed is well watered, for the most part uninhabited, and everywhere exceedingly wild. In the hilly and mountainous parts waterfalls abound, one of which is said to be a sheer drop of 120 feet. The work of construction, it is reported, will commence in April or May. The highway is to be a standard macadam road with an 8 per cent maximum gradient and a minimum curvature of a 20-meter radius.

A cotton conference is to be held in Rio de Janeiro, Brazil, at the beginning of May. During the last five years great development has taken place in Brazil in the cultivation of cotton, the bulk of which is produced in the northeastern coastal states of the country, although it can be grown below Paraná or in the Amazon Valley. The increase in the cultivated area of cotton has taken place largely in the districts within easy reach of the great cotton mills of the republic.

A few years ago, in order to encourage this industry, some of the Brazilian states—Minas, for example—offered a subsidy for each 50,000 arrobas of cotton grown from selected seed furnished by the state Government, but required that modern machinery be used in its cultivation and that an area not less than 400 hectares be exclusively devoted to that purpose. This state also offered a subsidy to the first cottonseed-oil factory established within its borders, the minimum production to be not less than 100,000 liters of oil.

A radical modification of the doctrine of riparian rights was considered by the state water problems conference in session at San Francisco, Cal., recently. A committee recommended the adoption of a law requiring riparian owners to begin lawsuits to protect their rights within three months after the actual commencement of any work they claim to be an infringement upon their rights. Under the existing law, which is the old English common law governing riparian rights, the riparian owner may sue years after the completion of the work to which he objects. Action is also recommended for a further restriction of the riparian doctrine by an amendment to the present injunction law which shall require a riparian owner to prove actual damage before he can obtain an injunction to prevent some one else from using water. It is contended that the present water rights law has done much to retard the development of the state.

Last week the Senate adopted without debate a resolution by Senator Kenyon, directing the attorney-general, if not incompatible with public interest, to submit to the Senate all reports of investigations made by the department into the Standard Oil Company since the Supreme Court decree of dissolution against that company, and particularly any investigation into gasoline prices. Senator Kenyon had read to the Senate resolutions adopted by the Western Oil Jobbers' Association at St. Louis, petitioning Congress to supplement the Sherman law to make effective the decree of dissolution against the Standard Oil Company, and declaring it to be the sense of the association that the dissolution decree was a failure.

The Government has accepted an offer for the resumption in modified form of the contract for the new port works of Buenos Aires, Argentina, which was suspended following the outbreak of the European war. The work is to be on the basis of the expenditure of $100,000 gold a month. It is understood that this reduced monthly outlay is to continue only so long as the present abnormal economic conditions continue. The value of the work yet to be done in order to complete the contract is about three and a half million pounds sterling, and the government in accepting the present temporary arrangement reserve to themselves the right of requiring compliance with the terms of the original contract when circumstances in their opinion render it feasible and desirable.

The bill for the establishment of a national park service has had a hearing before the House committee on public lands. The bill would place a director, to be under the supervision of the secretary of the interior, in charge of all national parks, national monuments, and reservations. Beautiful parks, it is contended, would attract to the United States increasing tourist travel and trade. It is computed that Switzerland receives $150,000,000 a year from tourists, and France $500,000,000. Canada's income from the same source is second only to that received from field products and minerals.

The prediction made a few years ago that the development in power generation would take the form of large stations at the source of the fuel supply, is well illustrated in the program of construction of the West Penn Power Company, which now has a 60,000 kw. power station at Connellsville, Pa., is building a 150,000 kw. station at Wellsburg, W. Va., and plans to build this year a 100,000 kw. plant on the Allegheny River at Freeport, Pa.

An elk and deer refuge in Minnesota will probably be officially designated within a few weeks. This tract, which will cover nearly two hundred square miles, upward of one hundred and twenty thousand acres, is second only to the big Superior National Forest of one million acres. It will be located in Pine County, between the St. Croix and Kettle Rivers, these streams forming the western, eastern and southern boundaries.

The Vermont Marble Company's new mammoth lime-kiln at Whipple Hollow, two miles north of West Rutland, Vt., which has been under construction since April, 1915, is being electrified, and will be in operation May 1. The plant, which cost $250,000, will convert 200 tons of stone into 100 tons of lime daily. The kiln itself is 130 feet long and 12 feet in diameter. It will take care of the waste marble accumulations at the various quarries in West Rutland and Proctor.

Peanuts were imported into Argentina in 1913 to the amount of 7,985,169 pounds, of which China supplied 2,884,822 pounds; British possessions, 2,288,534 pounds; France, 1,371,487 pounds; Africa, 973,635 pounds; Dutch possessions, 389,222 pounds, and the United States 82 pounds. In 1914 the total imports amounted to 4,685,235 pounds. Besides this there were under cultivation in Argentina during the season of 1913-14 about 62,963 acres devoted to peanuts.

The Great Lakes Transit Corporation, recently organized with a capital of $20,000,000, has taken formal possession of the thirty-three vessels purchased from the New York Central, Pennsylvania, Erie, Rutland, and other railroads. Among the vessels which have been engaged in lake traffic are three passenger steamers, which cost $1,000,000 each. The combined capacity of the entire fleet is more than one hundred and fifty thousand tons.

Announcement has been made in New York of the organization of the Anthracite Coal Operators' Association, composed of independent operators producing about thirteen million tons of coal annually. Conservation of coal properties, improved methods of production and distribution, and means for safeguarding miners, are mentioned among the objects of the organization.

Manufacturing jewelers who use platinum in their products have just been notified by the United States Government that a large source of supply has been found near the headwaters of the Atrato and San Juan Rivers, Colombia, South America.

Approximately one million dollars will be spent by the Great Northern Railway this year on its New Rockford-Lewiston cut-off across North Dakota and Montana.

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Christian Science Sentinel

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

Vol. XVIII April 22, 1916 No. 34

"Thy will be done"

REV. JAMES J. ROME

In all ages the human heart that could turn from the turmoil of mortal sense and with faith in the divine control could say in sincerity, "Not my will, but thine, be done," has derived much comfort and solace even when believing that the suffering was directed or permitted by divine wisdom. Too often, however, the seeming comfort has resulted from the fact that a spirit of rebellion has been displaced by one of fatalistic submission, somewhat in the sense that "what can't be cured must be endured." It is not until we can use the words with a true understanding of what the will of God really means, that we are enabled to derive therefrom the true sense of peace and harmony.

The passage of Scripture from which this expression is taken is that in which the sufferings of Jesus in the garden of Gethsemane are described, and is generally interpreted to mean that these sufferings were in accordance with the divine will, that the cup was given him by the Father. There are few if any, nevertheless, who do not feel a sense of aversion to the thought of an infinite, loving God forcing upon His innocent Son the agony from which he prayed to be delivered. To say that divine law demands restitution for sin by the suffering of the innocent for the guilty, is to violate the highest sense of even human justice and subvert the plain teachings of the Scripture: "The soul that sinneth, it shall die," and "Whatsoever a man soweth, that shall he also reap." What, then, did the expression used by Jesus mean?

It is evident, of course, that it was the human sense of Jesus which cried out, the sense which was conscious of the presence of suffering and fear. This was not by any means fear of the physical pain, however, but his prescience of that struggle to which Paul refers in writing to the Ephesians, that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," and of which Mrs. Eddy says (Science and Health, p. 50), "The real cross, which Jesus bore up the hill of grief, was the world's hatred of Truth and Love."

To suppose that Jesus dreaded the physical suffering would be to minimize his estimate of the purpose of his mission. It is known that men in their efforts to accomplish some great human purpose have been almost oblivious to what ordinarily would cause an agony of pain. How much less, then, would such suffering affect one striving for the salvation and transformation of a sinful world and the attainment of spiritual supremacy. The Master's struggle must therefore have been that of the human sense while being subdued by the divine, the claim of mortal existence being made subject to the spiritual, until "my will" bowed to "thine" in meek acknowledgment of its supremacy. Not that God's will was being accomplished in the suffering, but that the divine will was accomplished no matter what the evidence before the mortal senses seemed to be.

It is worthy of note here, that the word "accomplished" is considered by many as a better rendering of the original than the word "done" used in the common version, and is the one used by Rotherham in his translation. By comparison it is also found that the expression of Jesus in this instance is identical with that used in the Lord's prayer, "Thy will be done [accomplished] in earth, as it is in heaven," and to which Mrs. Eddy has given the inspired interpretation, "Enable us to know,—as in heaven, so on earth,—God is omnipotent, supreme" (Science and Health, p. 17). From the premise that this "omnipotent, supreme" God is infinite, perfect, harmonious Being, Christian Science draws the conclusion that He cannot therefore create, send, or recognize evil or discord, and hence that for His will to be done on earth as it is in heaven would mean the recognition by human consciousness of His perfect, holy, harmonious government.

Could Jesus mean, in using the same words in the two instances above referred to, that God's will being accomplished would result in perfect, blissful harmony in one case, and in discord, suffering, and confusion in the other? Impossible! Jesus was undoubtedly recognizing that even though to mortal sense there might seem discord and persecution, in the realm of the real there is only the perpetual reign of infinite harmony,—that "God is omnipotent, supreme." In his interview with Nicodemus, Jesus maintained this same attitude when he referred to himself as "the Son of man which is in heaven," while to mortal sense he was in the midst of discord. Without doubt it was his faithful persistence in holding to this higher, this divine sense that enabled him to triumph over death and the grave.

Christ Jesus taught by this experience a most valuable lesson. It was not in this experience alone, of course, that he showed unswerving obedience to the demands of spiritual law, for his whole life was one continual recognition of the supremacy of the divine will; but in this culminating test he showed his steadfast, unyielding adherence to divine Principle, regardless of the dreadful consequences which seemed to threaten. If the demonstration of truth requires of us an experience which is distressing and humiliating to the human sense, then this sense must be subjugated and mortal will and self-love be brought into submission to the domination of spiritual sense.

Herein one of the mistakes made in the effort to demonstrate Christian Science finds a severe rebuke. How often it is found that in our attempt to prove the supremacy of spiritual law we outline not only what the subsequent result should be, but the manner in which that result should be gained. Persistence in this may lead either to a false method of mental practice, or to a sense of disappointment and discouragement because the experience in attaining the hoped for results is not according to the expectations. It is well to ask ourselves whether we are working for the purpose of making a demonstration in a certain way, or because we desire to see divine Principle demonstrated, for it is this aim or desire which marks the difference between the human will and the divine will. There may be danger at times of desiring to have God's will done "my" way, and we are blessed indeed if we are able to say, "Not my will, but thine, be done,"—not my way, but Thy way.

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The argument may be presented that since Christian Science is supposed to produce harmony, it is made apparent that the treatment has been a failure if a harmonious sense does not immediately result. In answer it may be said that to declare a treatment has failed to accomplish its work because harmony is not quickly realized, is to draw a rash conclusion. If such were the case, then Naaman's healing by Elijah, the healing of the blind man who was told to go and wash in the pool, and even Christ Jesus' struggle with human sense in the garden, were all failures. To permit the thought to enter consciousness that the treatment may fail, is in itself enough to deter if not interdict the desired result. When we are counting the time it takes to find the physical or mental relief, we are not seeking "first the kingdom of God, and his righteousness," or subordinating the human will to the divine.

When we are willing to sacrifice our material hopes and desires for the sake of attaining a more spiritual sense; to give up our mortal sinning sense of life and seek to reflect only the divine Life; to let go our self-interest and self-love for the unselfed love that finds its own good in helping others, blessing its enemies, healing the sick, and redeeming the sinner, then we will be able to understand better the words of the Master, regarding which Mrs. Eddy says in Science and Health (p. 33): "When the human element in him struggled with the divine, our great Teacher said: 'Not my will, but Thine, be done!'—that is, Let not the flesh, but the Spirit, be represented in me. This is the new understanding of spiritual Love. It gives all for Christ, or Truth. It blesses its enemies, heals the sick, casts out error, raises the dead from trespasses and sins, and preaches the gospel to the poor, the meek in heart."

The Comforter

M. LOUISE BAUM

"EARTH has no sorrow that heaven cannot heal." If these words of Thomas Moore are true, as Christians know them to be, then no multiplicity of sorrow, not the sorrows of all the earth, are beyond the healing power of divine Love. Christian Scientists, who understand the ever-presence of Life, know what it means to stand victorious before some seeming final grief, the utmost which mortal belief can do to hurt them. They know what it means to see the whole house become, as Shakespeare dared to phrase it, "a feasting presence full of light." They know what it means to cheer even those who come to comfort them, sharing thus the comfort wherewith they themselves are comforted of God. They know at last the meaning of Jesus' words to Martha, "I am the resurrection, and the life;" for there is no death, and they have seen into eternal life. They have seen, even though they cannot put it into words which mortal ears may hear, that no change has come for their beloved, but more light, more assurance of God, a brighter shining of that same beauty which has long sustained the Christian heart.

Christian Scientists know these things as a matter of understanding, not alone of hope or faith. In an hour of seeming loss or change they do not see "through a glass, darkly;" they have definite knowledge, clear as axiomatic truth. As they know that "a straight line is the shortest distance between two points," because they see it to be so, just so they know that Life is ever present, because they see it to be so. They look into the heart of divine Love, and they see there no shadow of darkness or fear. There is no loss; God's plan does not provide for loss or failure. His will is done on earth as it is in heaven. Our beloved do not die, for God is to them, to all, omnipresent Life.

But if Christians may know this amid the shadow of their own grief, since the extremity of human need is often the one hour when we really turn to God with all our heart and mind and strength, then surely Christians may stand with equal courage—yes, with the same radiant assurance of joy—in the very face of a world calamity. This can be done; it should be; it must be. It is the great duty laid in this hour on every one who has named the name of Christ. This is the testing time of Christianity. Now at last it must heed the first commandment; and the second is the corollary of the first: "Thou shalt not make unto thee any graven image." This graven image is made in thought. It is built up of beliefs in matter, whose image replaces the image of God. So long as we look at this graven or material image of things above or below or around us, we shall see all creation groaning and travailing together in anguish. Whether it be the open despair of a world that at last acknowledges how it is poor and naked and defiled, or whether it be the hidden corruption of that whited sepulcher men call civilization and peace, it is a graven image of something God did not make which occupies the thought of mortality. The image of God should dwell in the secret place of thought, the reflection of God, which is—what? Man and the universe made in the heavenly likeness. When this vision absorbs us we cannot see the other; the pictures of hatred, death, and despair no longer appear. Love for God, the One "altogether lovely," has wiped them out.

This is the process of healing the sick. Mrs. Eddy says: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick. Thus Jesus taught that the kingdom of God is intact, universal, and that man is pure and holy" (Science and Health, p. 476). If this is true in regard to one form of the human idol, or false image, or picture-making; if these eternal facts are proved in destroying the image called sickness,—then it is everywhere true. We not only may, we must, turn away from the images or idols of thought that show man and the universe as material and subject to death. We must cease to fear or to exalt or to believe these false "graven images," these idols of material sense. Here is the call of this hour to all the earth: "Thou shalt have no other gods before me."

Christians must rally today to this call of spiritual understanding. Now as never before they must stand with their faces to the light. Now they must shut their eyes from seeing evil, and they will not only dwell on high themselves; they will at last lift all human thinking above these lower levels, above the clouds of material sense, to the eternal calm and purity and peace of the kingdom of God. For the battle of Armageddon is being fought,—not outwardly, but in human thought and consciousness. The strife to turn to God, to turn away from obsession with material things, as either pain or pleasure,—this is the battle; and in this battle we are all perforce engaged.

While we see ourselves as mortal, we are in the trenches, head-high in living graves—the mortal dream. Shall consciousness remain buried here, or shall we fight our way out to light and peace? How? Mrs. Eddy has indicated this in her saying in "Miscellaneous Writings" (p. 180): "I awoke from the dream of Spirit in the flesh so far as to take the side of Spirit, and strive to cease my warfare." In this struggle to stand on the side of Spirit there is no discharge; but thank God there is no defeat, for God is with us. "We wrestle not against flesh and blood," but against the unseen kingdom of darkness, error, which is in its last analysis nothingness. We must turn the battle to the gate, and stand. Every sugges-

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tion of that which denies God must be held at bay; this is today's demand on every Christian.

Do we believe our Master's teaching? Do we take him at his word? "The flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life," he said. Then by the definition of Jesus, Life is Spirit. It is not in or of the flesh. The sense-dream of the flesh never touches true life. To know this is the whole, the only fight today, the trumpet-call of this hour to civilian or to soldier. So far as the Christian stands firm in his battle for the unchanging perfection of God's creation, so far he forwards the victory of all who contend for the rule of Spirit. So far as the human heart yields to hate or fear, to pride, to grief, or to despair, so far the victory falters; but it cannot fail.

The understanding of God, then, is the Comforter. On page 55 of Science and Health, after quoting the words of Jesus, "He shall give you another Comforter, that he may abide with you forever," Mrs. Eddy says, "This Comforter I understand to be Divine Science." The word comforter means one who comes to strengthen or fortify. Then this Comforter, this present consciousness of God, in Divine Science, is the great ally, revealing the surrounding legions, God's angels, His holy, eternal ideas, forever perfect and all-glorious. Let us then lift up our eyes unto the hills, whence cometh help.

God's Manifestation

ELEANOR B. CONGDON

A short time ago I was deeply impressed by this statement in Science and Health (p. 117): "Christian Science attaches no physical nature and significance to the Supreme Being or His manifestation." If we emphasize the last word in the sentence, we see that Christian Science attaches no physical nature or significance to God's manifestation, and we thus find much food for thought. When a man is healed in Christian Science and his condition changes from sickness to health, one naturally asks, Is there not then some physical nature or significance attached to God's manifestation?

In my own experience I have always found danger in any line of thought, however plausible, which tends to make a bridge between matter and Spirit, and I have found the utmost consolation in the perception that there really is no physical nature whatsoever attached to God's manifestation. What really takes place when one is healed in Christian Science is a mental and spiritual change. Something of materiality, some material belief, has been put off, and a more spiritual concept, or enlarged mentality, put on, or let in; some of the old man put off and some of the new man put on; material sense has grown "beautifully less" and spiritual sense has been beautifully unfolded.

Is not this mental change God's manifestation? God could not possibly be reflected in changing forms of matter, however good they might seem, for matter, though "sometimes beautiful," is "always erroneous" (Science and Health, p. 277). Spiritual healing, then, is not the improvement of matter, but it is knowing the allness of that which has nothing to do with matter. The reason matter seems to improve is that we have lost something of it, and the less we have of it the less error we are burdened with, for it can never be good, because it is not of God.

If physical healing alone were the end and aim of Christian Science treatment and study, as it is in medicine and so-called mental suggestion, it might be said of Christian Science, as some of its critics have said of it, that it is a material form of religion. But the end and aim of Christian Science work is wholly different; in fact it is just this difference in motive which constitutes the vital difference between Christian Science and all other systems of healing. In many of these systems the motive seems to be simply to build up, "patch up" and improve the mortal man, or human self, with all its mortal conditions, and then to attempt to spiritualize this human concept, thereby magnifying the supposititious source of all evil. Contrariwise, the purpose of Christian Science is to destroy, to cast out, to lose this unreal mortal concept, and to make room in its stead for the consciousness of that one Mind outside of self in which there is nothing to improve, nothing to destroy, nothing which needs to be changed. Are not these viewpoints diametrically opposite?

It seems to me that we sometimes strive and struggle to improve something which does not really exist, namely, a self apart from God, instead of realizing the all-governing perfection of the one infinite Mind, in which "we live, and move, and have our being." Our Master said, "If any man will come after me, let him deny himself, and take up his cross, and follow me," and also, "He that loseth his life for my sake shall find it."

King Darius' Question

ANNIE P. FURBER

The sixth chapter of the book of Daniel is a well-spring of spiritual inspiration to the student of Christian Science who has seen instances of the power of divine Love to heal sickness and sin. Believing the Scripture to be true that declares Christ to be "the same yesterday, and today, and forever," the deliverance of Daniel from the lions is recognized as an instance of the ever-present and almighty protecting power of divine Love. It is natural, therefore, that when beset by perplexities and problems which often appear as formidable and dangerous as veritable lions, the student should turn to the Bible story of Daniel to refresh his thought by musing on the prophet's implicit faith and confidence in God, and to strive to realize that the same God is still "a very present help in trouble."

As Daniel may be taken for an example of the God-protected man, so may the Persian king Darius be regarded as a prototype of those seekers after Truth who at this time are reading the Bible in the light of a new hope, the hope that there is present today as of old a power to heal and save. Of this we are assured by our revered Leader on page 150 of Science and Health when she says: "Today the healing power of Truth is widely demonstrated as an immanent, eternal Science, instead of a phenomenal exhibition. Its appearing is the coming anew of the gospel of 'on earth peace, good will toward men.'" The deep interest taken by the powerful king in the fate of Daniel, shown by his night of anxiety and restlessness, his fasting and gloom, indicates that he realized that the Hebrew captive in his ability to rely absolutely on his God possessed something which he as king with all his pomp and splendor had not, and he hoped even while he feared that Daniel would be able to prove his confidence to be founded on invincible Truth.

So it was that the king went very early in the morning to the den of lions and cried out sorrowfully, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" Wonderful indeed came the answer: "O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." This startling answer is being given again in this age to those who, in their search for Truth, are coming to the Christian Science Wednesday evening meetings, there to hear if possible words which shall add to their hope, courage, and confirmation. They come from every condition in life.

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The learned man, who finds that all his lore cannot keep him from physical and mental decrepitude; the rich man, who has learned that all his wealth cannot save a beloved child; the widow, hoping that her oil and meal fail not in her dark hour; the business man, who sees his health and acumen failing and fears financial ruin; the sinner, loaded with his galling chains; the invalid, upon whom has been pronounced the sentence of death,—all crying in their hearts as did King Darius, "O servant of the living God, is thy God able to deliver us from the lions of sin, of sickness, even of death?"

Blessed indeed is that one who, in answer to this hungering cry, can and will rise and give a testimony of his own healing, thereby saying humbly and with gratitude, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me."

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Peace

MAGDELANA FRICKEY

CHRIST JESUS said, "When ye shall hear of wars and rumors of wars, be ye not troubled." These words convey profound meaning to those who are striving to follow in his footsteps, to be Christian Scientists in word and deed, and it is because we have learned through its teachings to know God and man aright, to put away trouble, and to pray somewhat as we ought, to gain a truly satisfying concept of unceasing prayer, that we should be ever grateful for Christian Science.

A fuller, deeper recognition of the possession of this knowledge was unfolded to me on a Sunday set apart for peace prayer in the churches. Our revered Leader tells us to respect "all that is good in the church or out of it," and if true to her teachings we earnestly endeavor to do this; but she adds that "one's consecration to Christ is more on the ground of demonstration than of profession" (Science and Health, p. 28). Words are ineffectual without works. The substance of Christian Science prayer is clearly shown in Isaiah's words, "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Active right thinking about God and His creation at all times, in all places, is righteousness ("agreeing with right," as the dictionary defines it), and peace is ever the sure answer to this prayer. These two words, "righteousness" and "peace," are correlated in many Scriptural passages. James tells us, "The fruit of righteousness is sown in peace;" and in Romans we read, "The kingdom of God is . . . righteousness, and peace."

With the spiritual illumination thrown upon the pages of the Bible through the study of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, the radiant significance of these words is revealed to us, and we clearly comprehend and understand them. This enables us also to behold the utter impossibility of praying aright while thought is filled with conflicting mortal elements, although the lips are petitioning for peace. This kind never gains the soul-sense and sweet blessing breathed through words like these: "Righteousness and peace have kissed each other."

When the Master was about to finish the work his Father had commissioned him to do, he willed to us an eternal possession of real substance when he said, "Peace I leave with you, my peace I give unto you." The veil of material belief would deprive us of this heritage and shut out the vision of the guiding star and the sound of the angel song. But we know a woman of God beloved, who saw and heard as clearly as the shepherds on the Bethlehem hillside ages ago; and through her the star now shines farther and brighter and the angel song is louder and clearer. Thousands upon thousands now behold and listen to "the coming anew of the gospel of 'on earth peace'" (Science and Health, p. 150); then we recall the prophet's words, "It shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people."

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The Rainbow Promise

ROBERT RAMSEY, M.B.

THAT "there is no life, truth, intelligence, nor substance in matter" (Science and Health, p. 468), is the teaching of Christian Science. Taken broadly, matter means a finite objective universe derived from mental force or material energy. Christian Science teaches that as there can be only one real universe, the result of the one real cause named God, Spirit, matter is simply the expression of a false material sense of this cause and its creation.

God's man, existing in the real spiritual universe, can only express himself by manifesting or objectifying the ideas which come to him directly from God. The false sense of reality, mortal man, projects its own lie about the real in order to account for itself with its supposititious material universe and intelligent mortals. This counterfeit, however, can only seem real to false belief; of itself it has neither fixity nor continuity as material fact or mental impression.

The Bible defines God as infinite Spirit, unchanging Mind, whose idea or expression must be infinite, omnipresent, and constructive, qualities exactly opposite to those ascribed to matter by natural science. Intelligence and life cannot be qualities of God and at the same time qualities of God's opposite. Let us suppose, however, that this opposite of God could exist, could express intelligence, that there could be a real mortal or material mind and universe; then by applying the unvarying law of like producing like, the thought-forces of this universe would be the opposite of God, good, that is, evil. A mind whose every imagination is "only evil continually," is incapable of life. This is the lesson of the Biblical flood, the overwhelming waters with their instability typifying the self-destruction of such a mentality.

This so-called mortal mind is seen, by this process of reduction, to be incapable of real existence, "having no hope, and without God in the world." It is equally true, however, that "where there is life there is hope," because a false sense cannot forever shut out the truth of being. In relation to the flood Noah stands for the idea of Truth, the man who finds favor with God, and proves that the surge of mortal mind in its self-destruction cannot destroy God's man.

After Noah had demonstrated protection for himself, the universal nature of salvation dawned upon him, and the rainbow became to him the sign of this idea. To the Christian Scientist this idea has been restated by Mrs. Eddy in Science and Health, where she says (p. 494), "Divine Love always has met and always will meet every human need." In attaching this promise to the rainbow, Noah was undoubtedly moved, not by a fear of the phenomenal, but by a vision of the Christ, Truth. The aptness of the simile is not far to seek. Man at-one with divine Love, in realization, can have no human need; to him infinite good is all. It is the introduction of a finite sense of good which opens the possibility of a belief in good's absence, and originates the belief in man apart from God and possessing unsatisfied needs. Similarly, when a mortal is fully occupied looking at the sun, he sees no rainbow; but when he turns his back on the sun and sees only the clouded sky, the mist that goes up from the earth, then appears the rainbow of promise, not in the cloud, never forming part of it, but on the cloud, between him and his difficulties.

The rainbow has its message to all mankind. To the natural scientist it stands for the resolution of light into the

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several colors of the spectrum. To the child it awakens remembrance of the folk-lore saying, "At the foot of the rainbow is a pot of gold." To those having eyes to see, however, it symbolizes metaphysical healing, salvation on the cloud, from the cloud. To Noah it was a promise of the Christ,—the true light shining through an atmosphere of obedience and expressed in rays of beauty, blending in harmony. Though each has a color of its own, every color bearing witness to the light, yet all must be blended into one before the perfect light can appear. Thus the rainbow stands for healing so long as it is necessary, but it also points upward to that unity of individual consciousness with the one Mind, when mortal things shall have passed away and all shall know God. In this way only is every human need met.

The study of the symbolic presents the difficulty that a symbol can only illustrate a phase of the infinite. A symbol is necessarily limited and so may have an opposite; but that opposite is never part of the symbol, which must ever be in unison with the idea it symbolizes. Mankind has always tended to worship the symbolic or limited, in its desire to establish a selfhood apart from God and to recognize the reality of evil. The Hebrews worshiped Moses' brazen serpent up to the time that Hezekiah destroyed it, and the same erroneous concept is seen in the worship of idea rather than Principle. The sun has come in for worship from all time, but just as the modern religionist fails to detect the symbolic nature of such worship, so the devotee to sun-cures, air-cures, light-cures, cures from drugs, animal, vegetable, or mineral, all based directly or indirectly on the activity of a material sun, fails to realize that he is a sun worshiper.

There are indications in the Bible that the early teachers recognized this danger in symbolic teaching, and one of the methods they employed to counteract it was the use of the same symbol to illustrate different phases of ideas. Thus in Genesis we have the serpent as the symbol of evil, while in the wilderness Moses raised the brazen serpent as a symbol of wisdom, spiritual understanding, the impotence of material form to harm, apart from wrong mentality. It is for this reason that there can be no formula for a Christian Science treatment, for only the individual realization of man's unity with God, the recognition that "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468), is the worship "in spirit and in truth" which Christ Jesus declared.

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[Written for the *Sentinel*]

Truth's Dawn

CHARLES C. SANDELIN

A WONDROUS calm! A lifted sense!
The darkness flees and cometh day,
And error's storm-clouds pass away:
Behold Love's holy immanence!

A precious hope now doth unfold:
E'en as the sun on morning bright,
Truth fills the heart with gladdening light,
Dispersing earthly shadows cold,

And to the lonely heart the sweet
Companionship of Love doth bring;
The sorrowing arise and sing,
The impotent leap to their feet.

The world awakens from its sleep
And draws aside earth's blinding screen;
The universe of Mind is seen,
While Love its watchful guard doth keep.

Selected Articles

[Judge Clifford P. Smith in *Concord* (N. H.) *Monitor*]

The printed matter erroneously entitled "Christian Science Sentinel, Vol. 1, No. 1, London, 1916," which has been noticed in your columns, is not the first imitation of a genuine periodical which has been issued by the person responsible for this one. She is the lady who announced, three or four years ago, that she had discovered "The Unchangeable Law of the Conscious Cyclic Unfoldment of Life." Whatever this may have been, it was accompanied by what she designated "The Central Assembly of the Individual and Universal Church of Christian Science,"—an organization having barely enough members to fill its several offices,—and was followed, in 1914, by the first and only issue of what she called "The Central Sign," a document in the shape of a periodical.

Evidently these expedients did not accomplish the purpose of this lady and her associates. Thereupon she declared herself to be Mrs. Eddy's successor, took Mrs. Eddy's title, "Pastor Emeritus of The Mother Church," and began to make such use as she pleased of the names given by Mrs. Eddy to the church, the institutions, and the periodicals which the latter founded. It was expected, obviously, that acts of this sort would get the desired attention. Pursuing this course, the discoverer of "The Unchangeable Law of the Conscious Cyclic Unfoldment of Life" has sent out, within the last year, three different papers which closely counterfeited the appearance of the weekly, monthly, and quarterly periodicals issued by The Christian Science Publishing Society.

All of which shows that a printing-press can be put to many and strange uses. More particularly, these devices intimate that a "cyclic unfoldment" which has gathered a congregation of about a dozen persons, may present quite a portentous appearance when aided by a job printer.

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[Samuel Greenwood in *The Sun*, Vancouver, British Columbia]

According to a recent announcement in the press, an address was given before the Ministerial Association by a local clergyman in which Christian Science was referred to as a parody on Christianity. Christian Science is the religion of a large and ever-increasing number of earnest and devoted men and women who, it might be noted, have accepted its teachings because of conviction and practical demonstration, and not because it was the religion of their parents. They are generally admitted to be an intelligent body of people.

On what grounds, may we ask, do these ministers of the gospel base their decision? Is it because Christian Science is encouraging men to have more faith in God than they had before? Is it because it teaches that Christ is still the great Physician, and as ready to help men today as he was twenty centuries ago in Palestine? Is it because its adherents are actually finding in the practice of its teachings that which feeds their spiritual hunger and brings relief from the troubles and torments of mortal existence? Or do they take the position that because Christian Science does not coincide with their viewpoint in all things, it must necessarily be wrong?

It should be remembered that Christianity is the gospel of deeds, not of creeds. Jesus gave an infallible rule whereby to judge such things, a rule that rises above all human theories and opinions: that a tree must be judged by its fruits, not by its leaves or the soil in which it grows. He did not say that a Christian must subscribe to a particular doctrine. He did not teach that one's Christianity depends upon

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whether he accepts the doctrine of the Trinity, or the Adamic fall, or predestination, or whether he believes in any of the other things over which men have fought and divided. What he did say was, "By their fruits ye shall know them," implying that it is not one's articles of faith but the life he lives that makes one a Christian.

If to help the sinning to reform and the sick to get well, if to help men to be purer and happier, and thus to add to the world's joyousness and right living, is a parody on Christianity, how shall the genuine be described? If it is a parody on Christianity to strive for a practical understanding of God as One who, as David expressed it, "forgiveth all thine iniquities; who healeth all thy diseases," what shall be said of the Scriptural writers who presented this concept of God? If it is a burlesque on true religion to worship Deity as supreme, to declare His omnipotence and omnipresence, and to acknowledge no other power, what shall be said of the Master and his apostles, whose practice was based on these truths? If in the first century it was not a parody on Christianity to teach its practical application to all human need, what makes it a parody to do this in the twentieth?

It is recorded in the New Testament that Jesus enumerated certain "signs" by which the true believer was to be recognized. Do the churches which these ministers represent manifest any of these signs which the Christian Science church does not? Are there any proofs of Christian practice which Christian Science does not give, but which are to be found in other religions? Leaving human doctrines and dogmas out of the question, for these do not decide one's Christianity and never did, in what thing vital to the Christian life is the Christian Science church deficient beyond other churches? In what direction do the faith and works of Christian Scientists fall below those of other Christians, that their religion should be publicly proclaimed a parody on Christianity?

Do not these brethren exhort their hearers to have more faith in God, and still more and more faith? Do they not teach them to observe the ten commandments, and to abide by all the Master's teachings and behests? Christian Science does not do less than this. Wherefore, then, do those who are pledged to be loyal to the teachings of the Nazarene meet together to sneer at their fellow religionists, who are working just as sincerely and successfully for the betterment and redemption of humanity? One is constrained to ask what true Christianity is, if the honest endeavor to make it practical is but a parody.

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[Thorwald Siegfried in *Spokane* (Wash.) *Chronicle*]

A Lutheran clergyman delivered an address in which he seriously concluded that Christian Science is not entitled to the name "Christian." Your report credits the minister with a liberal use of the word dogma as applied to the teachings of the Bible and of "Science and Health with Key to the Scriptures" by Mrs. Eddy. By definition of the word, any opinion, however false, that is firmly maintained, is a dogma; truth is not essential to constitute a dogma. The term is distinctly inapplicable to Christian teaching, for the simple reason that its teaching is, in the words of Jesus the Christ, "Ye shall know the truth, and the truth shall make you free." Reasoning from a dogmatic basis may, therefore, lead to a conclusion different from that to which we come when following the leadings of that infinite truth. The conflict between dogma and truth is a perpetual one.

In making the statement that Christian Science either ignores or denies the teaching of the Bible, the minister merely adopts this way of saying that he believes that the Bible teaches something which Christian Scientists have proved, to their own satisfaction at least, that it does not teach at all. For example, he says: "The Bible teaches that Christ died for our sins." Christian Scientists read in the Bible the glorious record of Jesus' resurrection, his appearance to and conversation with the disciples, and his ascension; and they know from the exalting experience of spiritual healing the truth of his own words, "Lo, I am with you alway." Quoting from Science and Health, we have Mrs. Eddy's statement, "The Sermon on the Mount is the essence of this Science, and the eternal life, not the death of Jesus, is its outcome" (p. 271).

No doubt our friends in other churches sincerely mean to observe and obey the precepts and practice of Christ Jesus, but mere good intentions are not sufficient. The question of fact still remains to be answered, "Are the works being done?" In that most scientifically accurate finale of the Sermon on the Mount, Jesus himself sets the standard by which any one may determine whether the name "Christian" is properly applied: "He that doeth the will of my Father." "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man." "He taught them as one having authority, and not as the scribes."

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[E. M. Ramsay in *The Shetland Times*, Lerwick, Shetland Islands]

A correspondent maintains that the supreme test of any system of religion lies in its agreement with the Scriptures or its departure therefrom. So far we are in complete accord with him; when, however, he goes on to say that he has shown in former letters that Christian Science contradicts and opposes to some extent the testimony of the Scriptures, and that Christian Scientists when confronted with facts become evasive and have nothing to say, we do not admit the charge for a moment.

Much as we love and reverence the Old Testament, it is plain that we must turn to the words and works of Jesus in order to gain the clearest knowledge of God. In this connection let me remind your readers of a striking statement made by our Lord himself—"Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." These words were said on a remarkable occasion. John had sent two of his disciples to ask Jesus, "Art thou he that should come, or do we look for another?" To this question the Saviour replied by telling the messengers to return to their master and tell him that the blind, the lame, the lepers, the deaf, were being healed and the dead restored to life, and the poor (the beggars, that is, those hungering and thirsting after righteousness) "have the gospel preached to them." He pointed to these works as the proof of his Messiahship.

On what basis were these healing works wrought? They were wrought through the recognition that the real man is not born of woman; that is, that the reality of his being is spiritual, made in the image and likeness of God, and that man is therefore as invisible to the material senses as is his creator. A careful study of the New Testament will show that our Lord constantly taught that man's welfare depends much less on what he eats, drinks, and wears, than on what he thinks; that we must improve our thinking if we would become healthier, happier, and more successful. "The meek shall inherit the earth," the psalmist said.

In the Old Testament we read of cases of healing through prayer, but they were single acts, performed by men of exceptional faith, who were evidently unable to teach others how to do the same works. Our Lord, on the other hand, not only performed a great many healing acts himself, but he taught

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his disciples to do the same and enjoined on all his followers the necessity of healing the sick. It is this same healing which is being performed today by Christian Scientists all over the world. It now lies with our critic to prove that better healing can be done by prayer based on the reality of matter, than that which is being accomplished through the recognition of the unreality of matter.

This unreality of matter seems at first puzzling to many, and even unscriptural, because they think it means that we do not believe in the reality of beasts, fishes, flowers, trees, hills, and so forth. To this we reply that we accept the statement made in the first chapter of Genesis, that God made all things, but we are convinced that these too are in reality perfect, and therefore spiritual. The following little illustration may help to make our position clearer. We all recognize that the Arabic figure 7 is only a symbol. This same idea may be represented by the Roman numeral VII, by the English word seven, by the Latin word *septem*, and by a great many figures and words employed by other nations in ancient and modern days. The words and figures which we now employ to designate seven may in the course of years give place to others, but the idea seven will remain unchanged and indestructible, because it is a mental or spiritual fact. In the same way the real individuality of a man is as superior to his bodily presence as the real individuality of seven is superior to its symbol.

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[Frank C. Barrett in *Lewiston* (Maine) *Journal*]

Our critic has gone to some length to prove that Christian Science teaches that disease is mental, and that its cure must be brought about by mental means. That is just right, for Christian Scientists heal by prayer, and in Christian Science prayers are mental. What I pointed out in my recent letter was that the mental means employed was not "will-power," as a physician had insisted it was. It was shown that the cures mentioned in Senator Works' speech in Congress were produced by mental means, but not by will-power. Does not our critic try with his material methods to heal sickness and make it unreal to his patients? Why should any one complain if Christian Scientists, by using Jesus' method of prayer or applied spiritual understanding, succeed often after every material means has failed?

If Christian Science is adding five, ten, twenty, or more years of healthy, happy existence here to thousands, then it has done something toward reaching that state to which Jesus referred when he said, "If a man keep my saying, he shall never see death." Shall we indeed relegate Jesus' sayings to the past and admit that they are of no practical value in this and every age? Christian Scientists are at least taking the first steps toward the ultimate overcoming of the "last enemy."

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[Charles W. J. Tennant in *Croydon* (England) *Guardian*]

A clergyman in an address to the North End Brotherhood made a statement with regard to the teaching of Christian Science which is misleading. He said, "Christian Scientists today teach that pain and sorrow are unreal, and that if one only made one's self believe so, they would not exist." Our critic has not understood the meaning of the words real and unreal from the Christian Science point of view; hence his remark.

A very clear line is drawn between the absolute, or eternal, and the relative, or temporal, throughout the works of Mrs. Eddy. Pain and sorrow are temporal phenomena cognized by the physical senses. That they seem very real to these senses, no Christian Scientist would deny, but he would affirm they have no part in the eternal reality of being. The definition of reality according to Christian Science teaching is given on page 335 of "Science and Health with Key to the Scriptures" by Mrs. Eddy, as follows: "Reality is spiritual, harmonious, immutable, immortal, divine, eternal." It will readily be admitted that pain and sorrow cannot possibly come under this definition.

Our Master said, "Ye shall know the truth, and the truth shall make you free." Now if pain and sorrow were manifestations of Truth, how could a knowledge of them make any one free from them? They are manifestations of erroneous thought, which must disappear before the light of spiritual understanding. Our Lord destroyed sin, disease, and death through his spiritual understanding of absolute, eternal truth, of which divine Mind is the divine Principle. Hence the admonition of St. Paul, "Let this mind be in you, which was also in Christ Jesus." In other words, think as Jesus thought, and your works will correspond. Has not our Master said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do"?

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[Carl E. Herring in *Omaha* (Neb.) *World-Herald*]

A critic in a recent article is quite generous in placing under the ban of disapproval every religion, ancient or modern, that undertakes to heal the sick, and at the same time calls attention to the fact that no religion was ever founded that did not include the healing of the sick. He also hints at instability because Mrs. Eddy found it necessary to revise the first edition of Science and Health; and suggests that Christian Science must stand on the expression of this truth as it first dawned upon Mrs. Eddy.

It is not possible to find a departure in any later edition from the fundamental teachings of Christian Science as first presented; but that Mrs. Eddy gained in clearness of expression is probably true. That this should be so is in obedience to the law of progress, which natural science recognizes as fully as does Christian Science. We are not so unfair as to intimate that any student of medicine would or should be obligated to rely upon the first expressions of medical treatment as a foundation for public confidence now; for if we went back to first sources the student of medicine would be confronted with the fact that his healing art included elephant's bile, dried spiders, toads, lizards, snakes, and such tidbits, as standardized remedies.

Passing the age of Hippocrates, the father of medicine, who prescribed dog meat, cabbage juice, copper, and lead, down to the nineteenth century, we shall find that the medical writers complain "of the enormous doses of medicine given, which interfered to an alarming extent with the process of healing." Within our own memory the fever patient was deprived of water and supplied with drugs, while under the present germ theory and serumtherapy the entire learning of the past has been swept aside, and probably not a reputable physician today relies on a medical work that is not of very recent date.

There is nothing to regret or censure in this, but rather to rejoice that it marks the close of the use of drugs as medicine. It should teach an important lesson of toleration and destroy any tendency toward dogmatic assertion or ridicule of others' beliefs. With a view, then, in a neighborly way, of trying to understand what a large body of entirely respectable citizens really think instead of trying to misunderstand them, let us recall to the educated chemist, physician, or scientist the fact that the eminent writers in their profession unite in the postulate that "there is no matter." When Mrs. Eddy says this they write to the public press about it, but when a college professor prints it they send their boy to that college to be educated.

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Editorial

"Now is Christ risen"

EVERY now and then this question is put to the earnest seeker after Truth: Why, if Christian Science teaches that there is no death, do its followers pass through this experience? The question may be asked by a caviler against this teaching, or by one whose new-found faith in a God who is Love has been rudely shocked by the seeming failure of Christian Science to meet the test; but the answer is one and the same—the prevalence of material sense over spiritual understanding; in other words, comparatively few people have risen above the belief that death is a necessity. The logicalness of this position is plain when it is remembered for how many thousands of years mankind as a whole accepted death and decay as an inevitable sequence to material existence, and made preparations therefor. Consequently, though complete demonstration of the teaching that Life alone is real and death but an illusion, has not been attained in the half-century since this truth was promulgated by Mrs. Eddy, the progress made in this direction borders on the marvelous.

This tragedy of human experience, for such death is, seems the more unexplainable when it intrudes upon a home whose inmates are earnestly endeavoring to demonstrate the Christ-teaching, for then mortal sense takes up the apparent failure with the old hue and cry, "He saved others; himself he cannot save." The many proofs of the power of Truth to heal and to save which have been vouchsafed, are overshadowed or forgotten, and if through prejudice or ignorance, as sometimes happens, the case is dragged into court, the position of the Scientist is difficult indeed. Of himself he knows that Mrs. Eddy's contention is true, but to explain so that a public hampered by material thinking will understand that what has occurred is due, not to the employment of Christian Science, not to negligence on the part of the practitioner, the patient, or the family, but to the preponderance of mortal belief that death is inevitable and must be submitted to, is not easy. Particularly is this true in a community where Science is comparatively little known or when the family and friends are antagonistic, and hostile criticism and predictions of failure have to be contended with from the start. Then it is that the Christian Scientist sometimes asks himself why these things must be and wherein he has failed.

Truth never fails, but sometimes its exponents fail in their realization of its power, simply because, no matter how great their own faith may be, it is outbalanced for the time being by the sum total of mortal belief. Are they then to lose heart? Not at all. Christian Scientists do not go so far as to declare that complete demonstration over death is possible in this generation, because to claim this, as Mrs. Eddy points out, "is to assert what we have not proved" (Unity of Good, p. 40); but Christian Science does teach and its adherents believe that every overcoming of evil, whether of sin or sickness, is a step toward the ultimate vanquishment of this long-standing foe of mankind, and that when these trials of their faith come it is to strengthen their trust in the omnipotence of Truth. God is omnipotent, and this will be fully demonstrated when mankind unite in acknowledging it, instead of conceding, as the majority still do, that evil has power.

This point is brought out very clearly on page 43 of "Unity of Good," where Mrs. Eddy says: "This generation seems too material for any strong demonstration over death, and hence cannot bring out the infinite reality of Life,—namely, that there is no death, but only Life. . . . The achievement of this ultimatum of Science, complete triumph over death, requires time and immense spiritual growth. . . . I urge Christians to have more faith in living than in dying. I exhort them to accept Christ's promise, and unite the influence of their own thoughts with the power of his teachings, in the Science of being."

The great Wayshower came "to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." At this season Paul's solemn yet exultant declaration, "Now is Christ risen from the dead, and become the firstfruits of them that slept," comes home to the lonely and aching heart with joyous reassurance. To the Christian Scientist it speaks of the breaking asunder of the rigorous bands in which mortals have so long been held by belief in that which the psalmist rightly calls "the shadow of death." Just as the earth with the recurring seasons wakes from its seeming dream of death and decay into ever-new life and beauty, so he sees in his daily overcoming, symbolic of that wrestling with evil in which with the apostle he dies daily, the foreshadowing of that final conquest in which men wake to a knowledge of Life as eternal and indestructible, though to human sense their earthly mission seems accomplished. The Master's word, "Because I live, ye shall live also," has not lost its power.

ARCHIBALD MCLELLAN.

"Risen with Christ"

CHRISTIAN SCIENTISTS are sometimes asked why their church does not observe "times and seasons" in the way that a good many other churches do, as, for instance, the Sunday called Easter. These questioners forget that St. Paul reproached the Galatians because they apparently did not grasp as they should the meaning of divine sonship, but instead clung to outward things, "the weak and beggarly elements" of mortal belief. He says, "Ye observe days, and months, and times, and years." In Article XVII of our Church Manual (Sect. 2) we are told that "there shall be no special observances, festivities, nor gifts at the Easter season by members of The Mother Church." Our Leader adds: "Those sacred words of our beloved Master, 'Let the dead bury their dead,' and 'Follow thou me,' appeal to daily Christian endeavors for the living whereby to exemplify our risen Lord."

Let no one think, however, that the Easter season means little to the Christian Scientist, who no longer observes it with outward ceremonial, but instead asks himself to what extent he has "risen with Christ" above earth and earthliness, consequently above doubt and fear. In his epistle to the Colossians Paul deals with this whole question in a daring and profoundly spiritual manner. He tells of the divine purpose to reveal to men that which has seemed to be a mystery, hid from the ages but made known through Christ Jesus, and he says that "the riches of the glory of this mystery" is "Christ in you, the hope of glory." The apostle then calls for faith in "the operation of God," who raised Jesus from the dead. To the Christian Scientist this does not mean faith to believe that God did so, for this is accepted by him without question, but faith in the operation of the same divine law at the present hour and in his own experience, the unfolding faith which lifts one above sin, sickness, and the fear of death.

To those in a sense of sadness or suffering at the Easter season this Pauline message tells of a new and wonderful sense of life, not to be gained from anything material, but which comes from being "quickened together with him,"—with Christ. Nature lovers point us to the revival of plant life in the springtime, but the plant is the same as that which had appeared in meadow or garden the year before. Not so, however, with the one who has died to materiality by learning

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its nothingness, and who has "put on the new man, which is renewed in knowledge after the image of him that created him." The one who is "risen with Christ" is daily renewed in knowledge, the kind of knowledge which is power.

Christ Jesus knew that because God is omnipotent, evil is powerless, and he faced it unshrinkingly in its most hideous and fearsome forms. Those who are risen with Christ must prove it by living above anger, malice, and impurity, not in a merely negative way and on stated occasions, but by love, forbearance, meekness, wisdom, health, and harmony every day of the year. Paul says that, at most, holydays are but "a shadow of things to come," and we would fain possess the substance, Christ forever with us, giving us "the full assurance of understanding." Our goal is perfection, and for this we strive continually, for like the apostle we should each be ready to say of the divine power that it "worketh in me mightily."

Christian Scientists are privileged to offer unanswerable proofs that all the truth which is symbolized by Easter observances is to them a most vital thing every day of the year, and they cannot too often ponder the words of their revered Leader on page 191 of "Miscellany": "This glad Easter morning witnesseth a risen Saviour, a higher human sense of Life and Love, which wipes away all tears. With grave-clothes laid aside, Christ, Truth, has come forth from the tomb of the past, clad in immortality. . . . Mortality's thick gloom is pierced. The stone is rolled away. Death has lost its sting, and the grave its victory. Immortal courage fills the human breast and lights the living way of Life."

ANNIE M. KNOTT.

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"That they might have life"

WE of the northlands are again surrounded by reminders of that miracle of renaissance, that tidal reappearing of the infinitely varied manifestations of life, which may be so interpreted as to bring stimulus and spiritual uplift to thought as well as delight to the eye. In the midst of the greatest appeal ever made to the human heart and understanding, Christ Jesus called attention to a simple flower, and intimated that its study in the light of a right concept of God and His universe would prove immeasurably illuminating. If, therefore, we can but acquire the mental mood in which the flowers of the field become our teachers, then indeed we shall not lack that wisdom which the Scriptures declare is above rubies.

He who goes out into the morning to realize, as Mrs. Eddy has said, that "the one Mind or Spirit called God . . . supplies all form and comeliness" (Science and Health, p. 281), and that these are not dependent upon materiality, has gained that scientific point of view which is saving, because it makes it possible for him to extract the honeyed treasures of inspiration and strength from every wayside flower. It will increase that knowledge of good which, as Jesus taught, is the very substance of life. To the mentally alert this gain is both natural and inevitable. It were quite impossible for one to watch the opening bud without being impressed with the beauty, the power, and the glory of the spiritual ideal. This is "the secret of the Lord," and it is with all them that fear Him.

Absorption in materiality, failure to discern the true substance,—this is one of the world's greatest mistakes, and the so-called "living" which it constitutes is a perpetual deception and disappointment. Life is not without, but within. In an important sense, everything worth while is a hidden treasure, and in Christian Science it is made clear that in searching for it we begin to "arise from the dead." As one studies the four-petaled chalice of a field poppy he can but observe its wondrous orderliness, its delicacies of color, its perfection of beauty, and he is immediately impressed with the purity, the chasteness, the artistry, the ideality, the righteousness of the thought behind it. Here is an appearing that materiality cannot explain, and immediately spiritual sense becomes ascendant. The most significant of all the miracles is taking place in our awakening to Truth's ever-presence, and this experience directly contributes to the fulfilment of the Master's words, "That they might have life."

No one can "consider the lilies," so graciously commended by Christ Jesus, without experiencing the dawn of Easter. The ascension has begun for each one with the emergence of his thought from the world of material belief into the world of Spirit, God's unmarred and eternal kingdom of goodness, beauty, and truth. This means that passing of error in consciousness to which St. Paul referred when he said, "I die daily." Olivet was but the consummation of what had been taking place ever since Jesus as a little boy went with Joseph and Mary up to Jerusalem. His advance was continuous, because he was forever awakening to richer and fuller realizations of the presence, the perfection, and the sovereignty of Life.

God, good, is revealed concretely to human sense. The Master counseled not that we should consider goodness and beauty in the abstract, not that we should undertake to be transcendentally absolute in all our thoughts, statements, and relations, but that we should look through and beyond the specific seemings of sense to the demonstrable actualities of Spirit. That while very much "in the world," that is, in touch with human experience, understanding its situations, points of view, aspirations, and needs, we should not be "of the world," but superior to it; even as the teacher, while called to reckon with error, to know its appearing as fact to the pupil, must himself live in the demonstrable verities he is seeking to communicate.

Thus to know and rejoice in that kingdom of truth and beauty which is ever present and divine, is to enter upon the immortal life. It is to become a priest and a poet, an illumination and a joy to all about us. It is to be in so far a genuine Christian Scientist.

JOHN B. WILLIS.

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Among the Churches

Current Notes

OSSINING, N. Y.—The annual lecture on Christian Science at Sing Sing Prison, which has become a feature of the prison routine for the last three years, was delivered today [March 6] by Bliss Knapp. Warden Kirchwey introduced Mr. Knapp, and the attendance of more than one hundred and fifty men was made up of those who attend Christian Science services every Sunday.

Christian Science was introduced into Sing Sing life by chance. A prisoner's wife took some Christian Science literature to him and it was subsequently passed around to other prisoners. They became interested and asked for further literature, which was obtained for them by the prison officials. Since then Christian Science has found favor with hundreds of prisoners and many of the officials also have become interested. At all times the missionary method of the Christian Science promoters has been unobtrusive, but any literature requested has been readily furnished. The prison officials stated that those who attend the services each Sunday are among the best poised and most orderly prisoners in the institution. A feature of today's lecture was the distribution of several hundred copies of the Bible and Mrs. Eddy's book, "Science and Health with Key to the Scriptures."

New York Herald.

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WASHINGTON, PA.—During the year 1915 the following Christian Science literature was given out by the distribution committee and the members of the Washington Christian Science Society: 279 *Sentinels*, 82 *Journals*, 6 *Heralds*, 1008 *Monitors*, 13 *Quarterlies*, 131 pamphlets, 446 marked papers with corrections and kindly references to Christian Science. A complete set of Mrs. Eddy's works was placed in the circulating library of the Citizens Free Library of this city, and all the Christian Science publications are received regularly at this library. A Bible and a copy of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, are kept in one of the hotels, and literature has been placed in other hotels, boarding-houses, and barber shops throughout the city. The circulating library of Mrs. Eddy's works furnished to the reading-room of this society has been in almost constant use, as are all the copies of Science and Health in this reading-room.

Literature Distribution Committee.

SEATTLE, WASH.—"At a meeting held May 26, 1915, the membership of Fourth Church of Christ, Scientist, adopted a resolution 'that the church when constructed shall be of such size as to seat comfortably approximately twelve hundred people, all on one floor, without a gallery,' and 'that the total cost of the church and lot when fully completed and finished shall not exceed one hundred thousand dollars.' The purchase price of the lot was twenty-one thousand dollars."

The above correspondence modifies an item in the *Sentinel* of March 18 taken from the *Seattle Times*.

WILLISTON, N. DAK.—Plans for a new building are being considered by the Christian Science Society. Although it is probable that the building will not be undertaken this season, the lot at Main and Seventh Streets, 66 by 140 feet in size, was this week [Feb. 21] purchased by the local society. It is understood that the consideration was one thousand dollars.—*Williston Herald.*

LOS ANGELES, CAL.—At a meeting of Fifth Church of Christ, Scientist, held last week, Feb. 7, work was authorized to be started on their new church home, which will be erected on their lot at the corner of Hollywood Boulevard and La Brea Avenue. Acting on this authorization, the contract was let for the foundation and ground was broken this week. This handsome structure will cost thirty-eight thousand dollars.

Hollywood Citizen.

BURNS, ORE.—The new Christian Science church has been completed, and the first service is to be held in it tomorrow [Jan. 2].—*Burns Times-Herald.*

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Admission to Membership in The Mother Church

The next admission of candidates will be June 2, 1916. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 10, 1916.

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

Those who have made application for membership prior to Nov. 5, 1915, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

The Lectures

Boston, Mass.

On Friday evening [April 7] Bicknell Young delivered a lecture on Christian Science under the auspices of The Mother Church, The First Church of Christ, Scientist. The lecturer was introduced by H. Cornell Wilson, first reader, who said:—

Those who are unfamiliar with the means employed for bringing the subject of Christian Science to the attention of the public may be interested to hear of some of the opportunities which Mrs. Eddy, the Discoverer and Founder of Christian Science, has provided.

There are the church services. The Sunday services in Christian Science churches have for their principal feature the Lesson-Sermon as published in the *Quarterly* Bible Lessons. This sermon is made up of selections read alternately from the Bible and "Science and Health with Key to the Scriptures," the Christian Science text-book. Wednesday evening meetings are held, which are mainly devoted to testimonies of Christian Science healing. Free public reading-rooms are also maintained in communities where there are Christian Science organizations. There are issued by The Christian Science Publishing Society five periodicals,—two published monthly, one weekly, one quarterly, and a daily newspaper, *The Christian Science Monitor*. There are also the lectures on Christian Science given by members of the Christian Science board of lectureship. These lectures present Christian Science accurately, and correct misconceptions of the subject which may prevail in the public thought.

The Christian Science Monitor.

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Omaha, Neb.

In introducing William D. McCrackan, who lectured on Christian Science to an audience of upward of three thousand at the Auditorium, Richard L. Metcalfe said:—

Many persons who do not readily grasp the meaning of Browning, love to linger over his lines,—

God's in His heaven:
All's right with the world.

And for nearly two thousand years little children have been taught to lisp the words of the Saviour of men: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Christian Science as I understand it is the optimistic dream of Browning come true.

If men and women who through actual experience have learned that the poverty and the grief, the pain and the tears with which the world struggles, may be conquered through the operation of divine law, undertake to lead us into the light that has been shed into their own lives, may we not give patient attention to their story of love and of life, feeling within our heart of hearts, "How beautiful upon the mountains are the feet of him that bringeth good tidings."

Correspondence.

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London, England

At a lecture on Christian Science for Sixth Church of Christ, Scientist, given by Clarence W. Chadwick at Putney Hippodrome, the introductory remarks by Mrs. Mabel S. Thomson were as follows:—

In looking round this audience I am irresistibly reminded of the first public Christian Science meeting ever held in this country, now nearly twenty years ago, at which some fifteen or twenty people were present, representing practically the whole of the Christian Science movement here at that time. In his stay of two months Mr. Chadwick has already lectured

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in some twenty different towns in England, Scotland, and Ireland, to audiences varying in size from two hundred to twenty-six hundred. So remarkable a growth in interest in the subject in so comparatively short a time is abundant evidence that Christian Science is fully meeting the greatest need of the people today,—its need of a religion which shall satisfy the reason as well as the conscience. Those who will listen attentively and sympathetically to the lecture this afternoon will, I believe, go away feeling that they have indeed been given a reason for the hope that is in them.

Correspondence.

Lectures to be Delivered

ARKANSAS—Little Rock: Jacob S. Shield, Crystal Theater, Eighth and Main Streets, 8 p.m., May 4.

CALIFORNIA—Alhambra: Clarence W. Chadwick, Alhambra High School Auditorium, 8 p.m., April 29.

Los Angeles (Fifth Church): Virgil O. Strickler, Woman's Club House, 7078 Hollywood Boulevard, 6:45 and 8:30 p.m., May 4.

Los Angeles (Sixth Church): Clarence W. Chadwick, Shrine Auditorium, 655 West Jefferson Street, 3 p.m., April 30.

Mountain View: Virgil O. Strickler, Swall's Hall, 8 p.m., May 1.

Oakland (Third Church): Virgil O. Strickler, Macdonough Theater, 3 p.m., April 30.

Pomona: Clarence W. Chadwick, Belvedere Theater, 8 p.m., May 1.

South Pasadena: Virgil O. Strickler, Woman's Club House, 8 p.m., May 5.

Stanford University: Virgil O. Strickler, Room 100, Inner Quadrangle, 8 p.m., April 30 (open to present and former members of the University).

Woodland: Virgil O. Strickler, Unitarian Church, Lincoln Avenue, 8:15 p.m., April 29.

CANADA—Sherbrooke, Province of Quebec: Bliss Knapp, Art Hall, 8:15 p.m., May 2.

COLORADO—Cripple Creek: Frank Bell, Eagles Hall, 8 p.m., April 27.

IDAHO—Moscow: Frank Bell, Strand Theater, 8 p.m., May 4.

Pocatello: Frank Bell, Auditorium Theater, 3 p.m., April 30.

ILLINOIS—Champaign (First Church): William D. McCrackan, Orpheum Theater, 3 p.m., April 30.

Chicago (Thirteenth Church): Prof. Hermann S. Hering, 2139 West 111th Street, Blake Hall, Morgan Park, 8 p.m., May 2.

Chicago (Fourteenth Church): Bicknell Young, Ravenswood School, Montrose Avenue and North Paulina Street, 8 p.m., May 1 and 2.

Chicago Heights: Dr. Francis J. Fluno, Masonic Temple, 8 p.m., May 2.

DeKalb: Clarence C. Eaton, Church Edifice, Third and Oak Streets, 8 p.m., May 2.

Galesburg: Prof. Hermann S. Hering, Universalist Church, Prairie and Tompkins Streets, 8 p.m., April 28.

Geneva: Dr. Francis J. Fluno, City Hall, 8:15 p.m., May 1.

Joliet: Charles I. Ohrenstein, The Auditorium, 8:15 p.m., May 5.

Prophetstown: Clarence C. Eaton, Dudley's Auditorium, 8:15 p.m., May 5.

Wilmette: Prof. Hermann S. Hering, Church Edifice, Central Avenue and Tenth Street, 3 p.m., April 30.

INDIANA—Fort Wayne: William R. Rathvon, Majestic Theater, 8:15 p.m., May 1.

Gary: Prof. Hermann S. Hering, Gary Theater, 8 p.m., May 1.

La Porte: Prof. Hermann S. Hering, Masonic Temple, 8 p.m., May 5.

Valparaiso: Bicknell Young, Schelling Music Hall, 3 p.m., April 30.

Whiting (auspices East Chicago): Bicknell Young, High School Auditorium, 8 p.m., May 4.

IOWA—Eldon: Willis F. Gross, The Moose Hall, 8 p.m., April 27.

KANSAS—Hutchinson: Clarence W. Chadwick, Convention Hall, 8 p.m., May 4.

MAINE—Bangor: Bliss Knapp, Christian Science Hall, 3 p.m., April 30.

Waterville: Bliss Knapp, Unitarian Church, Main Street, 8 p.m., May 1.

MICHIGAN—Battle Creek: George Shaw Cook, Post Theater, McCamly and Jackson Streets, 8 p.m., May 1.

Bay City: Clarence C. Eaton, Church Edifice, Sixth and Van Buren Streets, 8 p.m., April 27 and 28.

Detroit (First Church): Clarence C. Eaton, Arcadia Hall, Woodward Avenue and Stimson Place, 4 p.m., April 30.

Flint: William D. McCrackan, Masonic Temple, 8 p.m., May 2.

Kalamazoo: John W. Doorly, Church Edifice, Park and South Streets, 8 p.m., May 2 and 4.

Muskegon: Bicknell Young, Woman's Club House, 8 p.m., May 5.

Niles: Charles I. Ohrenstein, Library Auditorium, 8 p.m., May 4.

Oxford: William D. McCrackan, Opera House, 8 p.m., April 27.

MINNESOTA—Stillwater: William R. Rathvon, Auditorium, 8:15 p.m., May 5.

Willmar: William R. Rathvon, Church Edifice, 8:15 p.m., May 4.

NEBRASKA—Exeter: Willis F. Gross, Auditorium, 8:15 p.m., May 2.

NEW JERSEY—Camden: George Shaw Cook, Towers Theater, Broadway and Pine Street, 3:30 p.m., April 30.

NEW YORK—Batavia: Charles I. Ohrenstein, Odd Fellows Hall, Ellicott Street, 8:15 p.m., April 27.

Geneva: William R. Rathvon, Smith Opera House, 3:30 p.m., April 30.

Lockport: Dr. Francis J. Fluno, The Auditorium, Walnut and Pine Streets, 8 p.m., May 5.

Watertown: Charles I. Ohrenstein, High School Auditorium, 8:15 p.m., April 28.

NORTH DAKOTA—Dickinson: Dr. Francis J. Fluno, Elks Building, 3 p.m., April 23.

OHIO—Cleveland (First Church): John W. Doorly, Church Edifice, East Forty-sixth Street and Cedar Avenue, 8 p.m., April 29; 3 p.m., April 30; and 8 p.m., May 1.

Fremont: William D. McCrackan, High School Auditorium, 8 p.m., April 28.

OREGON—Ashland: Virgil O. Strickler, Elks Temple, 8 p.m., April 27.

TENNESSEE—Memphis: Jacob S. Shield, Church Edifice, Dunlap Street and Monroe Avenue, 3 p.m., April 30, and 8 p.m., May 1.

WASHINGTON—Colville: Frank Bell, Odd Fellows Hall, 8 p.m., May 2.

Pullman: Frank Bell, Masonic Hall, 8 p.m., May 5.

WISCONSIN—Neillsville: George Shaw Cook, Opera House, 8 p.m., May 4.

Oconomowoc: William R. Rathvon, Auditorium, 8 p.m., May 2.

Plymouth: George Shaw Cook, Lyceum Hall, 8:15 p.m., May 2.

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Testimonies of Healing

I wish to testify to a most wonderful healing in Christian Science, that of my little daughter. From birth she had been subject to convulsions, and as time went on they became more frequent, of longer duration, and more severe. From the very first, normal action of the bowels was unknown, consequently all sorts of material means were employed to bring about the desired result. Her stomach also caused great distress, although she always seemed ready to eat; but just as soon as she swallowed even a little milk, convulsions would follow. She was born with a dislocated shoulder and curvature of the spine, so that she could not lie on her back, and her clothes had to be made very large in order to get them on. She was also unable to hold up her head. The back was very much deformed, and one side was entirely too large to correspond with the rest of the body. The right arm was drawn back, the left arm extended, and the legs were in a similar condition.

After trying all sorts of doctors and specialists here, we took the baby to the Johns Hopkins hospital in Baltimore and left her there to be examined. I went back to see her in a couple of days, hoping the physicians had located the trouble and could help her, but was met by the head doctor and told that I might take her home, as she had not long to live, and that they could do nothing for her, as there was no cure for a case like hers. He said they had diagnosed the case and found a condition of the brain which had rendered her an idiot. He also said that if she did happen to pull through she would be subject to epileptic fits, would never walk, and never have her right mind, but that I might expect the end at any time. On arriving home from the hospital the child became violently ill and was under the influence of an opiate for three days. The attending physician said there was absolutely no hope, that her death was only a question of a few hours. When apparently at the point of death, however, she rallied, much to the surprise of every one, and continued to live. After she became stronger we tried massage, but this, like everything else, failed to bring even temporary relief.

Later a friend recommended Christian Science. While I knew nothing whatever of it, I doubted its ability to heal or even to help so hopeless a case; but as the last resort I decided to give it a trial, and treatment was taken up the latter part of January, 1914. The child was then eighteen months old. With the first treatment the convulsions ceased, and the little one was able to take a full bottle of milk without any ill effects. She also had natural action of the bowels for several days. Then this stopped, and having been instructed to do away with all material means I was almost overcome with fear as to the outcome. I went to see the practitioner very early in the morning and she gave me an audible treatment. The demonstration over fear was made right there. That evening things took a turn for the better, and they have been all right ever since. The morning after the second treatment, when giving the baby her bath, I lifted her right arm to wash under it, when I heard something crack. I first thought I had twisted the arm in some way and broken it, but on examining the child I found that the shoulder had slipped into place. The child's teeth had also caused her much suffering and were so imperfect that they soon crumbled away; but the suffering was soon overcome in Christian Science and a better condition was manifested.

Besides all this the little one was perfectly normal, and as bright and intelligent as any child when she was a little over two years old. She could say quite a list of words, while before coming into Science she never made a sound other than to cry. She could also move her head in any direction, and the little back was perfect. Her arms and legs were down in normal position, and she was learning to walk. This healing was brought about inside of six months. She is now over three years old. I am certainly thankful to God, and grateful to Mrs. Eddy for all Christian Science has done for me.

MAUDE A. WINE, Washington, D. C.

I wish to corroborate the foregoing statement of my wife regarding our little girl, and will say that it is correct in every detail. Her cure is wonderful, and I wish to express my gratitude for the great good derived from Christian Science.—ALDEN K. WINE.

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As a grateful recipient of many blessings from Christian Science, I feel it my duty and pleasure to relate the following experience. About three years ago, while spending the night at the home of a friend, I attempted to reach the bathroom through a dimly lighted hall, but mistook the opening of the stairway for the bathroom door, and fell down the stairs, striking my head on the fourth step from the bottom. There my hostess, who was the only other adult in the house, found me. I heard her say: "Do not be afraid; you are not hurt. God is Love. God is right here." The power of God was soon manifested in my being able to get into a sitting position at the foot of the stairs, while my friend telephoned to a practitioner who lived near by. It was midnight, but the practitioner said she would come immediately. Meanwhile I felt a desire to return to my room, and "leaning on the sustaining infinite" (Science and Health, Pref., p. vii), I went up-stairs a few minutes before the practitioner arrived.

There was a deep gash over one eye, from which there was a great loss of blood; also a painful wrench in the wrist; but the pain was overcome by the loving work of the practitioner. I was made comfortable for sleep, and after awaking at the usual time much refreshed, I enjoyed my breakfast sitting up in a chair. My healing was rapid and thorough, and to mortal sense seemed the more remarkable because of my age (I was in my ninety-second year). I am now in excellent health, go up and down stairs several times each day, and enjoy a sense of freedom and happiness which is due to Christian Science.

I indeed owe a great debt of gratitude to the teachings of our Leader, who explored the path and lovingly showed us the way to know and to use the loving power of God.

MRS. A. M. ROBERTS, Battle Creek, Mich.

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It is with sincere gratitude for the many blessings Christian Science has brought me that I give this testimony. For fifteen years my hearing had been failing, and in the winter of 1913 it became so bad I could not retain my position as a locomotive engineer, which I had held for thirty-five years. In March, 1914, I was asked to attend a Christian Science testimony meeting. Though I could not hear a word that was spoken, I entertained myself by reading the mottoes on the walls. The one which read, "Ye shall know the truth, and the truth shall make you free," especially appealed to me, so that following the service I asked for help to learn what this truth was, in order to be made free. Through the study of the Lesson-Sermons, and "Science and Health with Key to the Scriptures" by Mrs. Eddy, together with the aid of a practitioner, I learned the truth, and have been healed of deafness and other physical ailments.

Several years ago I fell from my engine, dislocating my shoulder and breaking the collar-bone. When I left the hospital, physicians told me I would never be able to lift my right arm above my head or close the hand so as to hold small articles, such as pens or pencils. This was a constant hin-

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drance to me in making out reports and in many other ways. After trying specialists in every known school of medicine but receiving no relief, both the hand and arm were freed in one week's treatment in Christian Science. I was also healed of a lame back, with which I had been troubled for twenty-five years. Sometimes I would be unable to get down from my engine after a trip without assistance, and I was never able to walk far at one time. Now I enjoy walking and feel no weariness afterward.

In October, 1914, I took the regular medical examination of locomotive engineers required by the company every two years, and was pronounced in perfect physical condition. Both my wife and I are trying to show our gratitude by learning more of Christian Science and living daily what we learn. This is bringing us great peace and harmony.

AUSTIN W. COTTON, Cleveland, Ohio.

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[Translated from the German]

My sister became afflicted at the age of eleven with what was pronounced a disease of the blood, and of which she had several returns increasingly severe. Every time she became thus afflicted she had to stay in bed several weeks, and on one occasion spent three months at a hospital. One day the disease again manifested itself, this time very severely and accompanied by high fever; and when much larger spots appeared than ever before, we sought the assistance of a Christian Science practitioner. After the first treatment the fever subsided, and with a few more treatments my sister was completely freed of the affliction. This was about seven years ago, and there has been no return of the illness during that time.

My brother was healed of rheumatism, an affection of the heart, and St. Vitus' dance, through Christian Science. When on one occasion he had a severe attack of rheumatism, he was taken to the hospital, where various means of relief were tried, none of which proved successful. Finally the physicians believed that hot baths might produce a cure. The effect, however, proved the very opposite, for heart trouble and St. Vitus' dance in the most aggravated form were the result, so that it seemed impossible he should ever be restored.

We had attended Christian Science services previous to this time, and in our distress now asked a practitioner for help. We told our brother that he should set all his hopes on God and that Christian Science treatment would be given him. The practitioner treated him absently, and from the first improvement was so marked that at the end of a few weeks he was able to leave the hospital healed, to everybody's surprise. At a conference of physicians before which my brother was brought and in which his disease was made the subject of a discussion, he became aware that his cure had caused the greatest astonishment among the medical men. This occurred about six years ago, and my brother has had no return of these or of any similar troubles since.

MARTHA PISTOLL, Hamburg, Germany.

✧

In Psalms we read, "Blessed be the Lord, who daily loadeth us with benefits." I want to testify to the daily blessings I receive, and to express my thankfulness for them, as well as my gratitude to Mrs. Eddy for showing us the way through Christian Science to claim and appropriate these blessings.

Ten years ago I was healed of an aggravated case of rheumatism. I had an acute attack when about nine years old, and after recovering from it was told that I had a tendency to rheumatism and must be very careful. I grew up with that conviction, and the consequence was that when I had any other physical ailment there was generally the complication of rheumatism to contend with also. Finally, after an attack of typhoid fever I realized that this enemy had possession of me, and after weeks of medical treatment, during which the lameness was steadily becoming worse and the suffering increasing, I went to a Christian Science practitioner. In three weeks I walked much better and had little pain, but treatment was continued two weeks more, and I have been free from rheumatism since that time. I have been healed twice of a badly injured ankle. Once, though the sprain and bruise were very bad, in two treatments I was perfectly well.

For the encouragement of those to whom healing comes slowly, I want to tell of the overcoming of severe headaches, for they completely prostrated me. When I began the study of Christian Science, I was having them three and sometimes four times every month. The suffering was so intense that the dread of them was correspondingly great, and I could generally say with Job, "The thing which I greatly feared is come upon me." Through Christian Science treatments and my own study and growing understanding of the truth they became less frequent, several times three months elapsing between the attacks; and it is now a year since I have suffered in that way. Only those who have been in bondage to such a belief can understand my thanksgiving to God for setting me free, and my gratitude to Mrs. Eddy.

King Darius said to Daniel, "Thy God whom thou servest continually, he will deliver thee." It is the continual obedience to God's law, thinking God's thoughts, that will bring entire deliverance, and if we are faithful the healing will surely come. I am grateful beyond expression that some one's thought was pure enough to discern the truth and give it to us.—EMMA W. DIMOND, Belvedere, Cal.

✧

I desire to add my testimony of the healing power of Truth. After having spent most of my life in the vain pursuit of worldly pleasures, I found myself about three years ago a moral, physical, and financial bankrupt. In this state of despair, through the loving persistency of my wife I consented to read Science and Health. After continuously reading it for twelve hours or more, I found myself healed of the desire to end this mortal existence. The drink habit with its accompaniments of stomach, liver, and bowel troubles vanished; also the belief in the necessity of wearing glasses for reading. I found my vision to be perfect after reading the text-book for about two hours, when I was compelled to take my glasses off and have not had to use them since.

I was formerly a pharmacist, and served as an acting hospital steward in the United States army both here and in the Philippine Islands, and had proven to my own satisfaction the fallacy of *materia medica*. As the truth of being dawned on my consciousness I saw the unreality of the material sense of existence, and the holy desire to know God and serve Him aright was firmly planted, and has since been the governing motive of my life. By making God's business my business I have had all things needful added unto me. I know that only by right living, based upon the Christ-principle as taught by Mrs. Eddy, can I pay the debt of gratitude I owe to God for His loving-kindness.

JAMES HAYDEN STEVENSON, New York, N. Y.

I wish to add my testimony to that of my husband, and also to bear witness to the healing power of Christian Science as revealed to us through the study of Science and Health. I was led to seek Christian Science in the desire to help my husband, and thereby I found what I had always been seeking, even the contentment which comes from the firm understanding that I had at last found the right conception of God and the universe, including man. New blessings are coming

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to us day by day as we seek to know and realize more of God's loving care for His children. For all the blessings I have received I am indeed grateful.

LOUISE VALLENTINE STEVENSON.

✧

Six years ago I was healed in less than six months of all the symptoms which had been pronounced those of tuberculosis. It was through the earnest, loving work of a Christian Science practitioner that the demonstration was made, for when I asked for Science help I was not in a mental condition to give much cooperation. I would read page after page in "Science and Health with Key to the Scriptures" by Mrs. Eddy, but my only thought at the end of each page was that my grief was spelled with a much larger "G" than was God, good; but at last I did realize that God is good.

Two years ago I was healed of a large swelling on the neck, which is now perfectly normal. Not long ago I had reason again to be very grateful for Christian Science. In falling down a stairway my foot was twisted, so that I suffered severe pain, and my parents insisted on a medical examination. This disclosed that the ligaments had been torn and a blood clot formed, so I was told to keep off the foot. I however used the foot as much as it was possible for me to use it in such a condition, and in less than a week it was all right.

For these healings I am grateful, but for the knowledge of a God who did not create man to suffer as I have seen loved ones suffer, I am even more deeply grateful. I am better physically than ever, and am more thankful every day for a clearer understanding of God.

GERTRUDE S. TRELOAR, Philadelphia, Pa.

✧

Some time ago I was suffering from a serious condition of the ball of my foot, and it caused me much pain. I had Christian Science treatment, and was progressing very favorably until the thought crept in that pus had accumulated under the skin and the only way to get it out was to have the foot lanced. Accordingly I called a physician, in the mean time informing the practitioner that I did not require his services any longer. After the foot was lanced twice it became decidedly worse, being terribly swollen; then the swelling began to creep up my leg. My family wished me to have a consultation of doctors to decide what should be done, but having had several experiences with the healing efficacy of Christian Science prior to this time, I was now ready to leave all material means and put my whole faith in the power of Truth. I accordingly turned to Christian Science, this time with my whole trust, and in four days was walking around again.

For this healing and for many others, both physical and spiritual, I am very thankful to God, and grateful to Christian Science and to its Founder, Mrs. Eddy.

ROBERT J. VAN BOCHOVE, Kalamazoo, Mich.

✧

Several years ago I came face to face with a case of physical healing under Christian Science treatment. My fiancée, now my wife, who at that time had been interested in Christian Science only a few weeks, was incapacitated by a poisoned foot. A message was sent to a Christian Science practitioner, and absent treatment was given, with the result that the pain vanished that night. The practitioner called the next morning and gave further treatment. Healing was complete by the afternoon and the foot could be used as well as ever. This occurred in London, and the letter I received in Manchester informing me of it removed my objections to Cliristian Science,—objections based, I regret to say, on hearsay only. My interest in this teaching steadily grew thenceforward, fed by occasional pamphlets issued by The Christian Science Publishing Society, and later by some copies of the *Sentinel*, which I eagerly read from cover to cover.

Six months after this healing I borrowed a copy of Science and Health. I had read many books on philosophy, comparative religion, and kindred subjects, and they had convinced me that true religion was broader than any denomination I then knew of; but I was left in a mental quagmire, since my ignorance of true religion had been brought home to me without teaching me anything of much value concerning Truth. The reading of the text-book, however, gave me real instruction concerning true religion, and in a logical way, proving each point by deductions from divine Principle. There was the added test of practical experience that a training in physical science had led me to expect from any system claiming to be science, and this was met so satisfactorily in Christian Science that I was early convinced of its truth.

Through reading the text-book I abandoned dieting and special "health" exercises, and from that time my health has steadily improved, and my capacity for continuous work, both mental and physical, has never been so good as now. Further, I have learned to place full reliance on God, as taught in Christian Science, to heal all sickness and overcome all difficulties. I am grateful for the faithful help rendered by Christian Science practitioners, especially in a severe case of hay-fever, which was quickly relieved and in about ten days fully overcome. Formerly this complaint had troubled me through the whole summer. Whereas formerly each day seemed to bring me discouragement and perpetual trouble from small mistakes and lack of concentration in my occupation as an electrical engineer, it is now an increasing joy to me to endeavor to give the best possible service. I know that the only way to happiness and success lies in doing right by others, and to do so one must first learn how to serve God aright, and this Christian Science is teaching me to do.

My healings have been permanent, and they are but a portion of the blessings we have received through Christian Science. I should like to say how very grateful we feel for the Christian Science periodicals. Many, many times they have helped us while following a seemingly thorny path.

D. ALAN TRICKETT, Fairfield, England.

✧

In the fall of 1912 I was advised by physicians in Wyoming to seek a climate where I might find relief from bronchial asthma, a trouble from which I had been suffering for several years. During that time I had tried different climates, lived at sea-level, at twelve thousand feet above, and at intermediate points, also consulted physicians everywhere, only to be told that there was no cure. I kept getting worse until the time mentioned, when the attacks became so severe that the doctor said I could not stay where I was and live a year. I had not been able to leave the house for weeks when my husband put me on the train for Denver on my way to the South. A gentleman on the train was reading *The Christian Science Monitor*, and in a few minutes handed it to me with the remark that it was a very fine paper and I might find something which would interest me.

That was the first Christian Science literature I had ever seen, and after looking it over and reading some good articles, I asked why it was called a Christian Science paper. He explained about it and then took out of his pocket a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy and told me to look at it. I read the chapter on Prayer and thought it the most beautiful thing I had ever read. The gentleman then told me about Christian Science as a healing agency, gave me the address of the reading-room in Denver, and advised me to visit it. I did so the following

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day and was impressed by the number of earnest students congregated there. A few days later, when my husband joined me, I told him what I had heard about Christian Science, and simultaneously an old friend of his, whom he had not seen in years, called and told us how his wife had been healed through Science and that it would surely help me. We were willing to try it, so an appointment was made with a practitioner, and the following day I began to take treatment. I improved from the first, and in a few days was able to walk several miles. In less than two months I was well and went back to my home in Laramie, Wyo., where I had been told I could not live, and remained there, with the exception of a few weeks, until the fall of 1914.

At the time I left Laramie for the South in 1912 I had been wearing glasses for three years, and the oculist told me I would never be able to do without them; but after the second Christian Science treatment I sat down to read and forgot to put the glasses on. I read for two hours and found that I did not need them, and have never had them on since, my eyesight being perfectly normal. These are only a few of the benefits received through Christian Science; many more could be added. Nervousness and minor ills have disappeared, and best of all, the Bible, which formerly was to me incomprehensible and obscure, has been found to contain the word of God, the living truth, and God has become a friend, who is at all times able and willing to help.

IDA A. STEWART, Denver, Col.

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[Translated from the German]

It gives me great pleasure to express my gratitude for the many benefits which I have received through Christian Science. In December, 1913, I became afflicted with shooting pain in the back, and it caused me much distress in breathing. I applied for help to a practitioner, who willingly rendered assistance. Immediately after the first treatment I felt very much better, so that my work suffered no interruption. A few days later, however, attacks of coughing set in, and as I worried somewhat over this condition, I had a physician make an examination. He stated that I had gotten over a serious attack of pleurisy, and seemed very much surprised that I should have been able to work under these circumstances. I put my trust solely in God, and was soon freed from the trouble. A few months later the same ailment seized me again. This time I suffered great pain in my feet and could neither stand nor walk. I again asked the practitioner for treatment, which was lovingly given, and within a few days I was completely relieved. I thank God, and I am grateful to our dear Leader, Mrs. Eddy, for showing us again the way to Truth.—FRIEDA SENN, Basel, Switzerland.

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[Written for the *Sentinel*]

His Will Be Done

LAURA GERAHTY

WE have no fear,
Since God is here,
Who knows no distance, heeds no war's alarms,
And I and mine
With thee and thine
Dwell safely in Love's everlasting arms.

Rest now in prayer,
For everywhere
Our pure desires by Him are understood;
My will and thine
With His combine,
So all is well, for His is only good.

From Our Exchanges

[*The Christian Work*]

Saints and seers of ages past have pointed us toward the same distant goal. In moments of illumination we have seemed to see it for ourselves, and then darkness has closed around our path again. There are times when we would be content never to reach it, but we go on because we have chosen our path and cannot turn back. At length, even in this world, there comes to a few that interior revelation of our spiritual home, which is as the awakening of heaven therein, and we know that nothing is real or lasting but the love of God. The Christ arises within us in power, and we know with a certainty of which no man can rob us that we are reposing at the heart of the eternal good. That which used to be outside us, so to speak, and toward which we had to climb with aching hands and bleeding feet, we now know to be our very life, the reality beyond which there is nothing. We maintain that this is a true presentment of the experience of every soul that is seeking the divine. We begin by feeling the power of something beyond us, and come in time to realize it is within us.

[Rev. William Milton Hess, Ph.D., in *New York Herald*]

We today see the breaking up of creeds, because we are at last realizing that they are mere human statements. Idle tradition is no longer allowed to hold sway. Precedents are without authority unless they can justify themselves. Only as past tradition or precedent has intrinsic value today can it live. Only now, here and there, is humanity preparing to welcome the new-old religion of Jesus and the prophets. This religion of deed, of righteousness, of character, is the twentieth century electric-light type of religion. We have passed through the candle-light and gas-light stage of the Christian religion. The pressure today is toward the electric light, or the light of the noonday sun.

A glorious day is ahead for real religion,—the religion of deed rather than of creed; the religion of moral character rather than of dogma. Religion is a living force, not a dead principle. It is something for seven days in the week, and something that affects human conduct every hour of the day. This, we today believe, is the religion Jesus stood for,—a religion that is fundamental and non-sectarian,—and this is just the religion that the really civilized and progressive world is looking for.

[*American Lutheran Survey*]

In a broad way we Americans must learn to look upon all plans for preparedness. Our preparedness must first begin with the inner conviction that we are a mighty brotherhood, and that, however much we may differ in domestic policies as against the world, we are one in mind and in spirit. It is not primarily a question of the number of battleships that we should have, the size of the standing army we should have, whether our forts are up to date or obsolete; but it is of supreme importance that we as a people be spiritually prepared, that we learn to stand together for common ideals and common policies, and that we are trained to believe that Americans are fellow citizens, equally loyal and patriotic, of whatever descent they may be. The spiritual unification of the American people is the most crying need of the hour, nationally speaking.

[*The Christian Intelligencer*]

How did the church ever get away from this central fire of the Christian faith? How is it possible that we of the twentieth century, with all our enlightenment, have so lost sight of the first principles of life and work in the Spirit? How

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can we explain our tense efforts in the direction of external efficiency, while ignoring to such a deplorable extent the one source of power? How has the materialism of the modern world hypnotized us into believing that money and machinery could effect the redemption of mankind? We are brought face to face with the fundamental need, shared by all Christians and all churches, of the Holy Spirit.

[*The Advance*]

To most of our readers the difference between an idea and an ideal is perfectly simple. Both are valuable possessions of the inner life. They are not interrelated to the extent that one may not have one without the other. We have seen many persons who had a wealth of ideas but not a solitary ideal. On the other hand, it is not necessary to be intellectually prosperous to have the highest ideals. Fixity in ideals, that is, the possession of definite standards by which our conduct is measured, or goals which we strive to reach, is a moral asset of the greatest value. The north star to the mariner, with or without a compass, is what a fixed ideal is to character. It is almost as bad to have variable ideals as to have no ideals.

[*The Church Times*]

The ideal priest knows that religion is no mere matter of belief and formalities and artificial codes of conduct, but a life; and the most real of all experiences enables him to explain to others how necessary and joyous a thing religion is. A converted and instructed clergy is the first need of the church, now as always; and the process of conversion must always be maintained. In every age and in every region the priesthood tends by insensible degrees to be conformed to the standards of the world about it, to mistake formality for piety, to confuse respectability with virtue, to be content with the minimum of achievement.

[*The Christian Advocate*]

In every age "the gleam" has burned before the eyes of men, and the men of powerful faith, the men of daring and exhaustless courage, have gone forth to follow it. No mountains have been too high to climb, no ways too long or terrible or desolate. With the passion of the quest in their hearts they have gone forth on the adventure of faith.

Genuine religion is a glorious adventure. It takes risks in the name of God. It trusts the eye of faith and knows the world as God's world, even when evil seems triumphant. It is a personal adventure, as the soul casts itself into the arms of the invisible God.

[J. Stitt Wilson in *The Christian Socialist*]

The one supreme need of our race, in Europe and America,—West and East,—is a mighty spiritual awakening, a great religious revival, a tremendous moral transformation of the souls of men. We need a quickening of the ethical impulses, and an illumination of the spiritual nature of man that shall sweep up like an ocean tide, over the cross, cruel world spirit, over and against the walls of oppression and injustice, washing our hearts clean of sins and of sin, catching us up in a divine passion for the spiritual salvation and material well-being of the last and the least of our fellow men.

[*The Christian Register*]

What we need now, and it is a crying need, is a thought of God which will be grand and great enough to match the immensity of the universe. From all the reeking battle-fields of Europe comes to our ears the cry, "Where now is thy God?" All the neutral world looks on in amazement, and turns in vain to the churches and the doctors for an answer to the question.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

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

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1,103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health.

Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

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

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

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From the Editor

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

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From the Publishing Society

"Law and Work" is the title of a new pamphlet containing the following articles: Love Fulfils Law, The Logic of Christian Science, Undisturbed, God's Law of Adjustment, Authority.

The increased cost of binding the periodicals has necessitated making an advance in the selling price of the bound volumes. The new prices, which take effect April 1, are as follows:—

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✧

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

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

✧

From the Church Treasurer

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

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The Christian Science Journal

Published Monthly

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

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

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Published January, April, July, and October

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

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Published Daily, Except Sundays and Legal Holidays

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

Vol. XVIII No. 35

Boston, April 29, 1916

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

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

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FALMOUTH AND ST PAUL STREETS BOSTON MASS U.S.A.

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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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Items of Interest

Engineers have been at work for three years on plans for flood prevention in the Miami (Ohio) Valley district. Completed plans and reports have now been presented, and it is believed that actual work on these improvements will begin in the spring of 1917. The official plans propose an outlay of $23,539,872. This, according to experts, will give protection against floods at least 10 per cent greater than was the record-breaking high water of March, 1913. It is expected that all legal entanglements will be out of the way by the latter part of this year, so that contracts may be awarded in time to start work in 1917. Five retarding basins for dry reservoirs, as they are commonly called, will be formed by dams built across valleys of the Miami, Mad, and Stillwater Rivers and on the Twin and Loramie Creeks, according to the present plans. More than twenty-five thousand maps have been made and thousands of tests conducted throughout the entire valley since the flood prevention plans were first developed, and on an average thirty engineers have been busy for three years gathering data for the official report.

In a report on the mining resources of Cuba, the director of mines of the Cuban Government declares that the island's mineral riches have developed to ten times what they were a few years ago. The province of Pinar del Rio appears to be the richest in mineral resources, although it is only recently that these deposits have been worked to any considerable extent. New mines in this region are being opened constantly. In one of them 800 men are employed, and in a period of five months 27,285 tons of copper ore were extracted. A copper company in Oriente is now exporting 28,168 tons of copper ore to the United States annually, while the Juragua Iron Company has in the past year exported 386,888 tons of iron ore. Mining engineers are quoted as declaring that some of the deposits of manganese in Cuba are without a superior in any part of the world. There are also many asphalt mines throughout the island, and two or three deposits of gold have been found in Holguin.

It is said that emmer is likely to become one of the most important crops of Colorado, especially in the non-irrigated districts in the eastern part of the state. Emmer is an original type of wheat which grows wild in Palestine. There it has a sharp, spinelike beard which clogs threshing machines and makes it unsuitable for cattle to eat, but by experimenting a beardless emmer has been produced, and Colorado farmers who have grown it without irrigation are delighted with the results. On about two thousand acres the average yield has been from forty to fifty bushels an acre, and it has run as high as seventy-five bushels. As stock feed it is said to be superior to oats, and it produces much more heavily. It is also useful for making a very nutritious black bread.

The secretary of the American Board of Commissioners for Foreign Missions has just forwarded to the state department in Washington a comprehensive account of the American institutions of higher learning established by Americans in Turkey during the last sixty years. The statement enumerates twenty-two organizations, which represent an investment of American money to the amount of some forty million dollars, and which today hold real estate buildings and equipment to the value of over eight million dollars. The fact of the existence of these colleges, hospitals, and other charitable institutions is called to the attention of the state department in order that adequate measures may be taken for their protection.

The Vice-President of the United States presiding in the Senate, laid before that body the attorney-general's refusal to transmit, in response to the Kenyon resolution, the department's report of investigations of the oil interests, especially the Standard Oil Company and inquiries relating to gasoline. The Senate later adopted the preamble of the Martine resolution which was recently laid on the table. It instructs the attorney-general to make a gasoline investigation and refers to the Standard Oil Company as a trust.

The Agricultural Museum at Buenos Aires, Argentina, in accordance with its purpose of encouraging the country's industrial production, is exhibiting a collection of petroleums from the various fields of the republic. The directors of the museum believe that the dissemination of information concerning these natural resources will result in their further exploitation and will cause the oil to be used more widely in the industries of the country. They are especially pointing out the great use which can be made of gasoline motors on farms.

The state of Oregon has realized $13,141,166.78 from the sale of its school lands and interest on the irreducible school fund for the last forty-six years. The unsold acreage in school lands is now approximately six hundred and twenty-five thousand acres. These lands are scattered throughout twenty-seven counties and for the most part consist of arid and grazing lands.

A portable telephone, made of aluminum and weighing two and a half pounds, the invention of a forest officer, will be a part of the regular equipment of patrolmen in the national forests during the coming field season. This instrument is regarded as a great improvement over the set formerly used, which weighed ten pounds. It is said that a field man equipped with this telephone, a few yards of light emergency wire, and a short piece of heavy wire to make the ground connection, can cut in anywhere along the more than twenty thousand miles of forest service telephone lines and get in touch with the headquarters of a supervisor or district ranger.

The fish canners of Norway, who have been trying to become independent of other countries for their supply of tin-plate, have been successful in their attempts to secure sufficient capital for the erection of rolling mills at Stavanger. The plans for the new mills provide for a yearly production of at least 80,000 tons; their erection will cost more than £200,000, and they will employ between four and five hundred men.

According to report, mining prospectors have unearthed a vein of iron ore in Durham and Granville Counties, N. C., that is expected to yield 14,800,000 tons of the crude product. The mining district embraces 2000 acres of land. The expert testimony of a former state geologist, it is said, supports the claims of the mining prospectors as to the quantity of the find.

The military affairs committee has favorably reported to the House of Representatives, by a vote of 15 to 6, the Tillman $11,000,000 Government armor-plate factory bill, which has been passed by the Senate. The action is in disregard of persistent efforts of the present makers of armor-plate.

Out of 450 elk shipped from the Yellowstone National Park this winter, Colorado got 100 head. Fifty of these were turned at liberty near the automobile road to Pikes Peak, to serve as an added attraction to tourists. There are about five hundred antelope in Yellowstone National Park, and fully thirty thousand elk.

The United States Supreme Court has dismissed the appeal of the St. Louis Street Railway lines from the decision of the Missouri courts, which upheld the ordinance by which the city of St. Louis collects a tax of one mill on each street-railway passenger. The city will realize about three million dollars in back taxes.

No adequate legal regulation of oil lands so as to protect unworked oil bearing land from being drained by the operation of wells in adjoining land has yet been devised. As the law stands today, an operator can work his wells as long as oil flows, even though oil may be flowing in from adjoining property.

Efforts are being made by the Italian Government to extend as far as possible the use of water-power for the production of electrical energy in substitution for coal, as Italy is entirely dependent on importation for her coal supply.

All previous production records in the automobile industry were broken at the Ford Motor Company plant in Detroit, Mich., on Saturday, March 25, when 2768 cars were built. During the month of March 58,829 cars were produced.

The Storthing of Norway has agreed by 91 votes to 14 to amend paragraph 1250 of the fundamental laws, thereby enabling women to be appointed members of the council of state.

A bill to establish a national park and acquire national forests in the Mt. Katahdin region of the state of Maine has been introduced in the House of Representatives.

The deficit this fiscal year in the United States treasury is $51,756,055, against a deficit of $90,982,129 last year, exclusive of Panama Canal and public debt transactions.

The amount expended on alcoholic liquors in the United Kingdom during the year 1915 was £181,959,000, as compared with £164,468,000 in 1914.

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Christian Science Sentinel

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

Vol. XVIII April 29, 1916 No. 35

Christian Science Healing

JUDGE CLIFFORD P. SMITH

ONE is often impelled to inquire these days why it should seem incredible to Christian people that the law and power of divine good operate and are available to overcome every phase of evil. There is no Christian reason. A thoughtful reader of the New Testament, especially its parts which are historical, can find plenty of evidence that the Christian religion, as practised by its Founder and the early Christians, included the loosing of men and women from the bondage of disease. And though the greater part of the New Testament was written many years after the personal ministry of Jesus, it contains nothing to indicate that the practice of healing had ceased, nor any reason why it should cease. On the contrary, the practice of healing is consistently referred to in the New Testament as a continuing service, and as distinctive or characteristic of the Christian ministry.

Why did the practice of Christian healing cease? And why does any one resist its revival? There is one answer to both of these questions, and that is, Because of the failure to see the Principle, as distinguished from the person, in the healing work; and the tendency of human thought, even that which is religious, to cling to a material sense of all things. But for this failure and tendency, and the sense of sectarian interests, the Science of Christian healing would be welcomed universally.

These observations can be illustrated by an article which appeared not long ago in a periodical that is published in the interest of one of the Christian denominations. It was written by the editor, and was headed "A Speech and Some Letters," with the following subtitle: "An investigation into evidences of some Christian Science cures presented by Senator Works to the United States Senate." This "investigation" consisted in sending letters of inquiry to eight out of the sixty-nine physicians whose names were furnished by Senator Works. One of the doctors to whom this inquiry was sent did not reply. In this case a child was so abnormal from birth that more than one physician said it could never walk and would be an idiot. The physical and mental changes which ensued upon Christian Science treatment were clearly evident to all who knew the child's condition; and she has now been described by the Washington *Times* as "a three year old Washington child romping and playing about its home, as happy and as active as her playmates."

Another doctor of whom this editor made inquiry replied that he had no record or memory of any such case. Since being furnished with the date and place where he examined the patient, and the names of the persons who were present, he has found an entry in his diary corresponding to these circumstances. He was called only as a consultant and made no record of his conclusions. Another consultant examined this patient with the same family physician nearly two years later. This was the case of a girl about thirteen years old when the last consultation was held in February, 1908, at which time her case was diagnosed as valvular heart disease, and the prognosis was made that she would not live more than a year at most. Her mother now has written with reference to her as follows: "In April, 1908, we turned to Christian Science, and after three or four weeks' treatment she was up and about, doing everything a healthy child should. From a pale invalid she has blossomed into a beautiful young woman, a splendid swimmer, a strenuous dancer, an indefatigable walker, who goes to business every day and is a joy to behold." The father of this young lady is a well-known man, a consulting engineer by profession and a member of the Massachusetts legislature.

Another doctor of whom the same editor made inquiry replied that his diagnosis was not tumorous cancer but cancerous tumor, a distinction which he admitted makes no great difference. The patient, he also said, when he saw her, was "wonderfully improved." The replies made by the other five doctors could be fairly described by saying they showed varying degrees of anxiety to minimize the benefits of Christian Science. Without further inquiry, the editor in question committed himself to the following conclusion: "The claimed power of Christian Science to cure disease is seriously believed only by persons whose minds are not analytical enough to trace cause and effect, and whose prepossession in favor of the religion they have espoused makes them unable to relate facts with clear-sighted discrimination."

By way of comment on this conclusion it can be said that the writers of the New Testament who reported cases of Christian healing took the evidence of the persons healed. Some of these sufferers had been attended by physicians, but neither the Master nor the gospel writers held that a spiritual mode of healing must depend for its evidence on the representatives of an opposite system. For the same reason it would be sensible and logical to accept the evidence of such persons as the witnesses in the cases cited by Senator Works. With reference to their mental capacity it can be said that he and another of them are United States senators, and men who have achieved notable success in a profession that requires ability to weigh evidence. One was a justice of the supreme court of California; the other was the attorney-general of Minnesota.

Another of the witnesses cited is a graduate of West Point and a major in the United States army. Yet another is an alumnus of a well-known medical school, who was on the surgical staff of its hospital and one of its instructors, and another is a member of the board of trustees of a college. Another is the proprietor of a large wholesale grocery business. Another is a judge of a superior court, while another is a former judge of such a court. Another is a school teacher, and another was a professional nurse who had risen to the position of chief night nurse in a large city hospital. These are a few of the beneficiaries of Christian Science who related their own cases of healing and allowed Senator Works to report them as he did. If the minds of such persons "are not analytical enough to trace cause and effect," or they are "unable to relate facts with clear-sighted discrimination," the conclusion must be that dependable intelligence is the possession of only a very few persons.

The application of spiritual causation to the recovery and

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maintenance of health would not be denied if disease and health were regarded metaphysically. Thus analyzed, not only disease and health but mortality and immortality are opposite mental states, resulting from contrary modes of thought. On one hand is material sense, which has no principle, no cause or substance, and which is simply an illusion, a dream of pain and pleasure in matter that includes sin, disease, and death. On the other hand is spiritual sense, which is created and sustained by God, the divine Principle of all true being. What Paul wrote to the Romans on this subject is both Christian and scientific: "To be carnally minded is death; but to be spiritually minded is life and peace." In these words he explicitly declares that life is a condition of mind or thought, and causation is analyzed as wholly metaphysical. The mentality which sickens and dies is carnal, that is to say, material; while the thought which lives and enjoys the abundant attributes of Life is spiritual, that is to say, inspired and controlled by Spirit, or God. In other words, it is Spirit, God, the divine Mind, which gives life, health, and happiness to man, and they are imparted as consciousness or thought.

Health, therefore, is primarily a mental and spiritual quality, and is to be gained and preserved as such. Disease, on the other hand, even the most physical disorder, is the palpable evidence of false belief. It is a condition incident to the supposition that man is a material selfhood governed by a law of suffering, disability, and death,—governed by laws which divine Love, divine Principle, could never make. Every lack of health, from beginning to end, is only a subjective state of mortal thought; it is a product of the false and mortal element in human consciousness; it is a particular result of the general supposition that life inhabits matter and is mortal.

Scientific treatment of disease, therefore, depends on the distinction between absolute or real being and the human or mortal concept thereof. Freedom from disease follows the absolute knowing of the truth concerning God and man. To cope successfully with disease it must be resolved into false belief, and dealt with on a mental plane in accordance with the divine law by which Truth destroys error. Healing comes to pass when the supposed law of disease and death is broken by the actual law of Life, and the unity of being is such that one individual can help another to obtain this victory. In this manner Christian Science is making practical the ideal of worship and service set forth by Isaiah: "To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke."

Health and Holiness

PRISCILLA C. GOODWYN

ONE day, while standing in the waiting-room of a railway station, I heard some one behind me say to another who was leaving her, "Well, keep your health." It was to me a new form of good-by, arresting my attention and calling for thought. The words "keep your health" led back to the old days when health and holiness, or wholeness, were synonymous terms, and it seemed an appropriate and beautiful last word before parting, though differing little in essential meaning from the ordinary "farewell," "good-by," and "adieu" in general use. These latter have become, in the main, mere mechanical expressions, with little thought back of them. The popular "Well, by-by; be good and you'll be happy," has the vigor of good cheer in it. It is as though one said, "I give to you, as we part, my best thought for your happiness: be good."

We can indeed rejoice that humanity everywhere uses in some form the same words as a parting benediction, "Keep your health,"—your holiness, which is the only true health. The speaker's words may have been uttered in a merely perfunctory way, conveying only a material thought of health, but they were words "fitly spoken," and in their higher meaning held in themselves a blessing and a promise for those ready to receive them.

In Christian Science we learn that health is a quality of Mind; that matter can take no cognizance of either health or disease, and that what the so-called personal senses aver, has no basis in Truth. On page 374 of Science and Health Mrs. Eddy says that disease originates "in human belief before it is consciously apparent on the body, which is in fact the objective state of mortal mind, though it is called matter," and she directs thought to the eternality of health as one of God's gifts to man, a fixed quality of Mind. The realization of health and holiness is therefore man's normal condition, for man in Science is "the offspring of God," and we read in Science and Health (p. 475) that man "has not a single quality underived from Deity."

The Risen Christ

GEORGE SILAS HADDOCK

A SENSE of deepest joy comes to all who discern the teaching of Christian Science as to the risen Christ. That which confounds Christ with person and relegates the divine idea to a remote past will not stand the light of inspired reasoning. If Christ left earth for a distant heaven two thousand years ago, then the comforting words, "Lo, I am with you alway," cannot be true. The recognition that Christ, as the divine idea, had never left us but was ever near,—this inspired Mrs. Eddy to say with earnest conviction (Poems, p. 12),—

> And o'er earth's troubled, angry sea
> I see Christ walk,
> And come to me, and tenderly,
> Divinely talk.

Jesus at one time asked the direct question of the Pharisees, "What think ye of Christ? whose son is he?" And then when the answer, "The son of David," seemed to imply a human personality, Jesus rebuked them in the words, "If David then call him Lord, how is he his son?" Pointing out that the one whom David called Lord and whom he desired to have beside him until all enemies were made his footstool, was evidently the divine idea, expressing the truth about God and man, the impersonal redeemer from ignorance, fear, and falsity of every kind.

Christ is defined in Science and Health as "the divine manifestation of God, which comes to the flesh to destroy incarnate error" (p. 583), and to reveal man as God's idea, upright and pure. The Christ as thus understood abides at God's right hand, because spiritual consciousness, the true idea, is an emanation of divine Mind, ever one with that Mind and ever discerning the things of good. This makes true the beautiful words, "Son, thou art ever with me, and all that I have is thine." Christ expresses the eternal nature of God and blesses all mankind in that expression. To the sorrowing and heavy-laden, Christ, Truth, brings a sweet sense of peace, a wonderful recognition of good coming to dispel the gloom; to the discouraged and fearful the Christ is as a cheering message, ready to come in and sup when the door of consciousness is opened; to the outcast, the sufferer or sinner, Christ is a guiding star leading into a safe harbor.

Mrs. Eddy says, "Jesus demonstrated Christ" (Science and Health, p. 332). He proved for all mankind that the true or spiritual idea presents the things of Mind aright, and

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that it destroys their suppositional opposites, things fallen, impure, and evil. The apostle Paul said, "Now is Christ risen from the dead, and become the firstfruits of them that slept;" in other words, it is the true consciousness, free from every taint of evil, the pure sense which abides in Spirit, revealing to us all that is worth knowing or having. If this right sense of things, or true idea, is not uppermost, we know that our expectancy of good is without foundation. We are still in the realm of unreality, the turmoil of false belief.

Because the material senses with their craving for gratification through the medium of matter have seemed to hold sway, the spiritual or Christ sense, with its power to disclose all that is real, lasting, and good, seems dead. But since the only power of error is to destroy itself, and since this self-destruction goes on "through the sore travail of mortal mind" (Miscellaneous Writings, p. 15), the right or spiritual idea comes forth, born of God, one with Love and Truth, "to give light to them that sit in darkness . . . to guide our feet into the way of peace."

Who would not rejoice if, finding himself enmeshed in a tangle of briers, some one came to bring release by cutting away the thorny bonds? So thousands today are glad because through the revelation of Christian Science, Christ, as the true spiritual idea, is indeed risen in their hearts, bringing with it the first and only fruits of peace, joy, health, harmony, and good. They realize that their own feeble efforts against superstition and the false teaching of the ages were fruitless, and only seemed to tighten the bands; but Christian Science, the clear, definite word of Truth, came to sever their shackles with a sharp stroke, and the joy of a liberated consciousness was soon experienced.

In one of the poems written by our revered Leader are these lines (Poems, p. 29):—

Thou gentle beam of living Love,
  And deathless Life!
Truth infinite,—so far above
  All mortal strife,

Or cruel creed, or earth-born taint:
  Fill us today
With all thou art—be thou our saint,
  Our stay, alway.

Along with the realization of this new-found freedom comes a song of gratitude to the one whose thought was transparent enough, through overcoming, to allow the light of Truth to shine out to hungering hearts.

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God's Perfect Creation

LETTIE HUNTINGTON

For weeks the writer had been striving as never before to see only God's creation, and to see man as His manifestation, "the compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind," as we read in Science and Health (p. 591); but the clouds of material sense seemed to hang heavy and low, and thus to shut out the perfect vision.

It chanced that just at this time a Scientist friend came for a week's visit. So far as the weather was concerned it proved to be a week of continuous storms and clouds, so typical of my own condition of thought that we decided to seek a mental realm in which there was no gloom. This was easy to do, as we had the Lesson-Sermon and all of our dear Leader's writings, and could read them together, enjoying them all the more because of unity of thought. The periodicals came in for their share of attention, and those who have had a similar experience can picture the pleasure and profit we each received, the spiritual uplift which dispelled all sense of gloom and depression.

The morning of my friend's departure came, and we arose betimes, as she had to leave on an early train. As we peered out through the gray of the early dawn, we beheld a beautiful picture,—the earth was clad in a robe of purest white. Later the sun shone out with wonderful brilliancy, and I stood as one entranced, gazing upon a vision which time can never efface. I thought of St. John, when he saw "a new heaven and a new earth" and heard the voice saying: "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." The words of our Master, "Ye shall know the truth, and the truth shall make you free," seemed to flash across the horizon, and my heart overflowed with gratitude to that faithful friend through whose labors Truth has again been revealed.

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Man's Dominion

ALICE BALE

One day while pondering over the many wonderful instances given in the Scriptures of the power of Spirit over matter, a student of Christian Science turned by chance to the account of the fall of Jericho as found in the book of Joshua. The first lesson which came to her from this wonderful story was that of obedience. Through his communion with God, Joshua perceived the one way in which the task before them could be accomplished, and he obeyed the command to march around the city. He did not stop to listen to the arguments of mortal mind, that no city could be taken without a battle after the approved fashion, but he gave the order to the people, who in turn obeyed without question. The ark was before them, which Mrs. Eddy has defined as "the understanding of Spirit, destroying belief in matter" (Science and Health, p. 581); then followed the armed men, girt, we may well believe, with the "whole armor of God."

Six days they "compassed the city," once each day, and on the seventh day, the day of victory, they did more than on any other. Seven times they marched about the walls, speaking no word, according to the command. Did they, it might be asked, ever think their work was useless, to no purpose, that they were accomplishing nothing except to go around in a circle? When their work was finished there came the command, "Shout; for the Lord hath given you the city." Their leader was confident of the power of Spirit before he saw its manifestation, even as Jesus, standing before the tomb of Lazarus, could say, "Father, I thank thee that thou hast heard me." Then all doubts and questionings were put away. Again was the voice of Spirit obeyed, and "the wall fell down flat, so that the people went up into the city, every man straight before him." They did not hesitate, but every man went "straight before him." Each did the thing that was his to do at that instant, and as a result the wall, as a type of error, gave way before them, was put under their feet. The victory was complete, but it had not been won by material methods.

Here we recall the crossing of the Red Sea and the Jordan on dry ground, when the Israelites went forward without faltering. Although the chronicle reads, "The feet of the priests that bare the ark were dipped in the brim of the water," still they pressed on, and "stood firm on dry ground in the midst of Jordan," even at the flood time of the year. So we after making a start are often called upon to stand firm, and not for one moment fear that the waters will come down upon us. We may remember the three Hebrews in the burning furnace; also that Jesus walked on the water and stilled the tempest with a word; that he passed through solid walls and removed himself from one place to another in an

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instant; indeed his whole life, even from birth, was on a plane far above that of material law, so called.

As these great demonstrations grow upon our thought, we may well rejoice that through the understanding gained in Christian Science we can realize that dominion is for us even as for them, that Spirit is as potent now as it was in ages past, and matter as powerless, though it be expressed in wind, wave, or flame. Truly this dominion is for all who stand firm "in the midst of Jordan," and know, as our Leader tells us on page 566 of Science and Health, that "as the children of Israel were guided triumphantly through the Red Sea, the dark ebbing and flowing tides of human fear, . . . so shall the spiritual idea guide all right desires in their passage from sense to Soul."

"To thought only"

CHARLES T. ROOT

INTERESTING instances are related of the seemingly accidental discovery of gold or other valuable minerals in ground over which the feet of men, even those of searchers for such deposits, had often passed unheeding. Always present and always available, the scarcely concealed treasure only waited for the seeing eye; and at last some trivial happening, the casual displacement of a pebble or a clod, revealed to the delighted vision a new source of as yet unmeasured riches.

The writer was reminded of such an occurrence by an experience of his own. He had read page 182 of Science and Health often enough to warrant the feeling that at least it could hold no surprises for him. One day, however, on opening the book at that place, his eye fell upon a sentence which he could hardly believe had been there before and which now stood out as though it were alone upon the page. Because God is infinite, it follows that His children do not necessarily have identical experiences. Perhaps no one else ever received a similar impression from this sentence; but when it now for the first time reached the consciousness of the writer it was as though the apocalyptic trumpet proclaimed, "The demands of God appeal to thought only."

Why should there have been such an effect produced upon even a beginner in Science? The words are simplicity itself, and their general import is reiterated many times in the Bible and in Mrs. Eddy's writings. It is the word "only" which gives this statement its tremendous significance and makes of it one of the most revolutionary propositions to be found in our text-book. Consider the far-reaching effect upon the average human being of the realization that Principle takes no direct cognizance of words or deeds, but is concerned solely with the inmost thoughts of the heart. What a sweeping away of old landmarks this involves! What a collapse of self-righteousness, with its carefully prepared policies of speech and action! What a bankruptcy of calculated piety and philanthropy! How futile and pitiful appear hypocrisy and every pretense intended to be seen of men, in the blazing light of this impersonal truth which paralyzes every effort at self-deception!

There is no denying that this saying, "The demands of God appeal to thought only," is a hard one to the carnal man. It tears away every prop by which he seeks to maintain his belief in a self apart from God. It closes every door of escape from the straight and narrow path and demonstrates the folly of every attempt at climbing up "some other way." It even adds emphasis to the kindred Scriptural postulate, that as a man "thinketh in his heart, so is he," by specifically excluding every other factor of character. It gathers and focuses all the statements of Scripture which deny materiality and affirm spirituality. It locates, beyond the possibility of mistake, the field from which "every plant, which my heavenly Father hath not planted, shall be rooted up," the one and only arena in which the battle must be fought and the victory won over everything that is unlike God, good.

For the man or woman who is striving to progress in Christian Science there is no line in the text-book which it is more important to keep mentally in sight than this; not that its implications render the warfare with error less strenuous,—rather the reverse,—but it simplifies and clarifies the plan of campaign. Human nature uninstructed in Science, believing in good and evil, Spirit and matter, manifests this sense of duality in daily living by bestowing its chief care upon speech and act, while permitting thought to roam in secret and almost at will, often in directions quite at variance with the outward conduct. When, however, it is learned that words and deeds, no matter how lofty in seeming, unless they are the outpouring or effect of righteousness, are not regarded by or even known to the divine Mind, which marks thought only, a reversal of effort is seen to be necessary.

There dawns at once the perception that to "stand porter at the door of thought" (Science and Health, p. 392) is not only a duty, but the one duty of him who aspires to recognized sonship; not because the character of speech and action has become less important, but because it is seen that harmonious expression is more certain to result from correct thinking, by which the outward and actual are determined, than from the most painstaking exercise of the human will. At first, and perhaps for a long time, the task of portership will be found far more difficult than such regulation of external conduct as suffices for the requirements of human society; but this task must be undertaken and untiringly pursued by every individual who would recognize in himself and others the divine image and likeness, for only those who bring "into captivity every thought to the obedience of Christ" can claim in their fulness the rich rewards which are promised to "him that overcometh."

Unerring Guidance

BELLE KANT

IN Proverbs we read, "A man's heart deviseth his way: but the Lord directeth his steps." The truth contained in these words was most clearly proved to me by an occurrence which took place a number of years ago during a visit to the seaside. This experience of Mind's guidance impressed me deeply at the time, and left a vivid impression which has often come to me during periods of trial since, and which has never failed to encourage and cheer.

My hostess had planned a drive into the surrounding country. After the long, beautiful afternoon was over we returned the horse and cart to the stable in the little village, attended to necessary shopping, then descended to the beach, and in the sunset glow strolled for a mile over the sands in the direction of her home. It was nearly dark when we turned in through the garden-gate. The peace and harmony of the pleasant twilight hour dropped from me, however, as I suddenly realized that my pocketbook, which I had carried when we started out, was gone. Seemingly this was a serious loss, as the pocketbook contained my railroad ticket and a considerable sum of money, besides papers of importance; but instantly, through a small knowledge of Christian Science, I corrected the sense of loss, declaring that to God, Mind, "the all-knowing, all-seeing" (Science and Health, p. 587), nothing was hidden, and that God's image and likeness reflected to human sense the penetrating vision from which nothing could vanish.

Acting on my friend's advice and my own inclination, I

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retraced my steps. Through the gathering dusk I hurried along the shore, holding fast to the truth; but though I traveled in the path made by our own footprints, no pocketbook appeared. A search of the cart in the stable also proved fruitless, and the shops we had visited in the village were closed. Returning to the house, I resisted all sense of fear and apprehension, refusing to outline any means of meeting the contingency of the purse not being found. The expressions of sympathy and offers of assistance from my friends were likewise smilingly put aside, and thought was steadfastly held to the knowledge that as a child of God I could lose nothing necessary and useful, and that my every human need would be met by our heavenly Father.

On the next day we drove over the ground covered the afternoon before, made inquiry at the shops, and scoured the beach with no better success than that of the previous evening. As I broke my way through the thick undergrowth which clothed the downs before the house, discouragement whispered that I had looked everywhere, and that I had better give up; but this was silenced with the realization that nothing is hidden from the omniscient, and that Love and wisdom would open my eyes. Just then a projecting manzanita root caught in my low shoe. Intent upon the search, I attempted to kick my foot loose from the impediment, but I was compelled to stoop to free myself from it. As I did so, there at my feet lay the pocketbook!

In Jeremiah we find this declaration: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps," and in Science and Health (p. 424) Mrs. Eddy says, "Accidents are unknown to God, or immortal Mind, and we must leave the mortal basis of belief and unite with the one Mind, in order to change the notion of chance to the proper sense of God's unerring direction and thus bring out harmony." The pæan of praise and gratitude to God that welled up from my heart that day has become stronger with every added demonstration of the guidance of infinite good, and each day I grow more thankful to Mrs. Eddy for the purity and integrity of purpose which enabled her to be the revelator to this age of the power of Truth over error and of man's dominion as the child of God.

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[Written for the *Sentinel*]

Truth the Victor

REV. EDMUND B. GEARHART, PH.D.

Not in this war
Shall ye with fierce, embattled foes contend,
Nor spear nor breastplate use to pierce or fend.
Your glittering sword shall know no bloody play,
Your shining armor shall undented stay,
No vicious thrust shall helm or harness mar;
Ye shall not fight today.

Not now, nor nigh,
Nor e'er again, upon the ensanguined field
Shall ye your life-blood to the foeman yield;
Not in this mortal battle shall ye fight.
'Tis not by human power, by earthly might,
"But by my spirit," saith the Lord Most High,
And He doth guard the right.

Truth, Love alone,
Whose banners, streaming ceaselessly abroad,
Wage silent battle for the child of God,
Driving our foes before us, one by one,
As morning mist is scattered by the sun;
The battle and the victory are His own,
And He the field hath won.

Selected Articles

[Judge Clifford P. Smith in *Brooklyn* (N. Y.) *Eagle*]

Recently a special number, Christian Science extra, *The Bible Students Monthly*, has been scattered broadcast in a number of American cities, including Brooklyn. One of the items in this *Monthly* was printed originally as a letter in the *Scranton* (Pa.) *Times* of April 26, 1906. In October, 1906, it was reprinted in the *Old Theology Quarterly;* later it was reprinted in the *People's Pulpit*, and subsequently in *The Bible Students Monthly*. In this manner certain persons have kept this article in circulation for about ten years, and have by its terms continually accused Mrs. Eddy of teaching that she is God. The letter in question contains other misrepresentations, but this one is the most important and the most offensive.

From time to time Christian Scientists spoke of this letter to the person who wrote it and to other persons responsible for keeping it in circulation. For example, the Christian Science committee on publication for New York wrote to one of them about it in August, 1914. In reply, this official received the following letter from the Rev. C. T. Russell, dated Aug. 26, 1914, and mailed at Butte, Mont.:—

"Yours of the 12th inst. reaches me here in the far West. As you may surmise, I am not giving much personal attention to *The Bible Students Monthly*, although I have a general supervision of it. I am sorry if it at any time contained anything that could be construed as unkind or personal, or anything doctrinal that was untrue or unfair. Be assured, while we believe that only the people's doctrines are proper subjects for public criticism, we always wish to be gentle, kind, just, truthful. I have suggested that some early number of *The B. S. M.* take opportunity for an expression of this kind."

Neither the bland surprise nor the fair assurance expressed in this letter proved to be of any avail. No retraction was made, and the circulation of the statement that Mrs. Eddy claimed to be God continued without abatement. Moreover, three months did not pass after the date of the letter just quoted before the writer of it referred to Christian Science, in a sermon published at advertising rates, as a device of Satan. Such a condemnation is, however, of comparatively little importance, since it is not so likely as a more specific statement to misinform or deceive. Christian Scientists do not ask opponents of their religion to speak favorably of it, but ask them to abstain from misrepresentations, and for the statement that Mrs. Eddy claimed to be God there is not even a plausible pretext.

In April and May, 1915, after preliminary announcements, two sermons by Mr. Russell, directed entirely against Christian Science, were published in a considerable number of newspapers at advertising rates. Now these sermons and the letter containing the statement that Mrs. Eddy claimed to be God have been reprinted with other incidental items and put in circulation again. Shortly after the sermons in question were first published, a lady who is not a Christian Scientist made the following comment on them in the *Brooklyn Eagle:* "In his two sermons Pastor Russell has misrepresented Christian Science. I have read and reread Mrs. Eddy's book, Science and Health. I do not agree with it, but above all things I must admit its chief merit is consistency. I disagree with its premises, but those who accept its premises must accept its conclusions. Let those who wish really to understand Christian Science read the pages written by Mrs. Eddy, who after years of invalidism was made into a strong, energetic leader by the Science she expounds."

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This comment on these sermons by an independent reader can be emphasized by a more detailed analysis. In the first of these sermons the speaker disclosed his attitude toward Mrs. Eddy's motives and teaching in the following words: "She would hold to the Bible, even though perverting its teaching. She would not make her teachings too antagonistic to other theories. She laid principal stress on healing, and settled all doctrinal difficulties with the dictum that there is no evil, no sin, no death; that what have been so called are merely errors of the mind."

Whoever assails the motives of another needs to support his assertions with facts in order to convince fair-minded bystanders. No fact having any reasonable tendency to impeach Mrs. Eddy's motives has ever been presented; and no such fact can be found, for none exists. There are as many expositions of the Bible as there are religious teachers, and surely the fact that one of them differs from others, either little or much, is no evidence of bad motives. So long as Christendom accepts the Master's test, "Ye shall know them by their fruits," Mrs. Eddy's motives will be safe in the estimation of all who knew her, and of all who know of the results which have ensued from her life-work. The religion she taught and founded has converted unnumbered persons from disbelievers or passive believers into earnest and active Christians; it has increased the beneficial effects of Christianity with nearly all its adherents, and it has been the means by which goodness, health, and happiness have come to a great multitude of people. As was said of Mrs. Eddy in 1908 by one who knew her personally and was capable of justly estimating her work, the late Clara Barton, founder of the American Red Cross, "She is the one person, regardless of sex, living today, who has done the greatest good for her fellow creatures."

The contention that Mrs. Eddy "settled all doctrinal difficulties with the dictum that there is no evil, no sin, no death; that what have been so called are merely errors of the mind," was only an effort to make Christian Science absurd by reducing it to a set of denials. It would be as fair to say that Jesus solved the problem of human life by saying, "The flesh profiteth nothing." This denial of matter is indeed one of his most important sayings, but it cannot be understood apart from the affirmative truth on which it rested, namely, "It is the spirit that quickeneth [giveth life]." For the same reason no critic of Christian Science can deal fairly with its denials without mentioning the affirmations on which they depend.

The basic truths of this teaching are just as accessible as its denials. For instance, the following excerpts from pages 108, 109 of "Science and Health with Key to the Scriptures" by Mrs. Eddy, correspond to the denials mentioned by this opponent: "All real being is in God, the divine Mind," "The only realities are the divine Mind and idea." It was not Mrs. Eddy's plan to compose theological strife with a dictum. She depended on teaching and proof. This fact appears implicitly or explicitly throughout her writings. For instance, we read on page 466 of Science and Health: "Science will declare God aright, and Christianity will demonstrate this declaration and its divine Principle, making mankind better physically, morally, and spiritually." Can any one offer a more feasible plan, or one that relates more directly to the present and future welfare of men?

With regard to the stress Mrs. Eddy laid on healing, it is to be observed that she followed the teachings and example of Christ Jesus. She stressed healing, in the broadest sense of this term, as he did and because he did. Describing the work done by the Master, St. Peter said he "went about doing good, and healing all that were oppressed of the devil." This was the perfect practice of Christianity; and whichever religious teacher or denomination comes nearest to doing likewise today is nearest right. Christians who do not practise Christian healing yet cavil at others because they do, only try to clothe a failure in the garments of a virtue.

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[Daniel M. Ely in *Basil* (Ohio) *Record*]

It is unfortunate that the reverend gentleman whose attack on Christian Science appeared in a recent issue of the *Record* should have based his remarks upon a tract instead of gaining his information from the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. These tracts attacking Christian Science, which have been distributed in large numbers, in almost every instance are largely made up of quotations from the text-book which have been separated from their context in such a manner as to rob them of the meaning Mrs. Eddy conveyed.

Christian Science teaches that God is Life, Truth, Love, Mind, Soul, Principle. These terms express the nature of God—His oneness and allness. It also teaches that God is not a person in the sense of finite personality; God is not a man magnified. On page 336 of Science and Health Mrs. Eddy says: "God is individual and personal in a scientific sense, but not in any anthropomorphic sense. Therefore man, reflecting God, cannot lose his individuality." Christian Science teaches that man is the image and likeness of God; never that man is God, but that man does coexist with God, in whom he lives and has his being. "Human philosophy," Mrs. Eddy tells us, "has made God manlike. Christian Science makes man Godlike" (Science and Health, p. 269). It teaches that Jesus was the son of a virgin, that he demonstrated the Christ and is the Wayshower. Speaking of his human relationship, Jesus called himself the "Son of man." When referring to his inseparable relation to God the Father, he declared himself to be the "Son of God."

As defined in Science and Health "the spiritual essence of blood is sacrifice" (p. 25); and in proportion as we live the life of Jesus, following in his footsteps and having that Mind in us which was also in him, do we indeed drink his blood and eat his flesh, not in worship of the symbol, but as he said all true worshipers should worship—"in spirit and in truth." Science and Health is not intended to supersede the Bible, but is what its subtitle indicates—a "Key to the Scriptures." The Authorized Version of the Bible is used in all Christian Science churches and Sunday schools, and the followers of Christian Science subscribe to this tenet, which is given on page 497 of Science and Health: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life."

Christian Science does not teach that "lying is a virtue," or "train its devotees to declare that they are not sick and in pain when they are suffering and dangerously ill." Christian Scientists realize that sickness as well as sin needs to be healed, and they do not neglect those who are suffering. To one who has made a study of Christian Science and has demonstrated its teaching, the unreality of sin and sickness will become more and more apparent, and the Master's wonderful declaration, "Ye shall know the truth, and the truth shall make you free," will be expressed with practical results.

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[Henry Deutsch in *Duluth* (Minn.) *News Tribune*]

Christian Science exemplifies the Master's promise, "Ye shall know the truth, and the truth shall make you free." This is the truth about God and man's relation to Him, and is taught in Christian Science with the primitive simplicity which was characteristic of the teachings of the Master. Christian Science does not deny the seeming existence of pain,

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sin, and death as mortal experiences, but it does show, even as the Master taught, that by imbibing his precepts and bringing them out in daily practice, even as he overcame and destroyed those conditions, so we today accept of and receive the fulfilment of his promise, "He that believeth on me, the works that I do shall he do also."

Christian Science service is work in the cause of Truth, effort in the direction of the establishment of the kingdom of heaven here and now, and those who perhaps were indifferently interested in other forms of religion change their attitude through Christian Science because it presents to them that which is both practical and demonstrable and thus becomes a part of their daily lives. Men's views of religion differ in greatly varying degrees, and instead of ridiculing or condemning we should be grateful for any change in a man's attitude which indicates that he has cast his net on the side of God,—however feeble his efforts,—instead of drifting on the side of indifference, infidelity, atheism, or agnosticism.

Who gave the speaker referred to the right to judge between the true and the false? And by what authority does he arrogate to himself the privilege of asserting that he is right and earnest followers of other creeds are wrong? There is only one thing true, and that is the truth. Everything must be tested by it, and the result, if correct, must be demonstrated, and Christian Science furnishes this in every instance where it is conscientiously applied.

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[Martin Sindell in *Eau Claire* (Wis.) *Telegram*]

If our critic, the evangelist, will read the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, or any of the Christian Science periodicals, he will not find from cover to cover in any of them a single unkind remark about the Baptists or any other religious denomination. The Scientist has so much of the truth; he loves it so well, and it means so much to him, that he does not need to go beyond its borders to find something to talk about. In fact it has no "borders," for being of God it is unbounded, infinite, beautiful, healing, and saving.

One of our greatest and most respected literary men, Hamilton W. Mabie, says, "Most of our criticism of others is either idle or unjust, because it does not take into account the obstacles overcome and the progress accomplished." The greatest opposition and the most unjust criticism Christian Science has met with have come from the clergy. History is repeating itself, since it was the same class of men who opposed and persecuted Christ Jesus. He could heal as well as preach; they could not. He understood truth; they merely believed it. He taught, "By their fruits ye shall know them." This is true of those who demonstrate truth as well as of those who merely talk about it; who urge others to shoulder burdens which they themselves will not touch with one of their own fingers, as Jesus said. He commanded his followers not only to preach the gospel but to heal the sick.

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[Virgil H. Clymer in *Syracuse* (N. Y.) *Herald*]

In your news columns we find a clergyman reported as saying that a Christian Scientist is not a Christian, first, because he does not accept "Christ's death as a necessary factor in the salvation of his soul," and second, because he does not "admit the deity of Christ." Christian Scientists have no desire to criticize the religious or theological beliefs of others, but on the other hand feel that those who differ with them should at least state correctly the Christian Science viewpoint. Christian Scientists follow the gospel teaching and distinguish between the human Jesus and the Christ. This our critic has failed to do, if he is correctly quoted. As to the Christ, Jesus said, "Before Abraham was, I am," thus teaching that the Christ, Truth, is divine and deathless; while as to his human manifestation Jesus said: "Why callest thou me good? there is none good but one, that is, God." "My Father is greater than I." "The Father that dwelleth in me, he doeth the works." The Scriptures show that Jesus made this distinction throughout his entire ministry, and why should not Christian Scientists follow his example?

The test of a Christian is to what extent he daily reflects the Mind of Christ. Jesus was the Wayshower, and he instructed his followers to heal as well as to preach, and further taught them that all who believed could do the healing works that he did. History records that this healing work continued for three centuries after the crucifixion. The healing proof was the standard set by Jesus. When John's disciples were sent to Jesus to ask if he was the one that should come, Jesus told of his healing work as proof of his Messiahship; likewise Christian Science points to its healing of sin, sickness, and sorrow through the same deathless Christ, Truth, as proof of its Christianity.

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[Avery Coonley in *Peoria* (Ill.) *Star*]

A contributor whose article on "The New Theology" recently appeared in the *Star*, has assigned to himself what would seem to be a very difficult if not impossible task when he undertakes to account for the growth, continuity, and prosperity of the Christian Science movement by attributing to its Founder selfish motives and unworthy aims. Ignorance, selfishness, and greed are not commonly credited with being the source of anything worthy, much less of that which elevates, purifies, and spiritualizes thought, as does the teaching of Christian Science. Nor is the other explanation offered, namely, the credulity of the public, based on sound logic. The present is an age of practical achievement. The conservatism of the past is giving way to a broader outlook and a clearer vision in the field of religion, as along other lines, that which does not justify reason and demonstrate its utility finds no permanent place in the world's activities.

That Christian Science does satisfy reason and fulfil its promise of present redemption from sickness as well as from sin is established beyond the possibility of successful contradiction. During the period of nearly fifty years since Christian Science was first introduced it has afforded abundant proof of its practicality and availability in the healing of all forms of disease and in the overcoming of sin, discord, and evil of every name and nature. Its beneficiaries are to be found in all parts of the civilized world, and wherever the power of God as taught in Christian Science has found expression, thought has been lifted to a higher sense of life, a better understanding of God, a keener perception of the brotherhood of man; and nothing can stay the tide of gratitude that goes out to the one whose life was pure enough to discern the present availability of Jesus' teachings and brave enough to present her discovery to an incredulous world.

The life of Mrs. Eddy is an open book. It needs no defense, and no amount of misrepresentation or falsification can take from her the honor due to her loving and consecrated work. From her thoughtful, studious childhood, with its deep religious experience, to the time of her recovery from a serious injury through her application of the truth found in the Bible, her experiences were but preparing her for her great work in behalf of suffering humanity. How faithfully, patiently, and lovingly this work was fulfilled can be understood only by those whose thought has been so lifted as to discern in some degree the true import of her mission; but the world is increasingly according her a foremost place among the benefactors of humanity.

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Editorial

Judged by Their Works

It is not strange, perhaps, that in the forty years the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, has been before the public and its teachings have been publicly practised, there should occasionally be a case which fails to respond to treatment and the patient passes on. As a matter of fact the percentage of these cases is surprisingly small when it is considered that as a rule people accept Christian Science treatment only as a last resort, and usually after a thorough course in *materia medica* has failed to bring relief from their distresses. In some communities these occurrences are accepted as a matter of course and pass without comment; but occasionally unpleasant situations develop and in consequence the practitioner and the family are haled into court. To the credit of Christian Science it may be said that when these cases come to trial the weight of evidence as to the efficacy of this mode of treatment which is submitted in defense is usually sufficient to secure release from the charge.

A great many of these instances naturally have to do with children, it being assumed that the parents are guilty of negligence in failing to provide medical attention for them. Particularly is this the claim when the disease is of a so-called contagious character, it being urged that the child would have recovered if a physician had been called in the early stages. The fallacy of this claim has been proved again and again, but it still does duty when nothing else avails. As a matter of fact Christian Scientists believe they are fulfilling their highest duty in putting their trust in Truth, and in the thousands of homes where Truth is relied upon for the overcoming of every phase of error, the parents recognize no more necessity for calling a physician to treat a case of one kind than another, although they are always careful to obey the law which requires the reporting of certain contagious diseases and the observance of quarantine regulations. A comparison of vital statistics in a given community will show that their faith in the power of Truth to overcome all error is justified in the results.

It is with pleasure, therefore, in view of the public interest which usually attaches to cases of this kind, that we note the action of the prosecuting attorney in Wayne County, Ind., as given in the *Richmond Evening Item* of recent date. It seems that several months ago charges of practising medicine without a license were preferred against two Christian Science practitioners who had attended a case of diphtheria. Within a few days motions to dismiss these charges have been filed by this attorney with the judge of the Wayne circuit court, who it is expected will dismiss the cases from the criminal docket. The point we wish to emphasize is brought out in the statement made by the attorney, to the effect that he is uncertain whether he did not do the two women an injustice when he filed the charges. To quote from the *Item*, "he said that since he filed the charges he had been observing the work that the Christian Science church is doing, and he believes that the workers are to be commended for and encouraged in their work." This is eloquent testimony indeed to the power of good works.

"Let us hear the conclusion of the whole matter," said the wise man of an earlier age: "Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." This counsel is equally applicable today, and it is precisely this obedience to the divine commands which Christian Scientists are daily endeavoring to render. As followers of the great Master they are healing the sick and the sinning, and they are entirely willing to be judged on the merits of their work, in keeping with his declaration, "Ye shall know them by their fruits." One has only to scan the testimonies which appear in our periodicals to find case after case of marvelous healings of children under Christian Science treatment, and very many instances where the little ones themselves, through their clear apprehension of Truth's power to heal, have been the means of bringing speedy help both to themselves and to their elders.

On page 342 of Science and Health Mrs. Eddy says, "He that decries this Science does it presumptuously, in the face of Bible history and in defiance of the direct command of Jesus, 'Go ye into all the world, and preach the gospel,' to which command was added the promise that his students should cast out evils and heal the sick." To do such good healing as shall command the respect of the community and disarm even the hostile critic is the aim of the Christian Scientist, and this consistent course can but succeed.

ARCHIBALD MCLELLAN.

"I was afraid"

THE paralyzing and stultifying effects of fear are perhaps nowhere more plainly set forth than in the case of the third servant referred to in the parable of the talents. In the three significant words, "I was afraid," we may find the secret of his inaction, his inefficiency, and his condemnation. They fully account for the sloth which, despite equipment and opportunity for service, could make no return when called to an accounting, save in the halting statement: "There thou hast that is thine."

The immediate result of this fear was secrecy. The servant went and hid his talent, and in this act he buried his possibility of growth and his capacity for usefulness. Instances of the same kind are not lacking today. One has perhaps received help through Christian Science, and instead of going out among men and showing his appreciation of it by his patience, humility, unselfishness, and good deeds, he allows fear of criticism, of being looked upon as heretical or peculiar, to dominate him, and so with the implements of fear he digs the hole in which he hides the treasure committed to him. What wonder if sooner or later the inevitable command comes, "Take therefore the talent from him."

Unexercised spiritual perception is sure to slip from our grasp; but through constant use and prayer it grows into fuller discernment. True gratitude for blessings received always prompts one to follow the example of Andrew and Philip, who immediately began to preach the gospel to those near them, saying, "We have found him"—the Christ. It begets the love of ministry, and it is this activity of gratitude which naturally brings about an increase of every good already possessed. The pianist is ever playing in order both to perfect and increase his technique; and so, as Mrs. Eddy has said, "in order to apprehend more, we must put into practice what we already know" (Science and Health, p. 323). This is the natural and logical order of human development, and it is no less true in the matter of spiritual growth than it is in that of artistic attainment. If we would make a fair showing when called to account for heaven's gifts, we must certainly acquire the habit of putting them to practical and purposeful use every day. He who buries his ability to do good, violates the most fundamental requirement of Christianity, namely, love for God and love for one's fellow men.

When traced to its primal source the cause of inaction is

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usually found to be the self-depreciation which refuses to recognize man in God's image, the man who can "do all things through Christ," or the lazy listlessness which is but a phase of selfishness. Indeed, selfishness and fear are always found to be close friends; they go hand in hand. The servant in the parable merely followed the line of least resistance, trusting that the matter would work out all right in the end. This is one of the most specious inducements of unenlightened human sense. A matter can never work out rightly unless it is begun rightly and continued according to the requirements of brave, unhesitant justice, mercy, and love. Problems are never solved by shirking them. We never gain by trying to dodge the real issue, and the effort to do so can but compel the statement, "There thou hast that is thine."

The servant who buries his talent renders it impossible for him to know the sweet joy of tasks achieved and victories won, of hearing the gracious commendation, "Thou hast been faithful over a few things." And who that has heard these words would surrender the blessedness of such a moment for all the world might offer? With such a commendation there always comes the assurance of being made "ruler over many things," the consciousness of having gained clearer spiritual perception, and that glad willingness to serve which expresses the fearlessness of genuine faith, for it knows that it is ours not to do, but simply to present the conditions under which ever-present and omnipotent Love, working in us, may accomplish all things. Then we cannot be afraid.

JOHN B. WILLIS.

"Knowing the time"

THE wise man declares that there is "a time to every purpose under the heaven." He then presents a long list of human purposes and activities in which evil and good are so evenly balanced that no hope of overcoming the evil is introduced. Indeed it is little wonder that the summing up closes with this sad reflection: "What profit hath he that worketh in that wherein he laboreth?" Happily, however, the wise man goes on to tell us that God made everything beautiful, and that it is ours to enjoy the divine bounty. He also adds this significant phrase: "That which hath been is now; and that which is to be hath already been." Christian Science teaches that the realization of all good is possible at all times, since to God good alone is real.

In going back to Solomon's sermon one is reminded that mortals are very uncertain as to the right time to do anything, but the student of Christian Science knows that he must leave behind him all the shadows of mortal belief and come out into the life-giving sunlight of Truth and Love. Paul deals scientifically with the question of human unfoldment when he speaks of "knowing the time," and at once declares that "now it is high time to awake out of sleep." The awakening to truth may be said to be the very first step in real living, and we are reminded of this many times in the Bible. In her Message for 1902 (p. 17) Mrs. Eddy says, "Many sleep who should keep themselves awake and waken the world." Our Master said that it was while men slept that the enemy sowed tares in the field.

If we are awake to the truth of being, we shall know the time in the fullest sense. We shall see the misery of the mortal outlook at all times, whatever the delusive promises of material sense, but we shall also know that when mortal mind has done its worst we may then prove the might and majesty of Truth, knowing too that this is the time of "God's opportunity," also ours to forward the cause of Truth. Having agreed that error is entitled to neither time nor place, we are privileged to consecrate all our time to the activities of Truth. A most beautiful and inspiring passage in our text-book reads: "In the figurative transmission from the divine thought to the human, diligence, promptness, and perseverance are likened to 'the cattle upon a thousand hills.' They carry the baggage of stern resolve, and keep pace with highest purpose" (Science and Health, p. 514). These manifestations of spiritual activity, upon the human plane, are inseparable from progress and success. In Exodus we read that the children of Israel were commanded to hearken "diligently" to the divine voice, then to obey, and the reason given was this: "I am the Lord that healeth thee."

If we were always diligent in listening for the voice of Truth, we would never have occasion to fear the threatenings of error, whether of sickness or misfortune, for we would learn what to do and when to do it. It sometimes seems as if the lack of promptness is one of the gravest flaws in human character. Once we see a duty we should bend our mental energies to the task called for, without a moment's delay for the arguments of error. This recalls the words of Christ Jesus, "Agree with thine adversary quickly, whiles thou art in the way with him;" that is, we should settle the whole question promptly by denying the arguments of error as did our Master in his temptation in the wilderness. If we wait to be sure that we are ready to do what Truth requires, our lack of promptness may find us faint-hearted for the task, which should be approached with courage and joy.

Promptness implies readiness to obey, and it calls for perseverance. We do not labor for ourselves alone, but for the universal welfare. Even if we have begun to possess our divine heritage, symbolized by "the cattle upon a thousand hills," we must persevere until with added strength, gained in unselfish endeavor, no task shall seem toilsome. Thus "knowing the time," we shall see that the long night of materiality is "far spent" and the day of Spirit at hand, when we shall "put on the armor of light."

ANNIE M. KNOTT.

Among the Churches

Current Notes

PORTLAND AND SALEM, ORE.—For the past three years the Christian Science organizations of Portland and Salem have been holding services in the various penal and public institutions in this community. At the Multnomah County Poor Farm services are held every sixth Sunday, at the Multnomah County Jail every two weeks, and at the State Penitentiary in Salem on the third Sunday of each month. The attendance at all the institutions is marked by the close attention given to the services.

In October, 1915, a lecture was given in the State Penitentiary at Salem by Clarence C. Eaton. It was attended by five hundred inmates, and close attention was given by all. A short time ago cards were distributed among the men, asking them if interested in the study of Christian Science and wishing to have the literature sent direct to them to return the card with name signed. The committee in charge received one hundred and twenty-eight cards, which is 25 per cent of the inmates. Many requests for treatment have been received from the men at various times, and quite a number have their own copy of Science and Health.

The officers in charge at both the county and state institutions are very friendly and give us all the assistance they can. The growth in the work is marked. There have been many testimonies given by the men at various times, and they look forward with pleasure to the dates when the services are to be held. The order of service followed is along the line of the Wednesday evening meeting, giving an opportunity for testimonies.—*Correspondence.*

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IRELAND.—Literature has been distributed in Leinster and Munster, outside the city of Dublin, as follows: 335 *Sentinels*, 31 *Journals*, 22 *Heralds*, 9863 *Monitors*, 35 pamphlets, 888 miscellaneous pieces, making a total of 11,174 pieces. An analysis of this distribution shows that 10 *Monitor* subscriptions for nine months and 8 for three months were presented to the U. S. Consulate at Queenstown, to a newspaper, to reading-rooms, hotels, library, and to individuals. Parcels have been sent regularly to R. I. Constabulary, lighthouses, coast-guards, and families, who are very grateful. One hundred copies of the *Monitor* with the editorial on the Montessori system, and copies of Thursday and Saturday issues, which contain such interesting articles for educators, have been sent to schoolmasters and schoolmistresses from a carefully prepared list. Editors, judges, lawyers, and other prominent men and women, have received marked copies, many of which have been acknowledged with appreciation. A selected list of Jews receive marked copies gladly. One hundred copies of Senator Works' great speech in Congress, reprints from the *North American Review*, and 250 *Irish Weekly Mails* with the full report of Clarence W. Chadwick's lecture have been sent out by the postal committee. In County Kilkenny, 173 *Sentinels*, 15 *Journals*, 1672 *Monitors*, 24 other pieces, in all 1884 pieces of literature, were distributed.

In the city of Dublin during 1915 the literature distribution committee put out 29,511 pieces, making a total of 40,685 pieces distributed in the two provinces of Leinster and Munster in the year. Besides this, through the generous provision made by the Trustees under the Will of Mary Baker Eddy, there were distributed to sailors and soldiers 1292 *Sentinels*, 673 *Journals*, 298 *Heralds*, 9951 *Monitors*, 1611 pamphlets. A special grant of 7 *Monitor* subscriptions to regimental centers at the Curragh and of some of Mrs. Eddy's works to the Garrison Library was also made by the Trustees. The National Library of Ireland has agreed to receive all of Mrs. Eddy's works.—*Committee on Publication.*

MONTE VISTA, COL.—The Christian Scientists have fitted up the Stein Building for use in holding their services and for a library and reading-room. From a very small beginning four or five years ago, the Scientists have grown until they can fill this commodious building. There are about thirty children in the Sunday school.

San Luis Valley Graphic.

HARRISBURG, PA.—Early last summer a lot on Front and Woodbine Streets was purchased by the Christian Scientists. It has been announced that a chapel will be built there in a short time, and later, as the funds are secured, a larger building erected. The building lot has a frontage on Front Street of 100 feet and is 170 feet deep.—*The Patriot.*

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Admission to Membership in The Mother Church

The next admission of candidates will be June 2, 1916. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 10, 1916.

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

Those who have made application for membership prior to Nov. 5, 1915, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

The Lectures

Winchester, Mass.

An audience of fully six hundred people in the Town Hall listened attentively to the lecture on Christian Science by Jacob S. Shield. In introducing the lecturer John J. Flinn spoke in part as follows:—

Whether you are disposed to agree with us wholly or partly or not at all, so far as our religious tenets or practices are concerned, you have, I think, known us long enough and well enough to believe that what we are striving for is the making of healthier, more wholesome, better and therefore happier men, women, and children. In a period of the world's history such as we are passing through at present,—or in any period,—this striving is surely worthy the recognition of all right thinking people. The religion we profess, the faith we hold, and the understanding we have gained of the Principle discovered, defined, explained, and made practicable by our revered Leader, Mrs. Eddy, have impressed themselves upon the mentality of our times and have entered, I am satisfied, either directly or indirectly, consciously or unconsciously, into the personal experience of every one of you, for there is now hardly a considerable group in this or in any other civilized country in which the healing efficacy of Christian Science has not been demonstrated.—*The Winchester Star.*

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St. John, New Brunswick, Canada

The introductory remarks of H. Farmer Hall at the lecture on Christian Science by George Shaw Cook were as follows:—

Perhaps there has never been a time in all human experience when men were more earnestly seeking for an intelligent statement of God, His nature and His relation to human affairs, than at present. Today as we look around we see on all sides so much of sorrow, sin, disease, and death, that we try to turn from an outlook so depressing, away from the temporal and material, and endeavor to rest our gaze on those things which are spiritual and eternal. In this search for a better understanding of God there are very many, however, who feel that their endeavors in this direction have been met with nothing but failure, and in their discouragement they echo the cry of Job, "Oh that I knew where I might find him!"

Christian Science has come to this age at a time when it was most needed, and furthermore, it has come answering satisfactorily the innumerable questions that well up in human thought and demand solution. It is revealing one infinite Father-Mother God and His infinite universe. It tells us of Him who forgiveth all our iniquities, who healeth all our diseases.—*Correspondence.*

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Wakefield, England

Dr. Gilbert J. Fowler of Manchester, in introducing Clarence W. Chadwick, who lectured on Christian Science, said:—

It is a particular pleasure to me to preside at a Christian Science lecture in Wakefield, as I first became interested in this teaching while on a visit to a friend in this town. I was not a little skeptical at first, and was determined thoroughly to test the statements of Christian Science before accepting them. It is my business in life to make investigations and to prepare critical reports, and I can honestly say that I have never made a more thorough inquiry into anything than into the truth or otherwise of Christian Science, because I saw that if it was true, it was of the utmost

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importance to humanity. After six years' experience I can state my absolute conviction that Christian Science is indeed the truth which was first brought to the world by Jesus of Nazareth. It is the Science of Christianity.

I have myself experienced, and have seen in my family and among my friends, the healing of disease through the understanding of Christian Science; and not only the healing of disease, but of wrong and discordant conditions of every kind. My experience is that of hundreds of thousands of others all over the world. There is nothing esoteric or occult in this new-old religion. Any one who honestly desires to do so can prove the truth of its teachings for himself. These lectures are given in order that Christian Science may be correctly presented to such honest seekers for Truth.—*Correspondence.*

Lectures to be Delivered

ARKANSAS—Pine Bluff: Jacob S. Shield, Shriners Temple, Seventh and Main Streets, 8:15 p.m., May 5.

CALIFORNIA—Los Angeles (Ninth Church): Virgil O. Strickler, Church Edifice, 430 South New Hampshire Avenue, 8 p.m., May 8.

Oxnard: Virgil O. Strickler, Oxnard Opera House, 8 p.m., May 6.

Riverside (Second Church): Virgil O. Strickler, Loring Opera House, 8 p.m., May 9.

San Bernardino: Virgil O. Strickler, New Polytechnic Auditorium, 3 p.m., May 7.

Santa Rosa: George Shaw Cook, Columbia Theater, 8 p.m., May 11.

Sawtelle: Virgil O. Strickler, Woman's Club House, 8 p.m., May 7.

Templeton: Virgil O. Strickler, Clausen Hall, 8:15 p.m., May 2.

CONNECTICUT—Norwich: William D. McCrackan, Davis Theater, Broadway, 3 p.m., May 7.

ILLINOIS—Alton: George Shaw Cook, Temple Theater, 3 p.m., May 7.

Carbondale: John W. Doorly, Amuse-U-Theater, 2:15 p.m., May 7.

Chicago (Tenth Church): John W. Doorly, Rosalie Hall, 5704 Harper Avenue, 8 p.m., May 5 and 6.

Hoopeston: Prof. Hermann S. Hering, Church Edifice, Third and Washington Streets, 8 p.m., May 8.

Riverside: Jacob S. Shield, Auditorium, Berwyn (Ill.) Club House, 8:20 p.m., May 12.

Rockford: Clarence C. Eaton, Church Edifice, 515 N. Main Street, 8:15 p.m., May 4.

INDIANA—Grand View: Willis F. Gross, City Hall, 8 p.m., May 11.

Hammond: Prof. Hermann S. Hering, Masonic Temple, 47 Muenich Court, 8 p.m., May 9.

La Fayette: Clarence C. Eaton, First Christian Church, 8 p.m., May 9.

Shelbyville: Prof. Hermann S. Hering, Strand Theater, 3 p.m., May 7.

Winchester: Clarence C. Eaton, Orpheum, 3 p.m., May 7.

IOWA—Des Moines: John W. Doorly, Coliseum, 8:15 p.m., May 9.

Eldora: Willis F. Gross, Wisner Opera House, 8 p.m., May 8.

Marshalltown: Willis F. Gross, Church Edifice, Main and Fifth Streets, 8 p.m., May 9.

KANSAS—Horton: Willis F. Gross, City Hall Auditorium, 3 p.m., April 30.

Seneca: George Shaw Cook, Church Edifice, 8 p.m., May 8.

MASSACHUSETTS—Reading: Dr. Francis J. Fluno, Church Edifice, Lowell and Sanborn Streets, 8 p.m., May 9.

Winchester: Dr. Francis J. Fluno, Town Hall, 8 p.m., May 7.

Worcester (Second Church): William D. McCrackan, Horticultural Hall, 18 Front Street, 8 p.m., May 6.

MICHIGAN—Adrian: Clarence C. Eaton, Public Library Auditorium, 8:15 p.m., May 8.

Bangor: Bicknell Young, Miller's Opera House, 8 p.m., May 6.

Lansing: Bicknell Young, Prudden Auditorium, 8 p.m., May 8.

St. Johns: Bicknell Young, Circuit Court Room, 3:15 p.m., May 7.

MINNESOTA—Minneapolis (First Church): William R. Rathvon, Church Edifice, Nicollet Avenue and Twenty-fourth Street, 8 p.m., May 8 and 9.

MISSOURI—Joplin (First Church): Charles I. Ohrenstein, Church Edifice, Sixteenth and Wall Streets, 3 p.m., May 7, and 8 p.m., May 8.

Kansas City (Second Church): Charles I. Ohrenstein, Church Edifice, Thirty-first Street and Troost Avenue, 8 p.m., May 11 and 12.

Kirkwood: William R. Rathvon, Church Edifice, Washington and Clay Avenues, 8:15 p.m., May 12.

St. Louis (First Church): John W. Doorly, Church Edifice, Kingshighway and Westminster Place, 8 p.m., May 8.

Springfield: Charles I. Ohrenstein, Church Edifice, 330 East Center Street, 8 p.m., May 9.

NEW HAMPSHIRE—Dover: William D. McCrackan, Banquet Hall, Opera House, 8 p.m., May 12.

Nashua: Bliss Knapp, City Hall, 3:30 p.m., May 7.

NEW JERSEY—Cranford: John W. Doorly, Church Edifice, Springfield Avenue and Milne Street, 8:15 p.m., May 11.

East Orange: John W. Doorly, East Orange High School, 8:15 p.m., May 12.

NEW YORK—Oneonta: Bliss Knapp, Woman's Club, 8 p.m., May 12.

Potsdam: William D. McCrackan, Town Hall, 8 p.m., May 8.

Poughkeepsie: Bliss Knapp, Church Edifice, 111 Market Street, 8 p.m., May 11.

Yonkers (Society): William D. McCrackan, Philipsburg Hall, 16 Hudson Street, 8:30 p.m., May 5.

OHIO—Cincinnati (First Church): Prof. Hermann S. Hering, Music Hall, 8:15 p.m., May 12.

Newark: Bicknell Young, High School Auditorium, 8:15 p.m., May 12.

Sandusky: Bicknell Young, Carnegie Library Building, Adams Street and Columbus Avenue, 8 p.m., May 9.

Springfield: Prof. Hermann S. Hering, High School Auditorium, South Limestone Street, 8 p.m., May 11.

OKLAHOMA—Lawton: Jacob S. Shield, High School Auditorium, 8 p.m., May 8.

PENNSYLVANIA—Corry: Charles I. Ohrenstein, Library Theater, 8 p.m., May 2.

Scranton: Charles I. Ohrenstein, Church Edifice, 520 Vine Street, 3 p.m., April 30, and 8 p.m., May 1.

TENNESSEE—McKenzie: Jacob S. Shield, Church Edifice, 8 p.m., May 2.

WASHINGTON—Bellingham: Frank Bell, Grand Theater, 8 p.m., May 8.

Spokane (Second Church): Frank Bell, Auditorium Theater, 3 p.m., May 7.

Tacoma: Frank Bell, Church Edifice, Division Avenue and I Street, 8 p.m., May 9 and 12.

WISCONSIN—Wausau: George Shaw Cook, Mt. Sinai Temple, 8:15 p.m., May 5.

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Testimonies of Healing

In 1904 I became afflicted with catarrh. After having treatment from four of our local physicians without relief, I went to a specialist in another town, who succeeded in relieving the discharge; but I was left quite deaf, and with a continuous roaring sound in my ear that at times was almost unbearable. I then consulted a specialist in a town forty-five miles away, making weekly trips for treatment. Obtaining no relief, I tried other methods of treatment, but all without result. In February, 1906, I went to Minneapolis, where I was treated for seven weeks by one of the best specialists in the West. He tried everything that medical science could suggest and gave up the case as incurable, saying that an operation might stop the noise, but that I would always be deaf. I came home discouraged and gave up consulting doctors.

From August, 1906, till about the same time in 1907, members of my family were ill continually, so that I became very nervous and my general health much impaired. This condition aggravated the deafness and noises in the head, until it seemed as if I would rather die than live. The first of October, 1907, I went to Boston, stopping in the home of a gentleman who had become a Christian Scientist through his own remarkable healing. At that time I had heard of some of the healings Christian Science had accomplished, though I knew nothing of its teachings and gave the subject little thought or credence. One day, however, I told this gentleman that if he or Christian Science could do anything for my head, I wished he would do it. He said he would gladly try to help me, although he advised me to go to a regular practitioner, as he was only a beginner; but I preferred his treatment. I retired that night feeling rather disappointed that he did not keep me up and pray over me, or do something, I hardly knew what; but I slept peacefully all night and awoke the following morning well. The noises have never returned and my hearing is normal. I feel that I am completely cured of the trouble.

In August, 1912, I was in Minneapolis again, and at the request of my brother called on the specialist who had treated me, requesting an examination. He pronounced the ear normal. He also said that he remembered my case perfectly, and asked who cured me. When I told him, he only remarked, "I have known of the Christian Scientists doing some very remarkable things." Since this healing I have used no material remedies and have tried to order my life by the teachings of Christian Science.—C. L. M. Bugbee, Newport, Vt.

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I write this testimony in loving gratitude for all that Christian Science has done for me. On one occasion I awoke in the morning feeling unable to do my work. I am a nurse to young children, and at this time was taking care of a little boy of three. As his mother was away and I did not feel that there was any one with whom I could leave him, a sense of fear came over me. With difficulty I dressed myself and the child, and then, taking up my copy of Science and Health I sat down and treated myself. Instantly all fear left; in five minutes I was perfectly well, and rose joyfully to take up the day's work which a few minutes before had seemed impossible. At another time I was threatened with what seemed to be heart trouble. I felt weak and ill, and suffered a good deal of pain. With the help of a practitioner, however, this difficulty was entirely overcome in a few weeks.

In my work with children I can never be grateful enough for Christian Science, and I wish that all those who have the care of little children could know of this saving truth. Not only does it help one to understand how to overcome childish ailments, but the little lessons of every-day life are so simply learned and are made so easy by the understanding of what God really is,—Love.

The Christian Science literature is a great help. My heart is full of thankfulness to God for all the blessings I have received, and I am deeply grateful to our Leader, Mrs. Eddy, who has shown us that Christianity is demonstrable in every age.—Gertrude Sinnock, Bristol, England.

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A few years ago I became despondent, and was without hope or aim in life. Christian Science came to me through an aunt who has been a student of Science for a good many years, and who recommended that I read Science and Health. I read continually, and at once began to put off the old man with his ways and to put on the new man. About this time, however, a trouble manifested itself in my ear. The fact that an aunt, having had a similar affection, became deaf, made me somewhat more fearful; but I read Science and Health, and though my understanding was small I was soon relieved.

I have had many opportunities to interest others and help them find the way to peace and happiness. A member of my family was advised to have an operation,—to be performed within five days, otherwise a malignant growth would set in. In the mean while he had Science treatment, and when the fifth day came, on examination the physician found nothing on which to operate. He was also healed of the morphine habit. Christian Science has shown me my supply. I can truly say, God is my All-in-all, and words cannot express my gratitude for the peace, rest, and understanding of God's nearness that this truth has brought me.

Helen Weiss, New York, N. Y.

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I wish to express my gratitude for the many blessings received in our home through Christian Science, as we have been greatly helped physically, mentally, morally, financially, and above all spiritually. About six and a half years ago I came to Christian Science when in sore need of it for physical and nervous troubles and when laboring under a great sense of sorrow. I had been under a doctor's care or some form of treatment the greater part of my life, being considered delicate, but thanks to Christian Science I was healed after taking a few treatments and reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, together with other Christian Science literature.

We are a family of six, and Christian Science has met our every need in the years we have relied on it. We have had many demonstrations of physical healing; colds, throat affection, bronchitis, inflamed eyes, measles, blood-poisoning, and many other ailments have been overcome. These healings have meant much to me. One case was that of my youngest child, then not quite two years old. Sores began to break out on his face and other parts of the body, and every little scratch or speck of dirt caused inflammation. One nostril was closed, and the stomach and bowels became so disturbed that he could not retain any food. I tried to treat him as best I knew how, but finally called on a practitioner for help. Almost immediately the condition of the stomach and bowels improved and in a day or two this trouble had been overcome, but the sores were very slow in healing. Then the thought came to me very forcibly to treat him for stoppage or obstruction, and I did so for several days. One morning a stick three quarters of an inch long came out of his nose, and from the condition of the stick I knew what had seemingly caused the blood-poisoning. The healing was very rapid after this.

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To mortal sense this seemed a wonderful demonstration, as it proved to me the truth of Jesus' words, "Ye shall know the truth, and the truth shall make you free," as step by step the error was uncovered and destroyed.

This same child was born under Christian Science treatment, and this was a blessing. I am grateful for the help my four children derive from the Christian Science Sunday school, as they are learning each day to put their teaching into practice, and many times they do their own work as taught in Christian Science without calling on any one for help. I am so grateful they know where and how to apply for help in time of need. I want to give thanks for our literature, as it is a great help to me. I thank God for sending us one pure enough to apprehend the truth and make it plain for us, and hope to show my gratitude to all who have helped me along the way by living and proving each day the truths taught in Christian Science.

IDA M. DANIEL, Los Angeles, Cal.

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To me Christian Science means everything that signifies good. My first experience with it was the healing of rheumatism. This ailment, which had made me a cripple at ten years of age, had baffled the best medical advice obtainable for many years and at times had rendered me helpless. Under Christian Science treatment I was healed in a day, and in a few days all manifestations of the trouble had disappeared. My second experience was the healing of an illness which the physicians, after a thorough examination, pronounced either gall-stones or Bright's disease. I called on a Christian Science practitioner next morning for not over thirty minutes, and have never had a return of those terrible attacks since. Each of these healings was realized in one treatment and was practically instantaneous.

More recently I again had a severe tussle with error, manifested in a very painful form, of which an accorded authority in medical practice said at a time of physical helplessness and great suffering, "No doctor on earth can heal him; it is incurable." He doubtless told the truth so far as he knew it, but as was proven, his knowledge of Truth and its power was limited. Thanks to the fidelity of the practitioner and the members of my own family, I was again restored to health and strength through Christian Science. The manifestations of this illness were a hardening and stiffening of the joints.

It would be impossible to express my thankfulness to God for Christian Science, or my gratitude to the Wayshower. I am also very thankful to Mrs. Eddy for what understanding I have gained of its present adaptability to our every need, as well as for the many benefits and blessings which have been received by members of my family and myself.

B. A. BRANCH, Chicago, Ill.

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[Translated from the German]

It is five years since I first heard of Christian Science, and I am most deeply grateful to God that I became acquainted with its teachings. At that time I was in a hopeless condition both physically and mentally, and despite medical help things grew steadily worse. I could take scarcely any nourishment, was unable to sleep at night, and any attempt to work only made me worse the next day. Life was to me a misery, and I almost envied those who were freed from their sufferings through death.

It was then that an acquaintance called upon me and drew my attention to Christian Science, whereupon I applied to a practitioner for help. Treatment was taken up lovingly and my condition soon improved; but much patience was needed on the part of the practitioner, as doubts would try to keep me away from the truth. Eventually, however, I did understand and realize that God is Love. Now I am well, feel stronger than ever before, and have had many proofs of God's protecting care. My dear mother has been freed of a serious stomach trouble of long years' standing, and she too enjoys good health.

I am very grateful for the spiritual uplift which has come to me, and my greatest desire is that I may make daily progress on the road which leadeth unto God.

MARIE RÜFENACHT, Bern, Switzerland.

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I have every reason to feel grateful to God for the immediate healing of my boy, nine years of age, from the results of an accident which occurred at our home. In trying to slide down the railing of a long outside stairway he lost his balance and fell, striking on his head. The physician who was summoned pronounced the case concussion of the brain. After taking the powders that the physician left, the boy would sleep, but when he awoke his head ached worse than before and he vomited often.

A short while before, I had become interested in Christian Science. I bore the child's suffering as long as I could and then sent for a practitioner, who was with the boy about half an hour when a wonderful change took place. In a short time he was able to eat and there was no more vomiting; the pain in the head also had departed. I sincerely thank God for being brought into Christian Science, as it has lightened my burdens in many ways.—ELLA G. DENNIS, Norwich, Conn.

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After being told of a wonderful case of healing through Christian Science, my mother decided to try it for me, as seven physicians had said that they had done all they could and that if we knew of anything else we had better try it. She felt that Christian Science could do me no harm, even if it did me no good.

For four years I had never been free from terrible pain in the back. Being in very limited circumstances, however, I had felt obliged to work, the result every time being a complete nervous breakdown. Every physician treated me for something different. I was experimented on for lung trouble, kidney and bladder trouble, liver complaint, sciatic rheumatism, and dislocated hip. At times the pain was so severe in the back of my head that I was almost unconscious, and for months I did not know what it was to sleep at night. The last five months before turning to Christian Science I was confined to my room, in bed most of the time.

After one week's treatment in Christian Science I was able to have my clothes on and ride two miles over rough roads with very little pain. In two months I was completely healed. Soon afterward I was given the privilege of working on the same machine that I had broken down on three times before. With lots of hard mental work and the realization that God is the only power, I have mastered my fear of it entirely and have proven that I can work every day without being the least bit fatigued. I am so happy to know this truth which Christ Jesus said would make us free from pain and sin.

Although I am very grateful for the physical healing, which has indeed meant much to me,—life, health, contentment, and peace,—I am more grateful for the true conception of God, and of man as His image and likeness; for the consciousness that God is All-in-all, that He made everything and it is good, and that in Him I live and move and have my being. This consciousness enables me to deal with my fellow man honestly and lovingly. Christian Science has taught me to love my neighbor as myself, and for this alone I owe my life's work to it.

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In the fall of 1914 I had the privilege of class instruction, and it did wonders for me. Not a day passes without some proof of God's tender love and watchful care, some healing of pain; or erroneous thought, self-consciousness, or oversensitiveness is rebuked and overcome. I am grateful for our literature and for the reading-rooms provided for us through the foresight of our beloved Leader, Mrs. Eddy. They are both an inspiration to me, as is also the Christian Science Hymnal, which plays a great part in my devotions, for when error is tempting I often go to the piano and play those grand truths in song, and I come away feeling like a different girl. I have been healed of discouragement many times by just being willing to do my part.

My earnest prayer is that some one who is seeking Truth may be encouraged to strive on, and know that "God is no respecter of persons," and that "no good thing will he withhold from them that walk uprightly;" that His promises are not only positive but safe and sure.

MINNIE LOUISE HURLBUT, Springfield, Mo.

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[Translated from the German]

It is with a heart filled with gratitude that I wish to tell of the benefits received through Christian Science. In March, 1914, I was seized with an attack of bronchial catarrh, to which pleurisy was added in the latter part of April. When the trouble reached its height and the pain seemed almost unbearable, my attention was called to Christian Science by dear relatives, whereupon I immediately requested the help of a Christian Science practitioner in Basel. Following the first treatment there was an improvement, and within a short time I was able to resume my occupation. Now I am able to attend to my work without difficulty.

Through Christian Science we have learned that today as of yore divine Love is an omnipresent help in times of trouble, and we have had every reason to be grateful. Our endeavor is to assimilate more of divine Truth and to continue in the way pointed out to us by our beloved Leader, Mrs. Eddy.

FRIEDRICH KARLIN, Mappach (Baden), Germany.

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While I have always tried to love God and trust Him, I did not seem to know how to do so until I came into Christian Science and learned the truth about God and His creation, that He is ever present and can supply all our human needs. I had been frail from childhood, and for a number of years a semiinvalid. I had doctored, and tried nearly everything, including change of climate, besides undergoing several operations. While I was better at times, I was never well until I took up Christian Science, to which I turned as a last resort, not knowing what this teaching was until I began to read the literature.

The healing came through reading and without the aid of a practitioner. My eyes were in such a condition when I began that I could read only part of a page at a time, and although glasses were used, I had not been able to do even coarse mending. In two or three weeks I was able to read several hours a day without glasses. My general health began to improve from the first, and gradually I grew stronger, until now I am in robust health. We have a little boy a year old, our first child. According to *materia medica* this experience was impossible to me.

While I am grateful for the physical healing, I think I am more so for the spiritual betterment. I used to be always worrying, but now I am learning that God lovingly governs all; that we do not have to be sick or lack anything we need. All that is necessary for us is to learn the truth about God, and live it the best we can. I am thankful to God, and grateful to our Leader, Mrs. Eddy, for all these blessings, as well as to older students in Christian Science who encouraged and helped me when I was sometimes discouraged. I am also grateful for the Christian Science literature, from which I receive so much good. It is my desire so to grow in grace as to be worthy of the name Christian Scientist, and to help others to know the truth.—MARY F. BRECHTBILL, Grants Pass, Ore.

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Having experienced many wonderful demonstrations both physically and mentally, I feel very grateful for Christian Science. A number of years ago I was healed of a spinal trouble, but the healing did not bring me to a realizing sense of the omnipotence and ever-presence of divine Love. In course of time I had a severe nervous breakdown, and was again brought out of darkness by Christian Science. Four years afterward I was stricken with what would be called appendicitis and a complication of diseases in a very serious form. Under *materia medica* an operation would have been imperative, but I am happy to say that Christian Science was my only help. I have also been healed of almost constant headaches. Jesus' words, "Ye shall know the truth, and the truth shall make you free," were surely proven true in my case.

Words cannot express my thankfulness to God, and my gratitude to our beloved Leader, Mrs. Eddy, also to the faithful workers who so patiently labored to help me back to health and a better understanding of God. I feel very grateful for all these blessings.

MRS. A. N. DRURY, Winthrop, Mass.

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We have received many blessings through Christian Science. My wife and I have been able to demonstrate the truth of its teachings many times in the past four years. Through the help of a Christian Science friend, in the spring of 1914, our little girl was healed in a few days of an eruption on the face, which was covered with what seemed to be warts.

On another occasion we had a beautiful demonstration of the power of Truth. In pouring some boiling water into a small basin I accidentally spilled part of it on this little girl's head and face. She began to scream, but I took her into my arms and began to declare the truth audibly. In a few minutes she had quieted enough to repeat the declarations of truth, and almost immediately she smiled and said she was all right. The only effect we could see was a slight redness of the skin.

For these healings, and for many other blessings received through Christian Science, we are very grateful.

J. J. WOOD, Hazen, Nev.

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I was always considered delicate, but had no thought that the Christ-healing was for me. I first sought to know the truth; in other words, whether Christian Science was the Comforter promised so long ago by the Master. I began to attend the Sunday services, and these appealed to me as being the worship of God "in spirit and in truth." Next I took up the study of the Lesson-Sermons, and very soon glasses that I had worn for years were laid aside; also, although unnoticed at the time, other ailments disappeared. Last July I entered upon my eighty-first year of human life. I am active, enjoy walking out, and in the home duties do my part, can sew, make crochet lace, and am never idle for any length of time. I read the *Sentinel*, *Journal*, and *Monitor* by daylight or by lamplight,—all this without having to turn to glasses.

I hope this testimony may encourage some struggling

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sister or brother on the straight and narrow way by showing what Christian Science has done and is doing for me. For these demonstrations of Truth's power, and all other blessings, I am truly thankful, and with the psalmist would say, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

LYDIA FRANKLIN SMITH, Skowhegan, Maine.

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[Translated from the German]

It is with a sense of deep gratitude that I would like to tell of how I was healed through Christian Science. In 1907 I went to Frankfort-on-the-Main to visit my daughter. We walked a great deal and I climbed many stairs, when I suddenly became aware of my feet being swollen. I did not pay much attention to this condition at first, as in such a case, while at home, one treatment in Christian Science would usually relieve me. This time, however, things became worse each day, and the swelling extended to the legs; in fact I felt ill all over. Those around me, not being convinced as to the truth of Christian Science, were most emphatic in their desire to call a physician.

As we had been adherents of Christian Science for years, my one desire was to return to Hannover, and consequently I was removed to that city. Christian Science treatment was taken up immediately upon my arrival, and I tried to do my share by declaring the truth to the best of my knowledge and by holding fast unto the thought that God is our life and that nothing can harm me. In less than a week my feet and legs, which had been in a dreadful condition, were entirely normal, every vestige of disease had left the system, and I felt well and strong, although I had already reached the age of seventy. I have not been troubled with that condition since.

I need give no words of assurance with regard to my grateful feeling, and to my sense of indebtedness to Mrs. Eddy for having pointed out the way of truth which through God's love I have found in Christian Science.

FRAU E. HUSEMANN, Hannover, Germany.

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Christian Science means much to me; every day I find something new about it. It has healed me of nervous troubles, stomach disorders, and intestinal indigestion, and has made me well when before I was weak and miserable. I had always been greatly disturbed because the world seemed in such a muddle. People who were good and belonged to the church were most of them miserable in health and had all sorts of troubles. I felt that there must have been some way provided by God to keep things harmonious, if one only knew how to find it; and we have found the way in Christian Science. Mrs. Eddy has taught us how to apply the law that has always been provided for us, the wonderful law of Love; and it is free to all, and within reach of all who want to live happier and better lives.—MATTIE HAMILTON, Belmont, Cal.

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After fourteen years of suffering, during which constant search for health was made through surgery, *materia medica*, climate, and the like, with little or no relief, Christian Science found me, and from the first hour of reading Science and Health I was healed of severe headaches and a catarrhal inflammation of the stomach. Since that time all of the distressing conditions which had bound me have disappeared, as help has been given by practitioners or as I have gained a fuller knowledge of the truth that makes men free and applied it. The Christian Science literature always brings food for thought. I am indeed grateful for this teaching.

EVELYN LEGE, Eastlake, Fla.

From Our Exchanges

[The Christian Intelligencer]

The contrast between the apostolic church and the church of the present day in the matter of finely finished services, beautiful edifices, inspiring music, and useful adjuncts, is sufficiently patent to all. The conditions of persecution and hardship which then prevailed are almost infinitely removed from the "flowery beds of ease" of modern worship. But those early days were days of power, of spiritual grasp, of tremendous courage, of abounding joy, of wonderful achievement, and of supernatural conquest for God. Many churches today would scarcely dare contend that their spiritual life and vigor could be spoken of in the same breath with the divine energy of those early Christians.

[The Christian Register]

It is in the interest of the permanence of creeds that they should seem not to be permanent, that they should be capable of growing and changing, putting off old forms and taking on new forms, receiving and casting off, getting rid of doubtful and disputable things, and simplifying into the things found to be reliable and vital. To this tendency all the churches are confessing; all are showing some signs of realization that truth is the only foundation of a creed instead of a creed being the foundation of truth, and that the oftener a creed puts itself into line with truth and shows that it can live with new and fewer words, and even without words, since our strongest religious constitutions are ever unwritten, the more people will trust in it and incline to believing instead of denying.

Then we can all think alike in one creed at least, the creed of creeds, the belief in believing, and in making belief honest and deep, so that the love of God shall be with all the mind and all the heart and so with all the life.

[The Christian Commonwealth]

True spirituality is to reconsider and revalue everything human from the point of view of its highest meaning and destiny—*sub specie æternitatis* (in the light of eternity), as the philosophers say. That this gives power, freedom, happiness to the individual; that it enables him to find unexpected beauty in ugly things and goodness in unpromising material; that it provides a refuge from the troubles and difficulties of life, is as certain as anything in the world. Nor need it be a strained or unnatural attitude so long as "Spirit" is widely interpreted, and the fruits of the Spirit recognized, as all the saints have recognized them, in the humblest virtues and the most ordinary ways of life. Here is the ground of the true symbolism, which finds in all human concerns hints and beginnings of divine truth.

[The Christian]

We are not surprised that so many are turning to systems which seem to offer more solid comfort than an adulterated and emasculated gospel, which too often is all that the churches have to offer. This is indeed their hour and the power of darkness. But is not the professing church largely to blame for this? Does not the ultimate responsibility rest upon its officers who teach these things, and its members who love to have it so? And do not these present days—which for all we know may be the ushering in of the day of the Lord—call us all to honest self-judgment in this same respect?

[The Christian Work]

Men everywhere are writing, and everywhere men are speaking, and in every land men are working to hasten the day when war shall be no more. What goads them on in this

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arduous quest? Why do they toil in order to accomplish an apparently impossible thing? I know of no explanation so reasonable as this: They hear the song of the angels! It haunts them day and night, and they say, "Woe is me, if I do not do what I can to bring the world into a happier day!" If it were not for the angels, those spiritual forces which rain down on us from the skies, we should not be so disturbed by the woes of others, and our hearts would not cry out in such pain in the presence of war. It is because men wage war while the angels sing peace that we are all distracted and unhappy, and anxiously look around seeking for something which we can do.

[Rev. Charles E. Jefferson, D.D., LL.D., in *Broadway Tabernacle Print*]

Christian Science is a protest against the awful materialism of our age. When it started forty years ago, a little band of English writers had made it difficult to believe that Christ worked miracles. John Tyndall, Thomas Huxley, Matthew Arnold, and George Eliot by their inimitable style caught and held the attention of the world and breathed into the minds of men on both sides of the sea a distrust of all stories of the miraculous. Even ministers of the gospel were affected by the atmosphere in which they lived, and in many a pulpit there preached a man who did not emphasize the mighty power of God.

It was at this crisis that the Founder of Christian Science arose, and in defiance of the opinion of her day not only claimed all the miracles of Jesus of Nazareth as genuine, but asserted that just such mighty things can be done today. Her teaching was a protest against the entire materialistic conception of man.

[*The Universalist Leader*]

If we are immortal we shall exist as long as God does; and He will never let us alone until He has had His way with us. The injury which sin inflicts is not the alternative to the practice of righteousness, because there is no alternative. It is like the awakening from his fevered dream of unhallowed pleasure to the retribution of cold and hunger and loneliness that caused the prodigal to say, "I will arise and go to my father." What God now commands He will forever insist upon, for "he is in one mind, and who can turn him?" Through all the joys that reward our virtues, all the retributions that scourge our vices, He says to us, "Be ye perfect in all righteousness;" and He will keep on saying it until the command is obeyed.

[*Western Christian Advocate*]

After all, there is but one masterpiece of human character; but one composition in which there is no discord; but one man by whose perfections any clear-sighted, honest, earnest soul can measure himself. "Not failure, but low aim is crime." It is our shame, not that we fall so far below the character of Jesus, but that we fail so wretchedly in our aspirations and resolutions to be like that beautiful, fascinating, irresistible person whom the world unites to applaud and so few follow devotedly. He who alone has scaled the utmost summits of life, and who walks those shadowy and cloud-piercing heights in the freedom and power of a manhood which he wants each of us to share, calls men to come after him and promises us the victory because he himself has overcome.

[*The Methodist Times*]

Speaking generally, the war is teaching the world the tremendous power, for good or bad, of spiritual and intellectual ideals, as well as the marvelous effectiveness of education in propagating them.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

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

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health.

Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

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

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

From the Editor

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

From the Publishing Society

"Law and Work" is the title of a new pamphlet containing the following articles: Love Fulfils Law, The Logic of Christian Science, Undisturbed, God's Law of Adjustment, Authority.

The increased cost of binding the periodicals has necessitated making an advance in the selling price of the bound volumes. The new prices, which take effect April 1, are as follows:—

JOURNAL.—Volume 32 (April, 1914 to 1915). Cloth, $3.00; half calf, $3.75.

SENTINEL.—Volume 16 (September, 1913 to 1914) or Volume 17 (September, 1914 to 1915). Either volume, cloth, $3.25; half morocco or half calf, $4.00.

For all other bound volumes of *Journal* or *Sentinel* write for prices.

DER HEROLD.—Volumes 5 to 12 in cloth, $2.75 each; volume 4 to 7 and 9 to 12 in half morocco, $3.50 each; volumes 4, 5, 9, 10, 11, 12, in half calf, $3.50 each.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken at less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, editorials, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

BOUND VOLUMES: Current and past year, cloth $2.50; half calf or half morocco $3. On earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, one year 50 cents; single copy 15 cents; four copies or more to one address, each 12½ cents. In all other countries one year 60 cents; single copy 18 cents; four copies or more, each 15 cents.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for publication in the columns of the MONITOR should be addressed: Editor, THE CHRISTIAN SCIENCE MONITOR.

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Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also as a supplement the Lesson-Sermons of the following month which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

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"THE SONS OF GOD." By COL. WILLIAM E. FELL, C.S.B.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVIII No. 36

Boston, May 6, 1916

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A·LADY·WITH·A·LAMP·SHALL·STAND·IN·THE·GREAT·HISTORY·OF·THE·LAND·

A·NOBLE·TYPE·OF·GOOD·HEROIC·WOMANHOOD·
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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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Items of Interest

The Supreme Court of the United States, in a decision just handed down, holds in effect that mail advertisers, even though they give purchasers value received for their money, are guilty of fraud if by exaggerated advertising propaganda they have led clients to expect more. The opinion was announced by Justice McKenna, reversing the decision of the district court in southern Florida, which held that if a purchaser received his money's worth exaggerated propaganda was not fraud. Justice McKenna took the position that it was an offense if the article sold did not serve the purpose represented, no matter what the value might be. He said: "When the pretenses, or representations, or promises which execute the deception and fraud are false, they become the scheme or artifice which the statute denounces. Especially is this true in the purchase of small tracts for homes."

Creosoted wood blocks, already extensively used as paving material for city streets, have been coming into use as flooring for the last four or five years in factories, warehouses, machine-shops, foundries, various types of platforms, wharves, and docks, and for such miscellaneous purposes as hotel kitchens, hospitals, laundries, and slaughter-houses. Most of the blocks for these floors are now made of southern yellow pine, but hemlock, larch, Douglas fir, black gum, beech, and maple are also used. The blocks are sawed from long sticks of timber and are treated with creosote to prevent decay of the wood and also to prevent shrinking and swelling of the floor after it is laid. The blocks are laid with the grain vertical, so that the most wear-resistant surface is exposed, and usually on a concrete foundation.

The purpose of the establishment of a higher elementary school in Cairo, Egypt, has been explained by a recent note submitted to the superior council of the ministry of education in connection with the educational budget for 1916-17. The primary certificate attracted to the primary schools many pupils who had no prospect of continuing their education to the secondary stage, but who were actuated by ambitions which were often disappointed. In order to cater to the needs of this particular class the ministry is desirous of establishing schools for the provision of more advanced and also more practical instruction than is given in the primary schools. Manual work would be an essential part of the course, especially in the rural schools, in connection with country occupations.

A progressive form of inheritance tax is provided for under the law recently effective in Peru. The percentage imposed is on a scale in inverse ratio to the closeness of relationship. The rates are from 1 per cent in the case of inheritance of children from parents, or vice versa, up to 10 per cent on inheritance between very distant relatives or persons not related. But if the amount of the inheritance is over one hundred and twenty thousand dollars the rate increases. There is no tax on the bequests to charitable or public institutions.

St. Louis, Cincinnati, Pittsburgh, and Chicago have under way a test to ascertain the amount of soot that will fall in the respective cities for the year ending April 1, 1917. Thirty-six glass jars, four inches in diameter and ten inches deep, have been placed in various sections of the city, on the roofs of low buildings, where they will not be disturbed by air currents. Once a month the jars will be collected, the contents weighed and analyzed, and comparisons made with other cities.

Of 1094 passenger train cars under construction for the railroads of the United States on Jan. 1, 1916, 1075, or 98.3 per cent, were all steel; 16, or 1.5 per cent, were of steel underframe construction, and only 3, or 0.2 per cent, were of wood. The number of wooden cars in service on Jan. 1 was 41,382, indicating the retirement from service of 6714 wooden cars in three years. The number of all-steel cars in service has increased from 629 in 1909 to 11,286 on Jan. 1.

Objection to the United States Government renting office buildings instead of building new ones, and also an objection to the building of a power-house on the mall near the Washington Monument at Washington, were made before the executive committee of the board of directors of the American Institute of Architects in Cincinnati. It was announced that the taking of steps looking toward the elimination or the remedying of these two matters will be recommended to the institute.

The German Government has agreed, it is reported, to permit exportation to the United States of 15,000 tons of dyestuffs, lack of which has seriously affected American textile manufacturers. Such shipments must be made under guaranty which will satisfactorily assure the safe arrival of the dyestuffs in the United States for consumption by the American manufacturers and under adequate provision against their reexportation to countries at war with Germany.

Cultivators in the Delta are this spring putting under cotton the biggest acreage ever known in Egypt,—something like 10 per cent more than the acreage planted two years ago, before the war. In many places they are even cutting down their beans and selling them green, in order to make way for cotton. The increase of area is most marked in the northern part of the Delta.

The Michigan Central, New York Central, Wabash, and Pere Marquette Railroad companies have entered into an agreement with the city of Detroit, Mich., to do $2,000,000 worth of grade separation work in the western part of the city. The railroad companies will assume all the cost of separating the grades at crossings of a dozen streets, and the city must pay whatever damages result to abutting property owners.

The Quaker Oats Company is not operating in violation of the Sherman act, according to a decision by judges of the United States Circuit Court of Appeals. The finding came after two days of argument based on testimony taken in various cities of the country since the suit was filed in June, 1913. The majority of the court found that the Government had failed to make out a case. One judge dissented.

The Australian prime minister recently announced that the Federal cabinet had sanctioned plans to establish a "Scientific and Industrial Institute" in the commonwealth. It will undertake research work for the promotion of industries in Australia and will collect industrial information for dissemination among those engaged in industry.

The state department of education of Texas has compiled data showing that 154 school districts in Texas are now providing homes for teachers. Of this number 150 are for white teachers and the rest for negro teachers. The movement to build teachers' homes in rural districts is adding greatly to the teaching efficiency in these districts.

The United States Steel Corporation has announced another advance amounting to 10 per cent in the wages of its employees, effective May 1. This follows a 10 per cent advance made in February. Both together represent a total increase in wage payments of between twenty and thirty million dollars.

The Oregon-California land grant bill, designed to reserve to the Federal Government title to 2,300,000 unsold acres of the original grant to the Southern Pacific Railway, has been completed by the lands committee of the House of Representatives.

The sum of $30,000,000 has been appropriated by industrial concerns for the construction in the Pittsburgh district of by-product coke ovens, while an additional $10,000,000 will likely be appropriated in the near future.

During the past two years over two million dollars have been expended for roads in the state of Rio Grande do Sul, Brazil, in spite of the fact that economic conditions were considered as not generally favorable.

Twenty-two new oil wells were recently started in a single week in the California oil fields. This brings the total number of wells drilled from the first of the year to the middle of April up to 143.

The first of a fleet of all-steel self-propelled barges, which are expected to do much toward reviving traffic on the Ohio River, has been completed for the Inland Navigation Company at Jefferson, Ind.

The business of the port of Philadelphia, Pa., for the year ended April 1, 1916, amounted to $201,910,000. Exports for the year were valued at $132,437,000, and imports at $69,473,000.

The treaty by which the United States acquires canal route rights and a coaling station on Fonseca Bay for $3,000,000 has been ratified by the Nicaraguan Congress.

In a recent conference of the cabinet officers of Argentina the sum destined for public works because of the present European war was fixed at 24,000,000 pesos.

On April 1 there were approximately 44 per cent more apples in cold storage in the United States than at the same date one year ago.

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Christian Science Sentinel

"What I say unto you, I say unto all, WATCH" Jesus

Vol. XVIII May 6, 1916 No. 36

Making Knowledge Practical

SAMUEL GREENWOOD

THE key to human destiny lies in the correct answer to Pilate's question to Jesus,—"What is truth?"—which has been bandied about the succeeding centuries as if truth were an enigma to which there is no available solution. Yet not only must every human being at some time know what truth is, but he must make that knowledge practical, since there is no other way whereby freedom from error can be won. Mortals continue in bondage to evil conditions because they are ignorant of the truth, or knowing it fail to obey it. Some would answer Pilate's question academically, endeavoring to satisfy human need with doctrines and theories; but the Master's teachings imply that more than intellectual belief is required, and that is demonstration, the individual living of the truth. It is safe to say that until the things of God's kingdom become the positive realities of one's daily consciousness, he is not knowing the truth in the full sense indicated by the Master.

Truth is the divine verity and permanency of things. It includes all that is real. It constitutes the only being or consciousness known to God or to the perfect man. This being so, should we not ask ourselves what is the truth to us,—the divinity which Jesus called good, or the errors that mortals name evil? Do we find our reality in the realm of so-called material consciousness, or in the realm of spiritual consciousness? "How important, then," Mrs. Eddy writes in Science and Health (p. 481), "to choose good as the reality!" And why? Obviously because human consciousness is filled to overflowing with indescribable discord in consequence of choosing evil as reality. The Master foresaw and foretold the coming to humanity of the "Comforter," the whole truth about God, whose mission it is to lead mankind "into all truth," and consequently out of all error.

This revelation has appeared in Christian Science; and we who call ourselves Christian Scientists have declared, in taking that name, our choice of reality to be on the side of good. We have accepted the divine Principle, Love, defined by St. John as God, as being the only power and intelligence of the universe. This is well; but to what extent are we making this avowed choice effective in our lives? In what measure is divinity allowed actually to permeate our consciousness and our thinking, deciding our motives and directing our acts? Much if not all of the underlying cause of lack of progress lies in the fact that the student is not making practical all that he understands of Christian Science. Selfishness opens the door to known errors, and apathy leaves it unguarded, until perhaps one awakens with a shock to find that instead of practising the truth he has in effect been practising its suppositional opposite.

As a rule, the failure to apply Christian Science practically to one's problems is due to unwillingness to rely upon its Principle in time of need. Here is the sure testing point of one's choice between good and evil. One's faith always swings to the side one believes most to be true. If we regard evil as a power, we are naturally afraid of it, and to that extent we do not rely wholly upon God. The one command and demand of Truth is that we shall acknowledge nothing else. "Trust in Truth," Mrs. Eddy said, "and have no other trusts" (The First Church of Christ, Scientist, and Miscellany, p. 171); but while we believe in other powers we can but have other trusts.

One who has learned only a little of mathematics knows that he can use that little, and the student of Christian Science should have the same confidence. He should feel that though his understanding is very limited, what he has is immediately practicable. We may not, for instance, have sufficient understanding that Spirit is the only life of man to enable us to abstain from material food, but our understanding may be sufficient to destroy our fear of food, and thus overcome or prevent the so-called ills of indigestion. This means a right beginning and some progress, and if continued will ultimately bring one to "that perfect day of understanding" referred to on page 388 of Science and Health, when we shall no longer "eat to live." This holds true all along the line of one's endeavor. There must be the beginning, however feeble, practically to apply the truth, and the increase will be according to one's diligence and fidelity.

There is also the temptation at times to rest in a dreamy contemplation of the letter of Christian Science, without attempting to adapt its teachings to one's experience. The unfoldment of the perfection of creation, as God's spiritual manifestation, is beautiful to meditate on, but the great need is to make that truth practical. This is not accomplished by idle admiration of the picture, but by striving to make one's self like it. We should never lose sight of the perfection of man as he eternally exists in Truth, but this necessitates turning from the contemplation of the false beliefs about man. Alternately looking at the true and the false will not facilitate progress or give one an understanding of Truth. To lay hold of the true we must let go of the false, and this letting go is what the student sometimes finds so difficult that he may yield to discouragement and say that he cannot make Christian Science practical.

Right Christian practice involves the right disposal of one's reliance, obedience, and service. On what do we rely as the source of good? What do we think of as constituting our support and protection? What do we acknowledge as having dominion over us? In whose service do we give our time, thought, and desire? Upon whose shoulders do we consent to have the government placed? These are not questions to be passed over lightly, but they should be taken into our closets for honest examination and decision.

If our confidence does not rest in Truth, we should know the reason therefor. If we declare God to be supreme, we should know the reason for that position also, lest in the stress of conflict we are tempted to change sides. If like Paul we know in whom we believe, we shall like him be satisfied to leave our affairs in His keeping. We are not depending upon the all-power of God while we submit to fear and worry. False belief is not conquered without a struggle; but if we have all faith in Truth, we shall fight with courage and confidence instead of misgiving, else error may overcome us through our very fear of it.

Christian Science practice is not merely the denying of wrong things, it is the living of right things. It is being

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honest with what we believe. It is summed up in the Scriptural injunction, "Let God be true." This does not mean that we shall be terrified at or ignore the assertions or the evidence of evil, but that we shall actually let God take care of us,—that we shall actually let good be our health, our strength, our substance, our all. It means living in Truth, being alive to the spiritual sense of things instead of being dead in material sense. To mortals it means the resurrection, the coming to spiritual life in the recognition of the nothingness of evil and the allness of God.

Making Christian Science practical means inexpressibly more than the attempt to treat away physical disease. To be a Christian Scientist means inexpressibly more than to profess a belief in Christian healing. It means the putting into daily practice of its uncompromising ethics. It means unequivocal honesty in every transaction. It means unfailing truthfulness, honor, and uprightness in business and out of business. It means letting God's idea be our man. The healing of sickness is all important and essential to the prosperity of our cause, but it is not the whole of Christian Science, nor the thing by which its adherents will be judged. The world will appraise the worth of Christian Scientists by their practice of righteousness and brotherly love, and happy shall it be if we are not found wanting.

"The guest of God"

WINIFRED M. BENJAMIN

"STRANGER, thou art the guest of God." These interesting words, found on page 254 of Science and Health, at once awaken the query, "What does it mean to be a guest?" In social experience this privilege involves the propriety of coming at once into agreement with the plans of one's host, and to become the guest of God surely requires no lesser exaction. The Scriptures, read in the light of Christian Science, present a divine plan for our contemplation. Through the institutions of the various covenants, the laws of sacrifice, of Sabbatical observance, there appears a federative idea or a recognition of a bond between the sacrificer and God, the salvation of mankind from everything unlike God and His attributes being accomplished through the observance of certain rules, the divine purpose being brought to the human sense at one time by the commandments, and at another by the beatitudes. In proportion to his observance of these one finds his unity with a divine plan, and perceives their idea to be federative rather than expiative.

Until God's purpose is understood and we recognize that one's place in the kingdom is that of guest rather than host, the kingdom of God will be meaningless to us, and the belief that man is a creature of chance will never give place to the conviction that man and the universe are alike governed by divine Principle. The Sabbatical observances of the older Scripture were designed to lift the thought of the Hebrews above the sense of absolute ownership of anything, the great underlying law of God's ownership of man's time and property being developed, unfolding a law of assured supply as well as certain demand; and in addition, of spiritual salvation from covetousness and from the fear of limitation or lack. Of old the psalmist wrote, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Who then can question the divine authority?

The Sabbatical observances consisted of a system of tithes: one day in seven to be God's day, the tithe of time; the seventh month, the tithe of the first fruits of the harvest; the seventh year, the tithe of the land, in which the land was to enjoy its Sabbath, or rest, after six years' sowing. In the twenty-third chapter of Exodus we read: "Six years thou shalt sow thy land, and shalt gather in the fruits thereof: but the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard." After seven of these years of rest the year of jubilee followed, a season of rejoicing in work well done and its sequence, spiritualized consciousness, or at-one-ment with God. In spirit and in truth were they found to be guests of a bounteous host, in fulfilment of the prophecy: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

This wondrous privilege of covenanting with God was not sold for the pottage of coveting their entire crops, until the time came when the instructions regarding the seventh month, as outlined in the following words, were violated: "Thou shalt not make clean riddance of the corners of thy field when thou reapest, . . . thou shalt leave them unto the poor." In Isaiah we read of the violation of this law in the laying of many fields together, that there might be fewer corners for the poor; in consequence of which the expiatory unfruitfulness of the ground was promised: "Woe unto them that join house to house, that lay field to field . . . Of a truth many houses shall be desolate . . . Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield one ephah," meaning, as a correction of covetousness, that ten acres of vines should produce but seven gallons of wine, or one acre should yield less than three quarts; thirty-two pecks of seed should bring a crop of only three pecks, or in other words, nine tenths of the seed sown should die in the ground, producing nothing—but one tenth remaining. The question is asked by Malachi: "Will a man rob God? Yet ye have robbed me. . . . In tithes and offerings."

In violating these covenants, putting no difference between holy and profane, in holding their eyes from the Sabbath and vexing the poor and needy, the law of supply and demand is seen to fulfil itself in the measure of its observance. By rendering unto God the things which are God's, we find ourselves able to render unto Cæsar the things which are Cæsar's, and no longer need we tremble over the seeming certainty of demand and the seeming uncertainty of supply. We give thanks to our beloved friend and Leader, Mrs. Eddy, for the message of spiritual import and good cheer found on page 254 of Science and Health: "Pilgrim on earth, thy home is heaven; stranger, thou art the guest of God."



Operating Unspent

PERCY PHILLIP VYLE

So accustomed are we unconsciously to give reality to limitation in its various phases,—the fault of education burdened with materialism,—that without objection we accept the theories of physics that all power, force, action, friction, wear, progress, germination, in brief, life and the universe, cannot operate without becoming spent. We are persuaded that by the simple fact of its own volition, motion, action, all movement is self-consuming and continually loses a proportion of its actuating impulse and inherent vitality; that movement is self-deteriorating, self-destroying, and by reason of its trend toward dissolution is finally spent. As the actual and spiritual scientifically reverses the mortal and material, we begin through the study of Christian Science to grasp the idea that real progress is without wear, friction, or reaction;

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that it is not self-consuming, but self-radiating, without deterioration or destructiveness. Mrs. Eddy says (Science and Health, p. 283): "Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action."

Among the instances of good operating unspent is the work of *The Christian Science Monitor*. Every week-day, year after year, with automatic regularity, without faltering, loss of impulse, or lack of vitality, the *Monitor* comes to my desk within forty-eight hours after leaving its printing-press fifteen hundred miles away. No matter what history-making events are shaking the foundations of the world of belief, or the volume of mortal clamor defying harmony, the *Monitor* is ceaseless in its efforts accurately to reflect news in proportion to its actual value, thus maintaining the standard outlined in the first announcement regarding the issuance of a daily Christian Science newspaper: "The aim of the editors will be to issue a paper which will be welcomed in every home where purity and refinement are cherished ideals" (*Sentinel*, Oct. 17, 1908).

The *Monitor's* worth is being constantly enhanced. Its broad viewpoint, kindly criticism, vigorous stand for inalienable rights and love of equity, unsurpassed originality, and quaint, quiet humor, has classed the editorial page among the most widely quoted in the country. Frequently, by the force of sane reasoning, the *Monitor* will focus attention on an otherwise obscure item of the day's news, thus giving it its rightful proportion of news value, and just as often it will print exclusive information from sources unavailable to the ordinary news-gatherer. As to its Home Forum page, Scientist subscribers are all deeply appreciative of the daily spiritual interpretation.

In the biography of Mrs. Eddy, by Sibyl Wilbur, the intent of our Leader's removal from Concord to Chestnut Hill is unfolded as having been primarily for the realization of that necessity of which she was impelled to write, "At this date, 1883, a newspaper edited and published by the Christian Scientists has become a necessity" (Miscellaneous Writings, p. 4). It was not, however, until Nov. 25, 1908, that a Christian Science daily newspaper was given to the world. In the first editorial of the initial issue of this newspaper, which she named the *Monitor*,—"to spread undivided the Science that operates unspent,"—its Founder wrote, "The object of the *Monitor* is to injure no man, but to bless all mankind" (The First Church of Christ, Scientist, and Miscellany, p. 353), an introduction bright with the radiance of good intent.

The circulation statement furnished to the post-office department by the publisher of the *Monitor* in April, 1915, is of vital interest to each student of Christian Science. This statement shows an increased daily circulation of more than seven thousand copies over the report of October, 1914. This steady increase should bring comfort and good cheer to every Christian Scientist, and especially to every distribution committee. Yet, although an analysis of the total circulation would indicate that a great work has been done, a greater work yet remains to be done, and nearly all of the greater *Monitor* work lies within the capabilities and province of the individual. Possibly there may be some who have not realized the necessity for this so acutely as did its Founder.

Probably another reason why the *Monitor* does not reach many thousands of homes where it ought to be, is that all Christian Scientists have not thoughtfully considered its mission and influence in relation to themselves and to the educational advance of all the members of the family. Mortal mind suggests many devious excuses, as, for instance, that people have no time to read a paper not fresh from the printing-press; but news unread is always new, and there is nothing in the *Monitor* the reading of which will waste time. Again, mortal mind may suggest that you never read newspapers anyway; but remember, the *Monitor* is not just a newspaper. Local newspapers, in general scope, outlook, and comprehension of what constitutes news, cannot be considered as substitutes for the *Monitor*, whose world-wide vision is from the same viewpoint as your own.

The *Monitor* will be more widely read when it is more widely known. None can limit the influence of such a newspaper well read and well distributed. As a pebble thrown into a pond causes ripples to reach and encircle the shore, so in aiding the *Monitor* "to spread undivided the Science that operates unspent," we have a separate, individual, yet correlated responsibility.

✧

Divine Manifestation

ISRAEL PICKENS

From time immemorial there have been many concrete instances of the manifestation of God to man. Especially is this true in Biblical history, wherein God's presence and power were revealed in almost innumerable cases; but the life of our Master furnishes the most remarkable illustration. His tutelage from on high, both preparatory to and during his actual ministry, is therein shown to have been a process of spiritual unfoldment, so eminently above that realized by any other man as to make him for all time the great Exemplar.

After a rare revelation of the power with which God had equipped him, Jesus found himself in Nazareth, the home of his boyhood. Standing in the synagogue he read these prophetic words of Isaiah: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." This occasion had been preceded by a most remarkable spiritual unfoldment. He had passed through baptism in the Jordan, and this was followed by the baptism of the Holy Ghost, which, as Mrs. Eddy tells us on page 35 of Science and Health, means "purification from all error." He then proved the irresistible power of Truth over every temptation of mortal mind,—appetite, fear, pride,—and fully realized that his divine mission was the overcoming of sin, disease, and death. He now knew that divine Love had given him power over these enemies.

In the words above quoted the Master undertook to awaken the consciousness of his hearers to the spiritual life which alone offers complete salvation from all error, while at the same time rebuking the religionists of his day and with unmistakable divine authority calling their attention to the meager results of their own lives. It was here that this dauntless exponent of God crossed swords with ecclesiasticism, and set out upon a mission that was to be the dawn of history's greatest epoch. Here it was that persecution followed the efforts of the fearless Nazarene, and he was driven from among them, but only to rise to such towering heights that the word of God spoken from his stainless lips would render evil forever void and nullify every phase of human error.

It is worthy of note that shortly after this glorious illumination the Master's next experience was not that of preaching, but of healing the sick. This work was from that time to be the most prominent characteristic of his ministry, a ministry culminating in his crowning triumph, when, as we read in Science and Health, "he proved Life to be deathless and Love to be the master of hate" (p. 44). This "divine manifesta-

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tion of God, which comes to the flesh to destroy incarnate error" (p. 583), was the unfolded Christ-consciousness that made Jesus' career a consummate example for us. He presented to us the whole garment of the Christ, which mortal mind would seek to divide. This is the vision that in some degree was caught by prophet and apostle, and by all who have been ready to obey the call of Spirit. It came into the life of Jacob and changed the man from a herdsman to a prince. How gloriously it must have illumined the consciousness of Paul, when, shortly after his persecution of the followers of the Christ, he too was transformed by this power from on high into a heroic soldier of the cross.

Christian Science means the reinstatement of these same works of the illumined Man of Galilee. It brings to light the beauty and sublimity of his priceless sayings; it unfolds the rule of perfection that only a correct understanding of God and spiritualized man can comprehend or demonstrate. It heals sickness and disease, transforms human consciousness, and dethrones sin. Error of every nature ceases to be thought of as a power or entity in this clarified right thought, and thus is brought to light man as the true reflection of God.

Those who in this age have partaken of this Christ-teaching have learned in large measure the wondrous meaning of these words of the Saviour: "He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." They cannot be too grateful for the life and work of the one whose purity and humility enabled her to gain this beatific vision and give to a world, which for centuries had been fettered by falsely imposed ordinances of a merciless materialism, this great truth which, we are told in Science and Health (p. 68) "presents unfoldment, not accretion; it manifests no material growth from molecule to mind, but an impartation of the divine Mind to man and the universe."

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Working for the Church

ANNA W. HOLLEBAUGH

Not long ago a member of a branch church was reproaching himself for not working more for the church, and on being asked how he worked for the church he replied, "Oh, I work for the readers and the board, and the ushers, to know they cannot make mistakes." While the motive was a kindly one, the work in itself was as grave a mistake as one could make, first in its interference with God's government, and next in the presumption involved in working for another unasked, thus taking from the individual the privilege of a choice of helpers.

To work for the church is not to work for persons, but to know that the evil influences which would overthrow the various institutions or fortresses represented by the church have no power whereby to accomplish evil purposes. In the second book of Chronicles we read, "Now, my God, . . . let thine ears be attent unto the prayer that is made in this place," the house of God; while in the Manual of The Mother Church (Art. VIII, Sect. 5), we find a rule for prayer in church as follows: "The prayers in Christian Science churches shall be offered for the congregations collectively and exclusively."

What better example of such prayer could be found than that in Mrs. Eddy's dedicatory sermon for The Mother Church as found in "Pulpit and Press" (p. 10): "Divine presence, breathe Thou Thy blessing on every heart in this house. Speak out, O soul! This is the new-born of Spirit, this is His redeemed; this, His beloved." A clear realization of that divine presence and of a consequent spiritual manifestation as expressed in the assembled congregation as newborn of Spirit and redeemed, and not an assemblage of material personalities, would surely open "the windows of heaven, and pour . . . out a blessing," that there would not "be room enough to receive it," overflowing the whole community and blessing them, even though they might not know from whence it came. Thus it would be exemplified that the daily bread for which we pray blesses all, while our own sense of creation as God knows it would become more spiritualized, until at last we would lose sight altogether of the church militant and become conscious only of the church triumphant.

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Having Other Gods

ELDO STEDFELD

My young son recently found a calendar and brought it home. At the bottom of each page was a letter from some one setting forth the merits of the patent medicine in the interests of which the calendar had been issued. The little fellow kept turning over the pages, and after a while he said, "Do you know, mother, some of these letters remind me of the testimonies in the *Christian Science Sentinel*." I said to him, "Look a little farther and see if you can find in what way these are not like the testimonies in the *Sentinel*." Now this boy has been a member of a Christian Science Sunday school for several years, and has some measure of that spiritual understanding which contact with and study of Christian Science always brings, so it was only a few minutes before he answered me. "I see one reason why these testimonies are not like those in the *Sentinel*," he said; "it is because they do not say anything about God."

Indirectly the little fellow had hit upon the great difference between the healing gained in Christian Science and relief sought through material means. On page 484 of Science and Health we read: "Drugs and hygiene oppose the supremacy of the divine Mind. Drugs and inert matter are unconscious, mindless." The one who is healed in Christian Science knows that his healing has come from God. He therefore has a better comprehension of God's love and goodness than he had before the healing took place, and by this better comprehension of God's nature he is necessarily in some degree spiritually benefited, and becomes a better man. He does not therefore turn the great tide of gratitude which floods his heart, away from the one God into praise and eulogies of some senseless drug. His faith and confidence in God is fostered and strengthened by this experience of healing, and eventually he comes to know that in finding physical help in Christian Science he has also been lifted into and helped farther along on the road which leads to the peace that passeth understanding.

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Teaching in the Sunday School

AIMÉE E. FRALEY

When one is asked to teach a class in a Christian Science Sunday school, he is frequently confronted with the problem of how to maintain order and hold the interest of the pupils. In thinking along this line, I have listened very carefully to what parents and school-teachers had to say about children, for it is they who come in touch most closely with the child life. I have found this thought very generally voiced by them: "A child manifests so much life; indeed, is full of life,"—a statement which was almost invariably followed by the narration of some act of disobedience, a disregard of rules and regulations, so that it would seem as if life expressed itself in the activity of error.

Mrs. Eddy says, "Truth cannot be reversed, but the reverse of error is true" (Science and Health, p. 442). All Christian Scientists are learning to recognize God as the only Life, the only cause, so with this statement of our text-book

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in view I went to work to solve the problem. It became very clear to me that Life is expressed in activity, and when we accept the Bible statement that God made man in His image and likeness, we see that each child of God must necessarily be an avenue for what God is; therefore the human child should manifest only the activity of good, expressed in order, obedience, purity, attentiveness, and receptivity. Truth would also express itself through the child in honesty, humility, and truthfulness, and we must strive to realize that there is nothing which can prevent the child from knowing, realizing, accepting, and reflecting the qualities of Truth. Our Master said, "Ye shall know the truth, and the truth shall make you free,"—free to rejoice in God-given dominion over the belief of the activity of evil or error.

God being Mind, intelligence, the child should be looked upon as an avenue for intelligence to express itself in mental alertness, a perfect memory, and the ability to think clearly and logically. "Mind alone possesses all faculties, perception, and comprehension," we read in Science and Health (p. 488). God being Love, the child, spiritually understood, should be regarded as an avenue for the activity of Love, expressed in kindness, unselfishness, and love for God and man, which we know destroys all hate, envy, malice, or jealousy. Then with the realization of God as omnipresent, omnipotent, and omniscient, we seek to bring into demonstration in each child a complete harmonious activity, or in other words, God's child. The Sunday school teacher must be alert to recognize that he or she is merely the avenue for right teaching, and the true motive is given on page 454 of Science and Health: "Love . . . is the true incentive in both healing and teaching."

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Climbing

KATE L. CRUMP

While on a visit to a large ranch that is almost surrounded by mountains, a friend and I set out on a bright afternoon to scale one of the peaks. We selected one that rose slopingly from a deep cañon. Apparently it had not been much traveled, for we soon encountered masses of undergrowth, fallen trees, and stones, and as we began the ascent we required each other's help to avoid slipping. When one gained a higher step, a helping hand would reach out, and after thus climbing for a time, we found to our surprise that the way grew smoother as we neared the top; indeed it was comparatively clear, for there was neither tangled undergrowth nor rocks.

This seemed a parallel to my experience when Christian Science found me. The "tangled barbarisms of learning" (Science and Health, p. 195) had brought me only discontent, suffering, and unhappiness. I was seriously contemplating a surgical operation for physical trouble, when with gentle persistence one who saw my dire need urged me to go to a Christian Science practitioner first; and I soon found myself beginning the long climb out of the dark, tangled undergrowths of false belief.

My steps were slow, and sometimes I was hampered by opposition and ridicule, but stimulated and sustained by the loving counsel of faithful friends until I gained an abiding assurance of Truth's power, I climbed ever upward, until now, though not at the summit by any means, I find fewer obstacles in the path and have gained glimpses of the glories which await those who "faint not," but press onward and upward. Gratitude for the pure thought of our Leader which opened the way for us, and for the faithful ones at headquarters who send us such constant helps, fills me with longing to reach out a helping hand to others on the upward journey.

Selected Articles

[Henry Van Arsdale in *Pasadena* (Cal.) *Star*]

In a published sermon are some statements which indicate the difficulty men face in the endeavor to reconcile the presence of evil, or sin, in a world created by a wholly good God. This difficulty has always faced mankind, and in the endeavor to solve it there has been produced a vast volume of literature. Indeed it may be said that the intellectual efforts of the human race to solve this problem have resulted in the production of a greater number of books than have been produced on any other subject. There are but two positions which can be taken in this matter, and a choice must be made between the two. Either God created and permits evil and sin, in which case sin is eternal and unescapable, or else God did not create it, does not know of it, cannot be said to permit it, and therefore man can free himself from it.

It may be of interest to many of the readers of the *Star* to know of the position of Christian Science as to the reality or actuality of evil and sin. Christian Science teaches that God made all that was made; that what God has made is real and true and eternal; that this creation is wholly good, and contains nothing which does not partake of the nature or attributes of God. Christian Science teaches that the whole arena of the seeming activity of sin is in the human mind, and that a sinful act is the result of sinful or wrong thought; that the thought always precedes the act, and therefore the remedy for sin is a correction of the thought which produces sin.

The Christian Scientist does not ignore sin, but in his denial of it he means that he refuses to admit the truth of any statement that sin is real because it emanates from God, or that God is in any way responsible for sin. It will be noted, therefore, that this denial is based on the positive affirmation that sin can be no part of the nature or creation of God. The Christian Scientist does not assume from this that he is a better man than his neighbor; he only knows that as contrasted with his own past he is a better man because of the teachings of Christian Science. He does not compare himself with other individuals; he only compares his present experiences with his past experiences.

In the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, we read (p. 339): "A sinner can receive no encouragement from the fact that Science demonstrates the unreality of evil, for the sinner would make a reality of sin,—would make that real which is unreal, and thus heap up 'wrath against the day of wrath.' He is joining in a conspiracy against himself,—against his own awakening to the awful unreality by which he has been deceived. Only those, who repent of sin and forsake the unreal, can fully understand the unreality of evil." In this connection also, the third tenet of The First Church of Christ, Scientist, as given on page 497 of Science and Health, will be of interest: "We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts."

No Christian Scientist denies that the human experiences as to sin, which are detailed in the sermon above referred to, will continue so long as men think wrongly and act from that basis. Paul wrote the church at Rome: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." When we act upon this statement by Paul and refuse to conform to the world's belief as to the eternal reality of evil—all sin and sickness and abnormality—the result is a present renewing of the mind, and the will of

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God appears as good only; action is then on this basis, and sin is being surely if but slowly destroyed.

In considering this subject it is very necessary to bear in mind that the word real is used as dealing solely with the actual, as opposed to what may be the mere appearance; as dealing solely with the true, as opposed to what may be mere opinion. The actual and true come from God, are eternal, and can include no element of destruction.

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[J. Arnold Haughton in *Rochdale* (England) *Times*]

A reverend critic of Christian Science attempts to prove that the way to heaven is to feel wicked, and in the process quarrels with Christian Scientists for feeling "very good." Let it be added that Christian Scientists only "feel very good" when they have become good by doing good, and this is their foretaste of heaven. "The Scientists' way to heaven," he says, "is to feel very good. The Bible inculcates the opposite." Then immediately following is the remarkable statement, "This is my reason for calling the system anti-christian."

The Christian Scientists' claim to perfectibility is based upon Jesus' command, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Either Jesus gave a command impossible of fulfilment, or our critic is wrong when he says "the Bible does not teach that people can absolutely cease to sin in this world." It is probable our friend has become involved in this logical debacle by a confusion of ideas consequent upon his lack of understanding of the teaching of Christian Science as to the distinction between mortal belief and immortal man. The quotations given, such as Job's "Behold, I am vile," must of necessity refer to a mortal, and not to immortal man made in the image and likeness of God; and this view of mortal man's depravity is emphasized in Christian Science.

The reverend gentleman's disclaimer that he called Science and Health "blasphemous" is noted with pleasure. Notwithstanding his otherwise unabated disparagement of Science and Health, the fact remains that this book has caused the Bible to be more faithfully read and better understood by an ever-increasing class of intelligent people. If in his opinion "the master offense" of Christian Scientists is that they do not adopt the ways and means of *materia medica* for the healing of the sick, it is pertinent to ask him as a minister of the gospel whether Jesus in his healing ministry employed drugs or instructed his followers to use them. He included within the mission of his followers the healing of sickness as well as the saving from sin, and his statement was, "He that believeth on me, the works that I do shall he do also."

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[George A. Law in *Hartford* (Conn.) *Courant*]

One pertinent fact which our critic perhaps fails to consider, is that a large majority of those in the ranks of Christian Science were formerly associated with other churches; also that the old ties were severed only after the healing of sickness or the redemption from some phase of sin had shown that Christian Science offered them something not to be obtained in the other churches. Having had experience with both, they choose to cast their lot with the one which has provided for them better health and more happiness.

The critic is quoted as having said that Christian Scientists "take upon themselves the right to judge and condemn all creeds and interpretations of Scripture except their own." This statement is not only false but absolutely contrary to the facts. The constitution grants to each individual the right to worship God according to the dictates of his own conscience. The Christian Scientist not only claims this right for himself, but fully recognizes the right of his neighbor to a like choice without interference.

Christian Science healing is a spiritual healing, and is identical with that employed by Jesus, who directed his followers to preach the gospel and heal the sick. Christian Scientists are complying with both commands. Would it not be wiser for those who are failing to regard the second injunction, to refrain from finding fault with those who with some measure of success are heeding Jesus' command, thus proving that to a degree they understand the Master's teaching; for did he not say, "By their fruits ye shall know them"?

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[John L. Rendall in *The Estherville* (Iowa) *Enterprise*]

In an issue of your paper a clergyman has taken occasion gratuitously to attack the lecture on Christian Science recently delivered in your city. It is true that Christian Science differs from the teachings of scholastic theology, and because of this difference many preachers have undertaken to prove that its teachings are erroneous. In this, history repeats itself.

A careful reading of the critic's article leads one to the conclusion that he has only succeeded in proving that he does not in the least comprehend the essential mission of Christian Science, does not understand its fundamental propositions, and is therefore not in a position intelligently to criticize its teachings. Those who understand Christian Science, and there are hundreds of thousands of them, are daily proving to their own satisfaction, and to the satisfaction of those who are willing to listen, that its teachings are in exact accord with the teachings of Christ Jesus pertaining to Christian healing and the salvation of humanity.

The import of Jesus' mission is very plain. No amount of sophistry can change the fact that he and his disciples healed the sick and reformed the sinner by the same process, through their spiritual understanding of God's allness and all-power. St. Paul, who was not an immediate disciple of Jesus, also did this. The early Christians for three hundred years after Jesus' time were healers of the sick. Mrs. Eddy, the Discoverer and Founder of Christian Science, on page 146 of Science and Health states: "The ancient Christians were healers. Why has this element of Christianity been lost? Because our systems of religion are governed more or less by our systems of medicine. The first idolatry was faith in matter. The schools have rendered faith in drugs the fashion, rather than faith in Deity."

This minister occupies much of his space in the effort and endeavor to prove that Christian healing is not an essential element of the Christian religion. It occurs to me that as a minister of the gospel he should properly be engaged in proving the verity of God's healing promises instead of being engaged in ridiculing and berating those who have sufficient faith in God's promises to trust Him absolutely, in times of sickness as well as in times of health. His statement that Christian Science takes the position that "there is no sickness" and "there is no sin" is misleading, incomplete, and inadequate. No intelligent individual who reads "Science and Health with Key to the Scriptures" from an unbiased standpoint and with the desire to be fair, can fail to be impressed with the fact that Mrs. Eddy taught that sin and sickness are to the human sense of things very real and that they must be overcome. On page 460 of the text-book it is stated: "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being." Also on

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page 270 we read: "Mortals think wickedly; consequently they are wicked. They think sickly thoughts, and so become sick. If sin makes sinners, Truth and Love alone can unmake them."

This proves conclusively that our critic in his presentation of Christian Science has not taken sufficient care to be either fair or just. It is possible from a biased viewpoint to read into the Bible, Science and Health, or any other book, that which does not properly belong in it, and this is what our critic evidently has done. I find also that he requires of Christian Scientists much stronger proofs of Christian faith than he requires of himself. For instance, he takes one of the texts used by the lecturer, namely, "The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give," and he asks: "But, Mr. Christian Scientist, why don't you fulfil the rest of the great commission? Why don't you 'cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give,' and not place charges upon your prayers?"

Answering this I will say that Christian Science is healing the sick, it is cleansing the leper, it is raising the dead, at least in the same sense that his church defines it, namely, "dead in trespasses and sins;" and not only this, but it is actually raising from death-beds those whom doctors had given up to die, and restoring them to health and harmony, not only in one instance but in hundreds of instances. It is casting out devils in the sense that the word devils in this case is used, referring to evils. The only devils there are, are the evil thoughts in human consciousness, and Christian Science is cleansing thought of evil purposes, motives, impulses, and desires. It is reforming the sinner, healing the drunkard and debauchee; it is cleansing and purifying the lives and characters of an innumerable multitude of people.

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[Charles W. J. Tennant in *New Days*, London, England]

With reference to the article "The Great Denial," in no sense can St. Paul's reference to our Lord becoming poor for our sakes be construed to mean material poverty in the popularly accepted sense of the word, else the latter part of the verse, "that ye through his poverty might be rich," would be absurd. Would any one be considered poor who possessed the power to produce at any moment the necessities of life, and who could transport himself from place to place in a moment of time; in fact, who had such a spiritual understanding of divine Principle as to be able to lay aside every so-called natural or chemical law?

We are told that the Son of God came not to destroy, "but to fulfil;" to do "the will of him that sent me," as he said himself. Every so-called miracle performed by Jesus was done in conformity to spiritual law. It must be remembered that as declared in the Old Testament Scripture the prophets, nearly one thousand years before Jesus was born, multiplied meal and oil, made iron to swim, raised the dead, healed the sick, and performed other miracles. This shows us clearly that there lies behind these works in all ages a divine Principle, the understanding of which enables one to do them. This divine Principle is exactly what Mrs. Eddy has discovered and given to humanity in Christian Science, that all who desire may learn of it and prove their understanding by "signs following."

One is surprised that our critic does not agree with the definition of reality given on page 335 of Science and Health, for if it is not correct, then God does not exist. Christian Science, in conformity with the Bible, teaches that God is Spirit, Life, Truth, Love, harmonious, immortal, divine, and eternal. Since God is also infinite, All-in-all, it stands to reason that only these conditions can be real in the absolute sense of the word.

The whole question of misunderstanding on our critic's part is that he has failed to discern when Mrs. Eddy is speaking of the absolute or eternal, and when of the relative or temporal. He makes an illogical statement when he says, "The kingdom of God is truly within the hearts of men, but they have still to pray that He may come and reign over it." It is not possible for omnipresence to be absent for a moment from His kingdom, or to cease for a moment from governing it. The kingdom of God is a state of spiritual consciousness bestowed by God on any one humble enough to receive it. By humility is meant, of course, the willingness to give up the human will or mind for the divine Mind, the Mind "which was also in Christ Jesus."

Christian Scientists have divine authority for pointing to their works of healing and regeneration as a proof that Christian Science is of divine origin. Did not our Master say, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them;" and, "He that believeth on me, the works that I do shall he do also"? Those who cannot produce these signs are hardly in a position to judge those who can. On page 97 of Science and Health Mrs. Eddy writes, "Christianity is again demonstrating the Life that is Truth, and the Truth that is Life, by the apostolic work of casting out error and healing the sick."

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[Robert L. Ross in *Amsterdam* (N. Y.) *Recorder*]

In the days of Jesus the people were steeped in the letter of religion; but they had largely lost sight of the Scriptures in their spiritual signification, and because of this their religion had largely degenerated into form and ceremony. Consequently when Jesus appeared on the scene, giving the spiritual, original, and scientific meaning of the sacred writings, the very people who should have been mentally awake enough to recognize the looked-for Messiah or spiritual deliverer, rejected him.

A striking illustration of this opposition to spiritual understanding occurred when Jesus healed a man of dropsy. Criticized for doing good on the Sabbath day, Jesus turned on his critics and cried, "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?" His aim was to point out that it is always right to do good, and that without this accompaniment religion is mere mockery. Christianity as Jesus taught and lived it was lost sight of a few centuries after his departure, only to be permanently reestablished through the discovery of its Principle as revealed in Christian Science.

If today Christian Science meets with opposition from students of the Scriptures, this indicates that these students have failed to grasp the sacred writings in their true sense; for the Christianity of the Scriptures and Christian Science are one. This can be proved to the entire satisfaction of all who will sincerely study the Bible in the light of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Jesus declared healing by spiritual means to be one of the "signs" which follow them that understand his teachings. Christian Science is daily enabling its students to heal all manner of disease and sin.

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Live rightly; so shalt thou acquire unknown capacities of joy.—Coventry Patmore.

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Editorial

The Fifth Commandment

It may be only a characteristic consequent of a rapidly growing and prosperous people, or it may be the swing of the pendulum from one extreme to the other, but it seems to be quite generally conceded that the tendency of the present generation to look upon the fifth commandment as obsolete or out of date is one that may easily have serious consequences. It is an age and a people where freedom of speech and action may unwittingly be carried to an extreme, yet there should be a happy medium between this and the rigid obedience exacted from the children of earlier generations that would make for mutual comfort in the home. Just recently Governor Brumbaugh of Pennsylvania, speaking on the dignity and potency of law, said:—

> Is it at all conceivable that we regard the infraction of law too lightly? Have we, perhaps, in the discipline of the home and of the school grown so lax that the youth of today attach too little meaning to law? Many years' experience in the training of children leads me to long for a return to simple but effective discipline in our American homes and in our American schools. I plead not for harsh, but for resolute treatment of children. They need to know the value and necessity of obedience. For if in the games they play and in the studies they pursue they are not required steadily to do the thing they are set to do, it will be difficult later on to impress upon them the meaning and the necessity of living under law.

One does not have to go about a great deal to note in public places of all kinds exhibitions of wilfulness and temper on the part of children which indicate a lamentable lack of discipline in the home,—an indulgence of whims, instead of the teaching of self-restraint, that does not augur well for the future happiness and welfare of either parents or children. A child who is not taught true self-government has many unpleasant things to encounter when he gets out into the world. The public school may eliminate some of his sense of self-importance, but by the time he is well along in his professional or business career he discovers that there are many disagreeable experiences he might have been spared if as a child he had been brought up in the good old-fashioned way of obedience and deference to his elders, in accordance with the divine law which says unequivocally, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

Very likely a goodly proportion of this non-observance of the fifth commandment is due to a lack of knowledge of the Scripture teaching. Taken as a whole we are a different people from the pilgrims who came to the shores of the new world three centuries ago seeking "freedom to worship God." Familiarity with the Scriptures was a part of their daily living, but succeeding generations have drifted farther and farther away, and not always to their good. It is on this line of resistance that Mrs. Eddy has rendered significant service to the world at large, a service which will be more and more recognized and appreciated as the years go by. As a result of the study of Christian Science there are thousands of homes today where the Bible has been restored to its rightful place as a daily counselor and guide,—a power for good that cannot be measured.

It is perhaps in the Christian Science Sunday school that the most signal service is rendered, in that the decalogue is a part of the first lessons and the children are made thoroughly familiar by precept and practice with the requirements of the commandments. And here it is that Christian Science parents have the opportunity to put into operation the leaven whose influence shall permeate the neighborhood, the school, and in later years the business world. Children trained in Christian Science homes and Sunday schools are to have an incalculable influence on the coming ages. Mrs. Eddy voiced this when she said, "Ah, children, you are the bulwarks of freedom, the cement of society, the hope of our race!" (Pulpit and Press, p. 9.) This places a responsibility on Christian Science parents which should not be ignored and of which they cannot too often be reminded.

How keen was our Leader's recognition of the importance of obedience to the command to honor father and mother was evidenced in her own life, and her teaching on this point is unmistakable. "Children should obey their parents," she writes on page 236 of Science and Health; "insubordination is an evil, blighting the buddings of self-government." Emphatically it is the parents' responsibility. They cannot expect to govern others rightly until they have first learned to govern themselves and thus command the respect as well as the love of their children. Paul's counsel was: "Children, obey your parents in the Lord: for this is right. . . . And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." If we as Christian Scientists do our part, the time must come when these precepts will be observed in every Christian household.

ARCHIBALD MCLELLAN.

The "Word" that Heals

The 107th psalm presents in a remarkable way the struggles of mortals by land and sea in their efforts to escape from the bondage of sin, disease, and the dread of death. It is curiously interesting to see how little the problems of mankind, under the influence of material belief, have changed throughout the years. That which shines like a great light through this record of mortal experience, however, is the fact that divine Love is forever irresistibly drawing humanity away from mortal illusions to the truth which overcomes all evil. As we read this psalm we are reminded of our Leader's words (Science and Health, p. 323), "Through the wholesome chastisements of Love, we are helped onward in the march toward righteousness, peace, and purity."

Many and varied are the types of human character presented by the psalmist—those who are hungry and thirsty for Truth, those who are in darkness and affliction "because they rebelled against the words of God," and others who are sick and sorrowful; but we are told of all who cried to God for help, that "he sent his word, and healed them." The student of Christian Science loves to linger over these words, the truth of which he is daily proving, because he knows that it is always the divine word which heals, whether it come through an inspired writer or through some one who understands what the word of God can do. Even our Master did not claim that he himself healed the sick, but that it was the word of Truth which he declared, as when he said, "The words that I speak unto you, they are spirit, and they are life." After witnessing his demonstrations and listening to his teaching, it is little wonder that the people said, "What a word is this!"

Strange indeed it is that the Master's professed followers in this age should be so ignorant of the power of the divine word that they never think of invoking it in their distress and even condemn those who through Christian Science have learned to do so. In strange contrast with this spiritual blindness is the clear vision of the centurion who came to Jesus seeking help for his servant. When the Master offered to go with him, the centurion declared he was not worthy of such honor; "but," said he, "speak the word only, and my servant shall be healed." We are told that Jesus marveled at this man's faith, and said he had not found the like of it in Israel. The story ends with the statement that the servant was healed that very hour.

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All through the gospels and in the epistles the healing power of the word runs like a life-giving stream. The wonder is that we should so long have been blind to its gracious promise; but St. Paul explains this when he says that "the god of this world hath blinded the minds of them which believe not." The psalmist tells us of "the fool" who says in his heart, "There is no God." Now most people would strongly object to being classed with such a one, but when they deny the divine power to heal today as in the time of Christ Jesus, they virtually take their stand with the one who denies God altogether.

As the great revelation of divine Truth, called Christian Science, unfolds to human sense, there are more and more who are healed by the word itself as given to mankind in the Bible and in Science and Health; and for this we may well rejoice. Oftentimes the practitioner's work seems laborious, especially when the sick and those around them pour out unceasing complaints; but this burden can be lifted if the worker will encourage the patient to go direct to the divine Word and, with the strength thus gained, do his own work. This is by no means a reflection upon the work of the practitioner—far from it; rather is it meant to make that work better understood and appreciated. In the final sense, however, "The Word of God" as presented in John's apocalyptic vision must be seen as the only conqueror of sin, disease, and death. Should we not, then, seek a better acquaintance with this Word, and press on to receive the divine commendation, "Thou . . . hast kept my word, and hast not denied my name."

ANNIE M. KNOTT.

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The Way of Ascent

PRESENTATION of an exalted ideal may stimulate or it may discourage. If the contrast with present achievement is startling, as is usually the case, and no clear way of gaining the higher plane is disclosed, the outlook can but prove depressing; but if even the beginning of an ascending path is definitely located, and one has an honest disposition to climb, then the struggle into light will have begun. The difficulties of every ascent are essentially vanquished the moment the undertaking is entered upon with vision, with noble purpose, and with good cheer.

One of the greatest weaknesses of Christian believers generally, outside of Christian Science, inheres in the fact that they do not think of the conquest of material sense in the Master's way as a feasible proposition. The annulment of material law through the apprehension of spiritual truth is looked upon as visionary, and the effort to accomplish it as evidence of abnormality. It is this denial of the presence of the saving Christ which has interdicted spiritual progress, and it is just here that the teaching and demonstration of Christian Science become revolutionary, and in so far destructive to the existing status of Christian thought. In elucidating the philosophy of spiritual ascent and in proving the present-day practicability of this philosophy, Christian Science has supplied a vision of that ideal for the realization of which aspiring souls have ever prayed. And only as this vision is gained are men impelled to the heroisms of faith which presage success.

How splendidly this was illustrated in the stirring life of the great apostle to the Gentiles. He had to overcome inherited and educated bias, together with all those difficulties and antagonisms to which he graphically refers in the eleventh chapter of his second letter to the Corinthians. At every turn in the road he had to wrestle with the world, the flesh, and the devil, and yet spiritually illumined sense and dauntless consecration made him, as he was wont to say, more than a conqueror "through Christ."

To the Christian Scientist this phrase "through Christ" is big with meaning, even as it surely was to the great apostle. It is the Jacob's ladder which establishes a constant communication between earth and heaven. To the contented materialist, one who bases his assurance of reality upon physical testimony, the spiritual can make no appeal. To him expressions of adventurous daring after righteousness seem foolish vagaries, but to the idealist—to him who is "in Christ"—the supersensible world, as Shairp has said, "is more real and of higher import . . . than that to which sight and sense have witnessed;" and it is apprehended, as he adds, "by other faculties than those through which physical science works, though it is in no way opposed to science—it simply transcends it."

Nothing can be more obvious than that the way of redemption must ascend. We can begin with things as they seem, but we must rise progressively to the realization of things as they are, and it is this fact which gives such quality to Mrs. Eddy's statement that "when we learn the way in Christian Science and recognize man's spiritual being, we shall behold and understand God's creation,—all the glories of earth and heaven and man" (Science and Health, p. 264). The verification of this statement in personal experience supplies the rock foundation on which assurance of the truth of the gospel is being builded anew in all the world today.

This way of ascent in Christian Science is an appeal to the reason, to the imagination, and to the affections. It enables one to see that the realization of the highest concept of the ideal which we entertain is involved in the intuitive sense that it ought to be, and the sincere longing that it may be. Moreover, the healing of sickness and sin already chronicled in Christian Science proves the rightness of the direction in which it points the wayfarer, and that continuous advance therein will bring him to his desired haven. The summit of the mount may be hidden from view betimes, but the consciousness that we are rising, though slowly, removes all doubt as to our ultimately reaching it. We are following the ascending path, and there is "now no condemnation."

JOHN B. WILLIS.

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Among the Churches

Current Notes

BOSTON, MASS.—The First Church of Christ, Scientist. Services: 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading-rooms: Berkeley Building (suite 306-307), 420 Boylston Street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), southwest corner Devonshire and Milk Streets, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

PEORIA, ILL.—During the year 1915 there were distributed 54,552 pieces of Christian Science literature. These included 2951 *Sentinels*, 521 *Journals*, 127 *Heralds*, 50,147 *Monitors*, 195 pamphlets, and 162 miscellaneous pieces. The committee delivered *Monitors* regularly to five hair shops, to eight municipal offices in the City Hall, to twelve shoe-shining parlors, to twelve dentists' offices, to sixteen garages and livery-stables, to twenty-nine restaurants and hotels, and to thirty

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barber shops. To most of these places the papers were delivered daily.

Many other places were also included in our regular distribution work, such as the employment bureau, car barns, theaters, G. A. R. Hall, Masonic Temple, telephone offices, and some twenty additional places. About eleven hundred *Monitors* were distributed each month through the railroad and interurban stations of our city. There are now twenty copies of Science and Health at our two public libraries, and the librarians report a constantly increasing demand for the book.—*Joint Distribution Committee.*

LANCASHIRE, ENGLAND.—Committees on publication now have the privilege of assisting the Trustees under the Will of Mary Baker Eddy in their plans for distributing Christian Science literature in connection with the war, and presenting Mrs. Eddy's writings and the Christian Science periodicals to free public libraries. Churches and societies have had the opportunity of distribution work among soldiers encamped in their districts or at military hospitals. Christian Science literature provided by the Trustees has also been sent from this office to the detention camps at Douglas, Knockaloe, Handforth, and Queensferry, the number of pieces sent during the twelve months ending Oct. 31, 1915, being 960 *Herolds* and 1152 pamphlets. Letters have been received indicating that this literature is meeting a sorely felt need at these camps.—*Committee on Publication.*

NEVADA.—Christian Science literature has been distributed during the year as follows: 6596 *Sentinels*, 1151 *Journals*, 188 *Herolds*, 24,030 *Monitors*, 1987 lectures in newspapers, 721 pamphlets, 2485 miscellaneous, totaling 37,158 pieces. All of the periodicals were given to the Nevada Building at the Panama-Pacific exposition at San Francisco, and much of the literature will shortly be given to the battleship "Nevada."—*Committee on Publication.*

SALT LAKE CITY, UTAH.—The corner-stone of Second Church of Christ, Scientist, on east South Temple Street, was laid yesterday noon [Feb. 17]. Ground for the new church was broken in August, 1915, and it is expected the edifice will be completed about the middle of the coming June. The cost of the structure complete will be sixty thousand dollars.

Salt Lake News.

MOLINE, ILL.—The progress of Christian Science in Moline was never so marked as now, as is evidenced by the growth in attendance and membership and the interest taken in the work of the church through its committee on the distribution of literature.—*Correspondence.*

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Admission to Membership in The Mother Church

The next admission of candidates will be June 2, 1916. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 10, 1916.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 5, 1915, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
Suite 550, 236 Huntington Avenue, Boston, Mass.

The Lectures

Logansport, Ind.

In introducing George Shaw Cook, who lectured on Christian Science at the High School auditorium, Attorney D. C. Arthur said:—

It is probably known to most of you that I am not a member of the Christian Science church. I have, however, read some of its good sense and wholesome philosophy. My attention was first called to Christian Science a number of years ago by the many bitter attacks upon Mrs. Eddy and her work, so prevalent in the pulpit and press of that time. Later I noticed in our law reports that it was getting into the courts, and thus some real facts were registered which were dependable and enlightening. I also read the writings and speeches of such men as the Hon. Clarence A. Buskirk, Judge Clifford P. Smith, Senator John D. Works, and others of like caliber, along with the works of Mrs. Eddy herself, and reached the conclusion that Christian Science is a fact in the world's history which cannot be ignored.

I know personally many of the members of the local congregation, and have observed their manner of life; I know that they go in and come out among us without ostentation, and conduct their affairs with a modesty becoming and exemplary. We know that they do not engage in controversies with their neighbors about religion—or anything else; that they do not thrust themselves into public notice or clamor for public recognition; that they do not proselyte or seek to draw others away from their own church connections; that they do not meddle in other people's affairs. I understand that these things are a part of the teachings of their religion.

I understand also that Christian Science teaches that the truth about God and Christ is knowable, and that the knowledge of this truth constitutes the Science of Christianity; that this Science of Christ and Christianity is at once understandable and demonstrable, as are other sciences, and that when understood and demonstrated it is immediately practicable in our ordinary affairs. If the claims of Christian Science are true, or anything like the truth, it is my conviction that its discovery is the most important world event since the crucifixion.—*Logansport Pharos-Reporter.*

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Harrogate, England

Walter Wilding of Manchester took the chair for Clarence W. Chadwick's lecture on Christian Science in the Kursaal. In his introduction he said in part:—

A new revelation has come to this age. To sick and sorrowing humanity Christian Science holds out a message of hope. Before accepting Christian Science, nearly twenty years of my life were spent in the study and practice of medicine, and I should be sorry to acknowledge how frequently conditions of disease reached a crisis when all the medical knowledge of the human mind was helpless. In the practice of medicine, when certain physical symptoms arise death is believed to be inevitable, the medical knowledge of the human mind is helpless, and help can be found only in the understanding of that Mind "which was also in Christ Jesus."

The marvelous healing by Christian Science of what were otherwise incurable cases in my medical practice fifteen years ago, made me study this Science, and as I read the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I saw that Christian Science is the truth, and that it is the understanding of this truth which heals. It heals today as it healed in the days of the Master, and as it always will heal, because it is the understanding that is a "wellspring of

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life unto him that hath it." Since ceasing to practise medicine I have had many years' experience of the healing power of this new yet old understanding of the Christ, and have seen "all manner of disease" healed.—*Correspondence.*

Kansas City, Mo.

The introduction by James N. Russell at a crowded noonday lecture on Christian Science, given for business people in Schubert Theater by Bicknell Young, was as follows:—

In this age of keen competition as regards business relations, we are looking for men who will get results. Then why not, in our desire for truth, strive for a religion or God that not only promises but rewards abundantly? The adherents of Christian Science have found it to be eminently practical. Contrary to the opinions of many, a Christian Science lecture is not a defense of Christian Science, and is not intended as such. For those wishing for information before deciding, this is an opportunity to learn from an accredited exponent on the subject what Christian Science really is.

Correspondence.

Lectures to be Delivered

CALIFORNIA—Oakland (Sixth Church): George Shaw Cook, Claremont Theater, Telegraph Avenue and Fifty-first Street, 8 p.m., May 12; and Seventh Church Edifice, Harrison Boulevard, near Twenty-third Street, 8 p.m., May 13.

San Francisco (Fifth Church): George Shaw Cook, Dreamland Rink, Steiner Street, near Sutter Street, 3 p.m., May 14, and 8 p.m., May 15.

Stockton: George Shaw Cook, The Auditorium, El Dorado at Channel Street, 8 p.m., May 16.

COLORADO—Colorado Springs: Virgil O. Strickler, The Burns Theater, 8 p.m., May 15.

Salida: Virgil O. Strickler, Opera House, 3 p.m., May 14.

IDAHO—Black Bear: Frank Bell, Mace Hall, 7:30 p.m., May 16.

Lewiston: Frank Bell, Temple Theater, 8:30 p.m., May 18.

ILLINOIS—Chicago (Second Church): William D. McCrackan, Church Edifice, Wrightwood and Pine Grove Avenues, 8 p.m., May 15 and 16.

Chicago (Sixth Church): William D. McCrackan, Church Edifice, 11321 Prairie Avenue, 8 p.m., May 18.

Chicago (Eleventh Church): Jacob S. Shield, Logan Square Auditorium, Logan and Kedzie Boulevards, 8 p.m., May 18 and 19.

Chicago (Twelfth Church): Hon. Clarence A. Buskirk, Temple Sholom, 3760 Pine Grove Avenue, 8 p.m., May 15 and 16.

INDIANA—Anderson: Charles I. Ohrenstein, Grand Opera House, 3 p.m., May 14.

Crawfordsville: Bicknell Young, Music Hall, 8:15 p.m., May 18.

Hagerstown: Bliss Knapp, I. O. O. F. Hall, 8 p.m., May 19.

Kokomo: Jacob S. Shield, Sipe Theater, 3 p.m., May 14.

Marion: William R. Rathvon, Indiana Opera House, 3 p.m., May 14.

KENTUCKY—Lexington (First Church): William R. Rathvon, Woodland Auditorium, Woodland Park, 8 p.m., May 15.

MICHIGAN—Charlotte: Jacob S. Shield, Masonic Temple, 8 p.m., May 11.

MISSOURI—Trenton: Virgil O. Strickler, Majestic Theater, 8 p.m., May 18.

NEW JERSEY—Rutherford: Clarence C. Eaton, Masonic Temple, Park Avenue, 8:15 p.m., May 12.

NEW YORK—Malone: Clarence C. Eaton, Grand Theater, 3:30 p.m., May 14.

New York (First Church): John W. Doorly, Church Edifice, 1 West Ninety-sixth Street, 8 p.m., May 15.

New York (Sixth Church): John W. Doorly, Bronx Masonic Temple, 1931 Washington Avenue, 3:30 p.m., May 14.

Port Jervis: Clarence C. Eaton, Deerpark Club, 8:15 p.m., May 16.

Richmond Hill, L. I.: Dr. Francis J. Fluno, Garden Theater, 3:30 p.m., May 14.

Staten Island: John W. Doorly, Curtis Lyceum, Stuyvesant Place and Wall Street, New Brighton, 8 p.m., May 16.

OHIO—Akron: Bliss Knapp, Church Edifice, Fir Street and East Buchtel Avenue, 3 p.m., May 14, and 8 p.m., May 15 and 16.

Ashland: Prof. Hermann S. Hering, Opera House, 8:15 p.m., May 15.

Bucyrus: Bicknell Young, Hippodrome Theater, 3 p.m., May 14.

Columbus (Second Church): Bliss Knapp, Memorial Hall, 8 p.m., May 18.

Conneaut: Prof. Hermann S. Hering, City Hall Auditorium, 8:30 p.m. (Eastern Standard Time), May 16.

Geneva: Jacob S. Shield, Armory, 8:15 p.m., May 16.

Lima: William R. Rathvon, Faurot Opera House, 8 p.m., May 18.

Mansfield: Jacob S. Shield, Memorial Opera House, 8 p.m., May 15.

Marion: Prof. Hermann S. Hering, Marion Theater, 3 p.m., May 14.

Piqua: Bicknell Young, High School Auditorium, 8 p.m., May 19.

Toledo (First Church): William D. McCrackan, Coliseum, 3:30 p.m., May 14.

Xenia: William R. Rathvon, Opera House, 8:15 p.m., May 16.

Youngstown: Bicknell Young, Masonic Temple, 8:15 p.m., May 16.

Zanesville: Bicknell Young, Memorial Hall, 8 p.m., May 15.

UTAH—Provo: Virgil O. Strickler, Columbia Theater, 8 p.m., May 11.

Salt Lake City (First Church): Virgil O. Strickler, The Auditorium, 8 p.m., May 12.

Salt Lake City (First and Second Churches): Virgil O. Strickler, American Theater, Noon Hour Talk, May 12.

VERMONT—Barre: Dr. Francis J. Fluno, Howland Hall, 8 p.m., May 11.

Lyndonville: William D. McCrackan, Music Hall, 8 p.m., May 11.

WASHINGTON—Puyallup (Society): Frank Bell, I. O. O. F. Hall, 8 p.m., May 11.

Walla Walla: Frank Bell, Whitman College Chapel, 8:15 p.m., May 15.

Walla Walla (auspices all churches and societies in state): Frank Bell, Washington State Penitentiary Chapel, 7 p.m., May 14.

WISCONSIN—Appleton: Charles I. Ohrenstein, Congregational Church, 8:15 p.m., May 19.

Marinette: Charles I. Ohrenstein, Church Edifice, Stephenson and Liberty Streets, 8:15 p.m., May 16.

Oshkosh: Charles I. Ohrenstein, Opera House, 8:15 p.m., May 18.

West Bend: Charles I. Ohrenstein, Commercial Club Hall, 8:15 p.m., May 15.

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Testimonies of Healing

I would like to express my gratitude for what Christian Science has done for me. One of the greatest blessings that could come to me is the privilege of having my children go to the Christian Science Sunday school. When they first began to attend, the boy, then about ten years old, did not enjoy it, but we never compelled him to go; instead, we talked to him of the truth and what it would mean for him to understand it. After about a year of irregular attendance a different teacher was given him. Her beautiful demonstration of loving interest in him soon had a marked effect, and he went every Sunday and did whatever she asked him to do.

About six months later the little fellow's health failed. I had been a very busy mother, so had read Christian Science literature but little and had not attended church services often. I did not know how to use Science for the boy, so I used all the simple home remedies I had ever known; but he gradually grew weaker. When I sat down one day to talk it over with him, he told me that if I would let him have Christian Science treatment he would get well, but if I made him have a doctor he would just die, as an aunt had done. It was a hard problem for me, for this aunt had passed away from tuberculosis after five physicians had done all they could for her. I had no faith in what they could do for my boy, and yet I knew so little of Christian Science that I had no faith in its healing power either. I soon decided, however, to have Christian Science treatment, and a practitioner came to see the child. Although there was some improvement at first, there were days when he was worse, and it was very hard for me to go on with the treatment; but he had no fear. In the seventh week he took a decided turn for the worse, and I practically gave up hope. One evening, after a very trying day, I telephoned to the practitioner that if there was anything more to be done I wished she would do it, for it seemed as if the boy had only a few hours to stay with us. She tried to help me overcome my fear and said she would do all she could for us.

As I was thinking things over, the thought came to me that if I understood God aright He would do as much for me as for a practitioner. Accordingly, I soon took the Bible and Science and Health and sat down to read, earnestly desiring to know the truth about God. I read long after all the family had retired, and it was after midnight before I went to sleep. About three o'clock I awakened with an almost overwhelming sense of fear, and to every material sense the boy was passing away. I turned my back to him, and with more confidence than I had ever been able to have I declared the truth audibly. My fear was nearly all gone, and I went to the boy and assured him he was all right. When I asked him if he wanted his father to come, he said, "No; just God is all we need." His voice was so tender and pleading that I felt greatly rebuked that I had not been able to have more faith from the first. I soon told him to sleep if he wanted to, but I had to work again to overcome my fear.

Next morning I slept at least two hours later than usual, and when I left the bedroom the boy was still sleeping peacefully. I went about my duties in another part of the house, singing because I thought the boy was much better; but I was not prepared for what I saw when I entered the bedroom. The boy had arisen and was almost dressed, although for nearly three weeks he had not been able to stand alone. Three days later he began making a bird house, and the fifth day he climbed high into a tree and fastened the box there. One side of his chest was very much sunken, and those who had known most about his sickness believed he had lost the use of the right lung. He could not raise his arm much on that side and there were other symptoms of disorder, but Christian Science treatment was continued, and in a few weeks he was perfectly well.

Some time after this it was necessary for the boy to go through a physical examination in order to take part in a certain sport in which he wanted to join. After the physician had examined him he said, "My boy, I wish all our boys of your age were as sound and well built as you are; we would soon have a better generation of people." Today the boy, now over eighteen years old, is a well-built young man, more than six feet tall and in perfect health. All these years since that sickness I have taken his words, "Just God is all we need," and have been able to work out many problems beautifully. I am glad I know God as taught in Christian Science. The child's faith in what he had learned in Sunday school from an earnest, loving teacher led to his own healing and to my full faith in Christian Science.

I could not tell of all the happiness that has come to me through the knowledge of this truth. I am grateful to the dear church people here who have so lovingly helped me in many ways, and I send this word that all Sunday school teachers may be encouraged to faithfulness in their work. They may never know what great happiness results from their earnest effort, which may reach unnumbered thousands of the future. God has promised that His word should not return unto Him void, but should accomplish the work whereto it is sent.

Christian Science means much to our other children. St. Vitus' dance, a gathering in the head, colds, and fevers have all been quickly overcome through this great truth. The children use it in their school work, and in many ways this beautiful teaching has brought peace and comfort to us. I am unable to express the gratitude I feel for all these evidences of a God who is Love, Life, and Truth.

CHARITY BRUBAKER, Evanston, Ill.

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At the time of my healing through Christian Science I was suffering from a combination of diseases, namely, a throat difficulty, congestion of the bowels, and organic heart trouble, the last being pronounced incurable by several physicians who had been called for a final consultation. I was in a semicomatose condition on account of the opiates taken to ease the intense pain from the bowel congestion. It was then, when the family physician had called for the last time, leaving no hope, that a friend advised my mother to try Christian Science for me. In accordance with the old adage that "where there is life there is hope," a friend who was also a Christian Science practitioner was called, and in less than twenty-four hours I was sitting up in bed eating, a thing I had not done in four days. Since that time, three years ago, I have not been ill a day.—HORACE W. BAKER, Brooklyn, N. Y.

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At the end of 1911 my health was most unsatisfactory. I was suffering from many internal troubles and was planning to go into a nursing home for examination prior to an operation, as the doctor was of the opinion that I had a growth. Just at this time a friend spoke of Christian Science and took me to a practitioner, who most kindly gave me treatment. The acute symptoms disappeared, and in five treatments I was healed. That was four years ago, and the healing has been permanent.

I cannot express my gratitude for this physical healing; but what I appreciate still more is the knowledge that it was

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God's healing. It has taught me to know Him as I never did before. When I first heard of Christian Science, my circumstances were sad and the outlook was gloomy. Now divine Love has indeed opened up many channels quite unexpectedly, and all the conditions of my life have become brighter, changed for the better in every way. I am glad to take this opportunity of letting others know that "with God all things are possible," and am grateful to our Leader, who, as God's messenger to this age, has given expression to this glorious truth which raises mankind spiritually, physically, and mentally.—KATEY GODFREY, Hyde Park W., London, England.

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In June, 1914, a Christian Science practitioner came to our home with an old friend. That day my suffering had been worse than usual, and having lost faith in every one and every thing, I did not think there was any good in Christian Science, so naturally my greeting was not very cordial. But the practitioner had such a spiritual understanding of the all-power of God, divine Truth, to heal the sick, that I was soon convinced of my error. In a few minutes all pain was gone and my clouded thought was normal. When she said I was healed I knew it was the truth, and accepted it with all faith. After such a demonstration of instant healing I could never doubt God's loving-kindness.

I had suffered great physical pain and extreme nervous trouble for over six years, had some internal injury caused by a fall, and had endured great suffering on account of an unusual trouble with my teeth; in fact, I was always an invalid. I had passed several years in hospitals and at sanitariums, also had undergone several serious surgical operations with only temporary help. During my last illness the pain was so severe that I could obtain very little sleep or rest, and could not retain even a small amount of food. I was so seriously affected mentally that I was nearly insane for over two years, and the worst feature of the mental trouble was that I fully realized my condition.

Since this instantaneous healing I have been in a perfectly normal condition. I have also had several beautiful demonstrations of God's power in giving almost instant help from accidents. Since coming into Science the spiritual uplift and understanding of the truth have brought great peace and joy, and I have been given the happiness of reflecting God's love in helping others.

Mere words could never express my thankfulness and joy for the health and freedom that is mine through the healing power of Christian Science. My husband is very happy in the knowledge that the truth has made me free. The Bible and the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, are our daily study. We sincerely hope this testimony may help others to find the truth.

MARY E. GORDON, Gunnison, Col.

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Deep gratitude to God, also to our beloved Leader, Mrs. Eddy, impels me to send this testimony. When less than a year old I had an attack of rheumatic fever, and throughout my childhood I suffered from it many weeks at a time each winter. As I grew older the attacks became more frequent and of longer duration, until physicians declared they could not hope to cure me, but merely to alleviate my suffering, and that I would soon be able to move about only in a wheel-chair. My hands were almost as useless as my feet, and the future did not seem very bright. At this time my fear of a throat affection was so great that if I was in a room with one who had recently had an attack I at once came down with it.

That "man's extremity is God's opportunity" was then proven to me. I had been led to see that there was something higher and better than could be found in the teachings of my former church, but I little thought I should find it in Christian Science. My mother became interested in this teaching and tried to interest me, but it was not until my feet, which had become distorted from rheumatism, had regained their normal shape that I would listen to her. It is nearly seventeen years since that first demonstration was made for me by my mother, and not only has the healing been permanent, but I am today manifesting a degree of health never known before coming to Christian Science. During the early months of 1914 I was so situated that I was exposed to very unpleasant weather conditions, spent hours of each day in an uncomfortably cold room, even staying for hours with thoroughly wet feet, but with no ill results.

These physical benefits are, however, but the smallest part of the good that Christian Science has brought me; the spiritual and moral uplift has been far greater. The absolute certainty that there is a God who is Love, who is ever present and omnipotent, to whom I can take every problem and know that if I go to Him in the way taught in Christian Science it will be correctly solved, has brought a peace and joy "to worldly minds unknown."

ANNE M. PAINE, Worcester, Mass.

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I have long delayed sending my testimony of the happiness that Christian Science has brought to my wife and myself. I was very bitter against this teaching, but one day my wife asked me to let her read to me from "Science and Health with Key to the Scriptures" by Mrs. Eddy. I asked where she got the book, and when she answered that it was borrowed from a friend, I said: "Well, they seem to be very much interested in you. Can it benefit them to look after you? Don't waste your time, then, in rehearsing their words; if you want a copy of Science and Health get one of your own." I little knew what I had done in thus giving my consent that Science and Health be brought into my house. I had opened the door for God and His blessing to enter.

I can hardly say how it happened, but a few evenings later I found myself reading the book instead of my daily paper, and although it seemed a blank, yet something urged me to go on. The more I read the more light I got, and I began to understand that God is Love, and that He is All-in-all. At this time I was taking medicine daily, as I had been for twelve years, on account of stomach trouble, from which I had been a constant sufferer, and I now grew willing to try anything to better my condition. Since I began to read Science and Health I have not taken a drop of medicine, neither has the stomach trouble returned.

I surely have reason to rejoice daily that I thus turned to Truth. Not only has this ailment disappeared, but a number of others have been overcome by my wife and myself. As yet, however, we are only infants in Christian Science, but I am thankful to God, also grateful to our Leader, Mrs. Eddy, for the much needed truth we have already gained.

C. C. WHITE, Chico, Cal.

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To me it seems a privilege to give thanks to our heavenly Father through the pages of the *Sentinel* for the peace and joy that are mine because of the gift of Christian Science. An article in this publication some time ago brought out the thought that we must dwell in the ark, meaning the consciousness of ever-present good, and while pondering over it and what it meant to me personally, I saw a blaze in the kitchen. I had no fear, but went immediately and found my thirteen months' old child standing before the remains of her celluloid

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doll, which she had stuck into the gas flame of the range and carried, on fire, about eight feet. The hem of her flimsy little white dress had been scorched but not a hair of her head had been harmed. How happy I am to know what it means to dwell in the ark.

For five years Christian Science has been our only physician. It has met our every need, and from past experience we know that it will never fail if we do our part. I am trying to live each day aright, expecting grace and my daily bread, and in this way fear and worry are eliminated and it is easy to rejoice, for each day is so full of God's love and tender care. I have put aside glasses, and we, a family of three, have been healed of many ills; but the greatest blessing has been the spiritual uplift and the true knowledge of God's abiding presence.—Vesta Hinkley Moore, Kansas City, Mo.

✧

For some time I have felt that I should tell of what God has done for me through Christian Science. In the spring of 1912 I had a bad attack of sciatic rheumatism, and after doctoring with one of our best physicians for about two weeks, was no better. About this time I was drawn on the state federal grand jury at Indianapolis, but I thought it would be impossible to serve on account of the rheumatism. My daughter was visiting us and advised me to try Christian Science, so on the morning I was to start for Indianapolis I was taken to a practitioner's home. I was in misery on the way there and expected to be till I finished my journey, but after having treatment I felt much better, and during the rest of the trip I was comfortable. I was away about a week and came home perfectly well.

In the fall of the same year I met with an accident. The boy with me was driving my horses, a spirited young team, and they started to run before I could get the lines. They ran against a street-car pole, and I was thrown about twelve feet, landing on my chest and crushing it in till I could scarcely breathe, also cutting my limbs. I got up in a dazed condition declaring that no harm could come to one of God's children, but when I got home my family were frightened. My boys were telephoned for, and when they came they said I must have a doctor; but I told them it was not necessary. In the morning a Christian Science practitioner was asked for help, and I was soon well again. I was also healed of deafness in one of my ears with these same treatments.

Although nearly seventy-two years old, I am well. I own a farm and look after it myself. I do not do all the work, but attend to the marketing, and could do a good day's work if it were necessary. I have not had a sick day or taken a drop of medicine for a number of years. I have a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and am taking the *Sentinel*, which I think is a splendid paper. I am very grateful for all the literature and kind friends in Science.—J. L. Judson, Bristol, Ind.

✧

For four years I suffered from what was pronounced an organic disease. During that time I had medical treatment almost constantly and underwent one operation, but was not cured. I was at last told by the physicians that the affected organs must be removed. I expected to have to submit to this operation, as there was no alternative, and was in great dread of it; but just at this time I went to my parents, who were studying Christian Science. I knew nothing about this teaching and did not believe it could heal any physical disorder; but for some reason I began to read the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. After reading a few pages I was impelled to continue, as I found it the most logical book I had ever read. It was not like my former thought of religion as cold and theoretical, but appealed to me as the absolute truth. After several weeks of almost constant study of Science and Health I was completely healed of this disease. It has been almost four years since this healing, and not a single manifestation of the old trouble has ever returned; and I know none ever can, because the real causes, fear, hate, malice, jealousy, false appetite, and the like, have been destroyed.

When I began to study Christian Science I had a double curvature of the spine, which threw my body a little out of shape and caused one leg to be an inch shorter than the other. I wore a cork sole on one shoe and was under a physician's care for several months. At the end of a year, finding no improvement, I gave up all hope of ever being straight. I now find that as my thoughts are straightened with purity and love my body is straightened also. I was a sufferer from pleurisy, hemorrhoids, and headache, but since gaining the understanding of God as Love and the only power, all these false beliefs have vanished. One can imagine how grateful I am for all these physical healings; but Christian Science has done more than all this for me. Formerly, I sought happiness in matter and found pain; I craved constant excitement, but never found joy until I turned to Science, and then I found that peace which passeth understanding.

I knew very little about the Bible, but Christian Science has made it my chart of life. I am very grateful for the privilege of class instruction, and for the unselfish searching of the Scriptures which enabled Mrs. Eddy to discover the Principle of the Christ-healing. It is indeed the "pearl of great price."—Gladys Parvin, Chicago, Ill.

✧

To tell of the many blessings that have come to me through the study of Christian Science would be like trying to count the stars or to number the sands on the seashore. My appreciation for this practical Science is boundless, for I have been lifted from the depths of agnosticism to the heights of faith. Having been reared under the belief of spiritualism, predestination, and future punishment, I found myself when quite young without hope, and doubting the existence of a God. I drifted on in this state of mind for years, in darkness, discontented and selfish, looking for happiness but finding none, until I reached the point where I was a mental wreck. At this time, about six years ago, I turned to Christian Science for help, as I had not succeeded in my work as a teacher in the public schools and also was laboring under a severe attack of influenza. I gladly lifted my eyes to the hills whence cometh help, and I can truthfully say that help did come, and abundantly, for God is good, and giveth without measure to those who seek Him aright.

At times my progress has seemed slow, but it has been sure, and the thing I am most grateful for is the spiritual uplift,—that pure, exalting influence which follows the application of Science, and which lifts us above the false pleasures of material sense. I am indeed thankful for the periodicals, the *Sentinel*, the *Journal*, and the *Monitor*, and to the board of lectureship. Above all I am grateful to our dear Leader, who so bravely faced the world to reveal the way of salvation to suffering humanity.

Mary E. Kline, Meridian, Miss.

✧

I should like to express my gratitude to God for the many blessings that have come to my family and myself through Christian Science. For fifteen years I was a constant sufferer, and was twice operated upon without results. I have had the best physicians in our city, and just before I turned to

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Science they said I would have to submit to another operation. Like many others, I was in the depths of despair and often thought that life was not worth living. Then Christian Science was presented to me, and I went to see a practitioner, who lovingly consented to help me. In a short time I was healed, and since then have really enjoyed life, for I am entirely free from pain. Doctors could not give me even temporary relief during those years of trial, but now I have gained in weight, and my friends can hardly realize that I am the same person.

For this healing and for the spiritual uplift, likewise for the various healings that have come to my family during the past three years, I cannot find words to express my gratitude to Christ Jesus the Wayshower, and to our dear Leader, Mrs. Eddy. Christian Science is teaching me to love God with all my heart, and my neighbor as myself. I hope this testimony will be of some benefit to those seeking after the truth.—Mrs. A. E. Block, Baltimore, Md.

[Translated from the German]

About a year and a half ago I became acquainted with the teachings of Christian Science. Previous to that time we had been working along the lines of character improvement. We faced a rather hard test in November, 1913, when my wife became afflicted with what seemed to be a serious pulmonary trouble. For three weeks she suffered greatly and could take no nourishment. Our faith in Christian Science was sufficient at that time to enable us to see that since so many others had been helped by it there was no reason why we should not be benefited in a similar way. We consulted no physician, but secured treatment in Christian Science; then, as the trouble seemed to grow more serious, we were beginning to feel impatient, when the underlying cause of her condition was discovered. It seemed that my wife was under the impression that she had a dreaded disease of the lungs and must therefore die. After this fear was removed the healing made rapid strides and she was able to take nourishment. A few days later she arose and attended to her household duties, and there has not been the slightest relapse.

We have also had beautiful instances of spiritual healing in our family in cases of fever, pain, and wounds. With regard to the children's work at school and on examination days we have relied on divine intelligence, and it has never failed. In the way of protection we have experienced the power of ever-present divine Love in two instances. My brother-in-law is a customs collector on the Russian frontier, and when the war broke out his position demanded that he stay there. For weeks we heard nothing of him, but read in the papers of distressing conditions. Finally we received a letter from him telling us that he was back home, well and happy, having been delivered after three weeks of dreadful experience. To us this was no chance occurrence, for we had continually declared the truth in his behalf.

I wish to express my gratitude to God, and would not fail publicly to acknowledge my indebtedness to our dear Leader, Mrs. Eddy.

Theodor Loeben, Feuerbach b. Stuttgart, Germany.

Church work has become a kind of technicality. Church-workers have become a sort of caste. The true church-worker is as wide as the whole activity which the church inspires. Wherever any man of the congregation is doing anything honest or merciful out of any impulse that he has gathered here, he is about church-work. Whenever any woman puts the spirit of the Sunday service or the week-day meeting into her household, and does her little to purify and Christianize society, she is a church-worker.—*Phillips Brooks.*

From Our Exchanges

[*The Sunday School Times*]

All of us see and approve of many new courses of action, and we would like to get the enlargement that they promise, but we cannot see how it is going to dovetail in precisely with what has gone before, and so we resist the new impulse instead of throwing ourselves in with it cordially and fully. It is natural and right to appraise at its full worth what has been so well done hitherto; we do not wish to imperil it, and because we can find no formula that makes the new start in life perfectly consistent with what has gone before, we refuse our opportunities. New and enlarged righteousness is apt to seem dangerous to us, or risky, and we forget that what has already been gained was gained principally by the very risks and daring that we now refuse.

Yes, it is just this fear of getting things out of joint that keeps thousands of us from responding to the visions and impulses, the appeals and the experiments that are always offering us a larger life. A new order of living no sooner suggests itself than we ask: "What will people think? What will people say? Is Saul also among the prophets?" We dread calling attention to ourselves. It will seem to people as if we confessed that what we had been doing hitherto was mistaken. The new course will imply that the old one was at fault. If we could glide into it without making any appreciable break, well and good, but when it entails the making of comparisons and the tacit confession of failure, we dread it. There is hardly a good thing we would not do if it could only be done without a break, but most improvements in life do not come without something of the nature of a leap or a plunge. They justify themselves afterward and not before.

[*The Christian Register*]

A "profession of faith,"—why do so many decline to make it? Because they lack the faith, or because they have it too deeply to profess it? And a public avowal of that which is of its own essence spiritual modesty, meets a shrinking which many a fine and sensitive soul has felt to mean cowardice and guilt, but which really meant a sense of sacredness and a fine regard for the confidences of God. We bring no manners to a test of a proclamation of them, try no love by its willingness to publish its sanctities, and common honesty will say nothing for itself, but waits for eyes that can see and ears that can hear the truth. That people feel uncomfortable under a certain kind of religious ministration, and avoid it, is an evidence of religion in them. It is no virtue to make religion feel like a vise and work like a narcotic. God and the soul would get together oftener if there were fewer people engaged in well-meant but embarrassing efforts to bring them together.

[*The Christian Work*]

Into every best effort that has ever been made for the advancement of truth and righteousness there has been poured vastly more of unselfish energy and devotion than the result has seemed to justify. Our blessed Lord himself lays everything on the altar of divine love, and his reward is the cruel cross of Calvary. Socrates summons the youth of his native city in austere heights of self-devotion, and is presented with a poison-cup. Savonarola persuades his countrymen for a while to simplicity of life, and in the end they strangle him to death and burn his body at the stake. And there have been individuals in human history of whose name no record is kept whose noble self-sacrifice has been as grand in its way as any of the masters I have named, save our Lord himself. The truth is that what we see here matters comparatively

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little; the true spiritual result that we are working for is, after all, in the great beyond, and every task to which you put your hand has spiritual significance, eternal value, or it is not worth doing. You do not see what God is making, you only see what you think He is making. You may see true as far as you see, but what you do not see is immeasurably greater than what you do.

[Canon Alexander in *The Guardian*]

It is well for us to be reminded of a side of Christianity which we are rather apt to lose sight of. Meekness and pity, gentleness and humility,—rightly are these beautiful graces and virtues emphasized in the gospel, both by word and by glorious example. Some of them were not even regarded as virtues when Christ was born; and at all times, and not least at the present day, the world has need of them. But if we think only of the passive and negative virtues, and ignore the active and progressive, we lose one half of the heritage of the church, and we get a very meager and one-sided view both of the character of our Lord himself and of what the Christian life, in its fearless strength and untamable enthusiasm, is meant to be.

[*The Christian Intelligencer*]

It will be remembered that when Jesus was on his way to raise the daughter of Jairus, an invalid woman touched the hem of his garment, and because of her faith, however ignorant, selfish, and imperfect, received healing. Of all those who thronged Christ that day, only this poor, sickly, forlorn woman touched Christ with confidence and longing. Is the proportion still the same? Do the many who attend public worship go away unblessed because they sought and expected nothing? It was not without purpose that Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Still rings the Bible challenge, "O taste and see that the Lord is good."

[*The Congregationalist and Christian World*]

The world will never be redeemed save by the outgoing of spiritual forces made incarnate in lives which are "hid with Christ in God." Whatever establishes God in life, and life in God, will secure all for which we seek; and only as the channels are opened between us and them can He come in to possess and empower us. The weeks which lie ahead will mean much for Christ and the church, for us and our world, if we cleanse the tideways of the Spirit. We have only to open our souls to God—He will do the rest.

[*Zion's Herald*]

Christianity is individualistic. It works itself out into the social body, but it must first take hold of the individual. The social body, the sum of individuals, we know is more than a multiplied multitude; there is a subtle something added to the sum total known as the social spirit, and this also must be made Christlike. But in the final analysis that transformation rests upon the individual man.

[*The Universalist Leader*]

Will it work? That is the test we must apply to our religion as to every harnessed force. When it comes to the decision as to whether we are to do one thing or another, whether we are to accept one form of faith rather than another, put it to this test: Will it work?

[*The Living Church*]

Along with preparedness to meet the conditions that prevail in the world today, we must have the stern resolve to change those conditions. Military preparedness meets symptoms and effects only. Greater preparedness yet must deal with causes.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health.

Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00, six or more to one address, each 75 cents.

Orders for the books named above and other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Publishing Society

"Law and Work" is the title of a new pamphlet containing the following articles: Love Fulfils Law, The Logic of Christian Science, Undisturbed, God's Law of Adjustment, Authority.

The increased cost of binding the periodicals has necessitated making an advance in the selling price of the bound volumes. The new prices, which take effect April 1, are as follows:—

JOURNAL.—Volume 32 (April, 1914 to 1915). Cloth, $3.00; half calf, $3.75.

SENTINEL.—Volume 16 (September, 1913 to 1914) or Volume 17 (September, 1914 to 1915). Either volume, cloth, $3.25; half morocco or half calf, $4.00.

For all other bound volumes of *Journal* or *Sentinel* write for prices.

DER HEROLD.—Volumes 5 to 12 in cloth, $2.75 each; volume 4 to 7 and 9 to 12 in half morocco, $3.50 each; volumes 4, 5, 9, 10, 11, 12, in half calf, $3.50 each.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken at less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, editorials, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

BOUND VOLUMES: Current and past year, cloth $2.50; half calf or half morocco $3. On earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, one year 50 cents; single copy 15 cents; four copies or more to one address, each 12½ cents. In all other countries one year 60 cents; single copy 18 cents; four copies or more, each 15 cents.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for publication in the columns of the MONITOR should be addressed: Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, one year $5; six months $2.50. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also as a supplement the Lesson-Sermons of the following month which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, one year $1; six months 50 cents; three months 25 cents. In all other countries, one year $1.25; six months 63 cents; three months 32 cents.

SALE PRICE, DOMESTIC TERRITORY AND CANADA, POSTPAID: Single copy 10 cents; four or more copies to one address, each 8 cents. Foreign rate, single copy 12 cents; four or more copies to one address, each 10 cents.

Pamphlets

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CHRISTIAN SCIENCE: "THE RESURRECTION AND THE LIFE." By CLARENCE W. CHADWICK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish and Norwegian.

CHRISTIAN SCIENCE HEALING VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England. Also printed in Norwegian.

CHRISTIAN SCIENCE: THE TRUE CHRISTIANITY. By CLARENCE C. EATON.

"THE SONS OF GOD." By COL. WILLIAM E. FELL, C.S.B.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLYNN, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

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CHRISTIAN SCIENCE HEALING: SPIRITUAL AND SCIENTIFIC. By PROF. HERMANN S. HERING. Also printed in German.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

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THE LAW OF KINDNESS.
"WHAT WENT YE OUT FOR TO SEE?"
"THEN THE FULL GRAIN IN THE EAR."
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PRICE, POSTPAID: Single copy 5 cents; twelve copies to one address 55 cents; fifty copies $2; one hundred copies $3.50. Orders for above pamphlets may be assorted as desired.

For table of English, German, Swiss, and French money equivalents, see inside front cover page.

Miscellaneous

A Catalogue of Selected Bibles will be furnished upon application, and quantity rates on other items specified below will be found in the current catalogue in *The Christian Science Journal*.

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Covered morocco case with handle and purse on outside, $3.50; without purse, $3.25.

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"PERSONAL CONTAGION" and "WHAT OUR LEADER SAYS." By Mary Baker Eddy. Paper cover, 10 cents.

THE MOTHER CHURCH. By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated, 197 pages. Cloth, $1.50.

CHRISTIAN SCIENCE: ITS LEGAL STATUS. By Judge Clifford P. Smith. 128 pages, paper covered, 10 cents.

THE CHRISTIAN SCIENCE HYMNAL. Cloth, $1.15; half morocco, $1.40; full morocco, $2.50; levant, $3.50; pocket edition, size 4⅝ x 6⅝, $3.

SHEET MUSIC. Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows: "The Mother's Evening Prayer," 75 cents; "Christ, My Refuge," 75 cents; "Love," 40 cents; Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents; "Blest Christmas Morn," 27 cents; "O'er Waiting Harpstrings of the Mind," 27 cents; "Shepherd, Show Me How to Go," 27 cents; "Saw Ye My Saviour?" (Root), 27 cents. The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVIII No. 37

Boston, May 13, 1916

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Christian Science Sentinel

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Items of Interest

The irrigation of Egypt is dealt with in the recent report of the under-secretary of state on the ministry of public works. Two important undertakings, he says, have been concluded in the department of drainage and construction since the beginning of the European war. These are the main works of the Cairo drainage scheme and the Gezireh bridge. Of new works remaining to be done the largest is the reclamation of uncultivated land, such reclamation to be supplemented by the extension of perennial irrigation to the yet unconverted areas of Upper Egypt. The undertakings in prospect demand a heavy expenditure but promise large returns, for upon their completion 1,000,000 acres, only half irrigated at present, will have been furnished with deep drainage and efficient irrigation, and 1,800,000 acres of entirely new land, properly watered and drained, will have been provided. During the past thirty years an annual average of 30,000 acres of entirely new land has been added to the taxable soil of the country and now produces two crops a year. There are altogether 2,400,000 acres of uncultivated land which may be made to produce two crops a year, and there are 1,200,000 acres which may be made to produce two crops a year instead of one, as at present. It is estimated that beyond the supply available at present, an annual storage of about eight billion cubic meters of water will be required. Toward the extra supply ultimately necessary in normal years the White Nile reservoir would probably contribute an effective storage of three billion cubic meters. More water might be obtained from works on the Blue Nile, and the training of the river in the sudd region and regulation of one or more of the Great Lakes might complete the work.

Protection of the Rittman gasoline process from monopolistic control is sought in a resolution passed by the United States Senate. It authorizes the secretary of the interior to accept Rittman's patent rights and to issue permits for the use of the process to individuals or corporations on terms requiring permittees to patent in the name of the Government all improvements made in the process. The authority was asked by Secretary Lane, as without it he could not accept the Rittman rights and they might revert to Rittman or to some corporation to whom he might desire to transfer them. Secretary Lane says:—

"The Rittman process for the production of gasoline and of benzine and toluene has been proven commercially practicable, but in the further commercial development of these processes improvements will undoubtedly be made. It is quite possible that some of these improvements may render still more successful and economical the operation of the processes, and if any concern making use of the processes is to be allowed to patent in its own name the improvements that may be developed, the result may be the establishment of a virtual monopoly in the hands of the concern securing such patents."

An experiment which may prove of great importance is being carried on by the Pennsylvania experiment station of State College at Snow Shoe, several miles from the college, where there is a tract of about fifty thousand acres which has been laid waste by the operations of the Lehigh Coal Company. Its vegetation is scrub oak and pine, emerging from berry bushes and a tangle of briers and brambles. In this area last year a plot was marked off 50 by 100 feet and subdivided into four sections. The lower section was well limed, and alfalfa and three varieties of clover were planted across the entire area of the plot. The crops on the lower section, which had been plentifully sprinkled with lime, flourished, while the upper sections were bare and unproductive. The experiment is being carried out on an extensive scale this year. As nearly as can be determined now, the land may be turned to valuable pasturage if properly planted and cared for.

The first year's operation of the agrarian pledge law, which went into effect on Dec. 1, 1914, was recently reviewed in a report submitted to the Argentine department of agriculture. This law has been looked upon as very opportune and profitable to the producers, especially at a time when their facilities for borrowing money to meet their ordinary expenses were considerably reduced by a general restriction of banking credits. The law provides that loans may be made on (a) machinery in general, implements, and working tools; (b) animals of whatever species and their products, as also movable goods utilized in rural exploitations; (c) produce of any nature corresponding to the agricultural year in which the contract is made, whether such be pending, on the hoof, after separation from the plant, as also wood and timber, mineral products, and products of national industries.

Resolutions urging Congress to create a national highway commission to investigate and report upon the most economic and beneficial method for the Federal Government to participate in the building of good roads, are being submitted by the National Highways Association to state legislatures, chambers of commerce, and civic organizations in all sections of the country. They provide that the commission shall locate highways connecting all state highway systems by interstate trunk lines, thus making a national system of highways which will correlate the state systems.

On July 1 next the new Federal law on barrels becomes effective. This law specifies that barrels used in the sale of fruits and vegetables, after the date mentioned, must contain 7056 cubic inches, which means approximately three bushels. The dimensions of the barrels may differ, but they must hold the proper cubical contents. With this law in effect and its enforcement by Federal, state, county, and city officials of weights and measures, with the cooperation of the trade, the so-called "standard" barrel as provided by the law will become a fixity in trade channels.

General Botha is proposing a far-reaching educational scheme to meet all the needs of South Africa with its large area and scattered population. He proposes to establish three great universities: the University of South Africa, the University of Cape Town, and the University of Stellenbosch. The first will be a federation of a number of colleges over the whole country. The second will be a residential university on the lines of Oxford. The third is a new name for the historic Victoria College, which has educated some of the leading statesmen of South Africa and which is in sentiment predominantly Dutch.

A more intelligent method of dealing with the erection of United States Government buildings in the various cities and towns by the establishment of a bureau of estimates to examine into the needs and necessities of the localities, is proposed in an article in a recent issue of the *Journal of the American Institute of Architects*, following similar contributions in other less technical magazines.

The national Congress of Provincial Councilmen of Cuba has passed a resolution urging the Government to make international ports out of Santiago de Cuba, Santa Cruz del Sur, and Cienfuegos. It is held that these ports, because of their position as regards the Panama Canal, should be free ports of entry, and the proposition is being given serious consideration by the Government.

A bill to establish twelve regional land mortgage banks as part of the rural credits legislation program favored by President Wilson, has been perfected by the banking committee of the House of Representatives. The proposed banks would make loans on land through national farm loans associations.

The task of working out details of the most comprehensive exploration of the Pacific Ocean ever attempted has been entrusted to a committee of scientists by the National Academy of Sciences of the United States. It is expected that the exploration will occupy from ten to twenty years.

An industrial exposition lasting two months will be held in Santiago, Chile, beginning Sept. 15. Samples of tools, machines, instruments, and apparatus manufactured in other countries will be admitted, although the exposition is primarily for the display of home manufactures.

A bill authorizing the appropriation of $45,000,000 for the protection of the Mississippi River against floods and $5,600,000 for flood protection of the Sacramento River, to be spent in five years, has been agreed upon by the House committee on flood control.

Experiments are being made in several Minnesota counties by the State College of Agriculture to find methods by which peat lands can be made tillable and thereby reclaim an area estimated at 2,000,000 acres that is now unusable.

Harpers Weekly has been acquired by the Independent Corporation and is to be incorporated into the *Independent*. The latter is sixty-eight years old, while the former is fifty-nine.

The revenue derived by the Chinese Government in 1915 from its salt monopoly amounted to $69,000,000, which was $10,000,000 more than the preceding year.

A mothers' pension law providing a maximum of $40 a month has been passed by the legislature of Michigan.

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Christian Science Sentinel

"What I say unto you, I say unto all, WATCH" Jesus

Vol. XVIII May 13, 1916 No. 37

"The valley of decision"

CLARENCE W. CHADWICK

MENTION is made in the third chapter of Joel of the valley of Jehoshaphat, or "the valley of decision," and Bible interpreters are quite agreed that these terms are only symbolic. To the student of Christian Science, however, who thinks more of mental and less of material conditions, this whole chapter is most interesting and instructive.

In the first place it is noted that all nations are to be gathered together in the valley of Jehoshaphat, the valley of God's judgment, and that God will plead with them there. Later on we learn that there He will assemble and "judge all the heathen round about;" so literalists have interpreted this as significant of the probable scene of the final day of judgment. This view however makes no practical appeal to the student of Christian Science, knowing as he does that the calendar of time will never record a final judgment-day, but that this day of judgment is ever present and continuous so long as there remains any false sense of sin or evil to be destroyed. On page 291 of Science and Health Mrs. Eddy says: "No final judgment awaits mortals, for the judgment-day of wisdom comes hourly and continually, even the judgment by which mortal man is divested of all material error. As for spiritual error there is none."

When to human sense does God's law become operative for the individual? The moment he enters "the valley of decision" and resolves to take his stand on the side of right and to let God's will be done. One whose only desire is to serve the living God is glad to enter this mental state, wherein he is enabled to distinguish between right and wrong and to serve good with his whole heart. Until he reaches this point of decision he will not be separating the tares from the wheat, but will unknowingly be calling evil good and good evil.

It is cause for sincere rejoicing that today there are multitudes entering "the valley of decision," there to let the judgment of Truth and Love take place in individual consciousness. The God of Israel ever stands ready to comfort, cheer, and heal human consciousness; but not until this human consciousness is desirous of having the way of truth pointed out to it and proves the sincerity of its desire by forsaking matter for Spirit, does it enter the valley of God's judgment. Those who through ignorance or force of false education cling to the use of material means in the hour of trouble have not reached the vital point of decision in the pathway of progress. Some might go so far as to say that they were not making any headway at all so long as faith in matter remains unshaken; but experience has proved itself a valuable teacher, softening and molding through its very failures the human heart out of which proceedeth all that is evil.

Every human failure to derive help from matter may indeed be called a step heavenward, in that it is leading—slowly perhaps, but surely—to the point where man's extremity becomes God's opportunity. Hundreds are daily and hourly approaching this point of decision to turn through faith in good from things finite and perishable to the unchanging realities of Spirit. It is then that God's judgment becomes pregnant with meaning to them, and is no longer associated with the suggestion of divine displeasure, anger, wrath, or retribution, but is recognized as the loving invitation of an all-merciful parent, divine Love, to turn from the darkness of mortal sense perception to the light of spiritual discernment. The *Fiat lux* of Genesis is no longer attributed to an anthropomorphic God speaking in a remote past, but is heard in healing assertions of Truth and Love in human consciousness, denying evil or matter and acknowledging the allness of Spirit or Mind.

God has but one demand upon the children of earth, and that is that they acquaint themselves now with Him, "and be at peace." To meet this demand they must renounce the spirit of indecision, embracing as it does a lack of settled purpose and of firmness, and resolutely decide to serve one master, Mind and not matter. When resolution finds expression in action, false pride is laid upon the altar and the speech of people is adjudged of less importance than the love of Christ. Then follows the practical demonstration of God's power to bless and save mankind, an experience which does not enter into the every-day life of men and women before they have congregated in "the valley of decision," there to be judged by the righteous "Judge of all the earth."

Some may perchance believe that a resolute stand for the right, to serve Spirit and not matter, is not essential to their happiness and general well-being. One gleam of Christian Science will soon dissipate any such mental deception, and it will be found that "the day of the Lord is near in the valley of decision." This "day of the Lord" is in no manner associated with the human factor of time; it is a state of consciousness in which the Word of God is recognized to be the one and only channel through which God makes Himself known to humanity. When one reaches this point, where spiritual appetition and action meet, he is prepared to leave all for Christ. Until then he is but drifting with the changing currents of human thought, "ever learning, and never able to come to the knowledge of the truth."

The practical results of entering "the valley of decision," to let God's will be expressed in human affairs rather than obey the dictates of human wisdom, are daily in evidence in Christian Science practice. Mrs. Eddy had a clear sense of the importance of eliminating any wavering or vacillating mental state when dealing with disease or sin. On page 463 of Science and Health she writes, "To decide quickly as to the proper treatment of error—whether error is manifested in forms of sickness, sin, or death—is the first step toward destroying error." With the Christian Science practitioner there can be but one decision, regardless of so-called physical or mental conditions, and that is to take a firm stand on the side of Truth and to let God, omnipotent Mind, have the right of way. The word of God is quick and powerful to annul the merciless verdict of matter. To know this in Christian Science, and to decide accordingly when the evidence of the outward senses would advise to the contrary, is the first forward step out of darkness into light.

Wide-awake physicians as well as Christian Scientists know that most desperate cases of disease are being healed in Chris-

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tian Science. While the physicians do not understand the modus of the cures effected, they cannot help admitting that their own honest opinions based upon physical diagnoses of these cases have usually been completely reversed under Christian Science treatment. A recent experience which has been brought to the attention of the writer will serve as a practical illustration of this statement. A physician was called in to diagnose a case of suffering which he pronounced most critical, advising an immediate surgical operation as the only means of saving the young girl's life. He frankly admitted that he saw little if any hope of recovery. The girl's parents immediately communicated with a Christian Science practitioner, who began to work according to her understanding of Christian Science. In two weeks' time the child was completely healed and reentered school, well and happy.

When such practical results confront us, is it not worth while to enter "the valley of decision," where human will and human knowledge are subjugated to the spiritual understanding of God's power and willingness to heal and "to save . . . to the uttermost"? Let us then awaken from this sense-dream, and "think on these things."

✧

Joy of Love

JANE ADAMS SELDER

During the early years of her study in Christian Science the writer often wondered why the joy which so many find in Christian Science was not a part of her experience, and impelled by her contact with others who she felt sure had found this joy, she began a faithful study of Mrs. Eddy's writings with the solution of this question in view. During this study it became clear that the absence of joy came from a lack of love, and she found that she had been trying to understand divine Love without first learning to love her fellow man. That this love was necessary was proven from the statement on page 234 of "Miscellaneous Writings," where Mrs. Eddy tells us that "in love for man, we gain a true sense of Love as God; and in no other way can we reach this spiritual sense, and rise—and still rise—to things most essential and divine." It thus became apparent that we must enter by this door, even as the apostle says, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

The question then arose, How can we have this love? An answer to this came in Jesus' words to Simon the Pharisee, namely, "To whom little is forgiven, the same loveth little." Christian Science teaches that "sin is forgiven only as it is destroyed" (Science and Health, p. 5); hence we must look to the destruction of sin for this better sense of love. Christian Science also teaches that we are to look into our own thought for the error which needs to be destroyed, and not at our neighbor. The phase of evil which most often blinds us is that of criticism. It seems so easy to criticize even the testimonies offered at the Wednesday evening meetings, if they are given in terms which do not meet with our approval, and thus we are straining at gnats and swallowing camels, a fault which undoubtedly comes from a lack of love. We may also rob ourselves of many valuable lessons which are to be found in the articles appearing in our Christian Science publications, by thinking that they are for those less advanced than ourselves.

The writer can truthfully say that an effort to overcome this one phase of error has brought rich reward, and she can see a little more clearly "what manner of love the Father hath bestowed upon us," thus learning that only as we love those who do not see just as we do, and leave all questions to Principle for decision, are we worthy to be "called the sons of God." This cannot be made plainer than it is on page 117 of "Miscellaneous Writings," where our dear Leader tells us that "we see eye to eye and know as we are known, reciprocate kindness and work wisely, in proportion as we love."

✧

Mind and Myself

HENRY R. CORBETT, PH.M.

Individuals differ widely as to the meaning of the words "mind" and "myself," yet all agree in attaching to both these words very great importance. The chief concerns of human experience are vitally related to right thinking about them, and yet few words have been more generally misunderstood. It is indeed strange that the word "mind" has been almost universally applied to an inconsistent kind of thinking which is supposed to have its basis in brains and to recognize matter as substance, which often prefers evil to good and always ends in death. With matter as its basis and with death as its destiny, what could be more confusing than to apply the term "mind" to such mindless and self-destructive elements?

Christian Science has done much to clear away this confusion. It denies that the word "mind" can rightly be used for unintelligence. Its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, teaches that "what we term mortal mind or carnal mind, dependent on matter for manifestation, is not Mind. God is Mind" (p. 311). This Science makes it clear that Mind is infinite, perfect intelligence; that it knows no substance except itself; that it recognizes no power but its own; that it is not dependent upon brains; and that from the perfect standard of good it never departs for an instant, not even as a supposed means to some good end. This divine Science has therefore given to the study of Mind a fixed standard, and has thus enabled mankind to distinguish real intelligence from its counterfeit.

It should be clearly understood that in speaking of this false mind we do not mean any person or any class of people, but an irrational imitation of thought which usurps in consciousness the place of real intelligence. It takes an inverted view of substance and calls it matter. It hoards its counterfeit of real, enduring riches and calls it wealth. It stands in constant fear of sickness and death, and has devised systems of material medicine, not knowing how to prove that God's free gift to all is abounding, indestructible life. Although divine Love is the only power, omnipotent, and therefore effective everywhere, mortal mind, imagining the absence of God, creates the fear of a thousand woes, and then assumes to supply the only refuge from these, its own brood of ills. For instance, in the guise of a health campaign it scatters broadcast the infectious descriptions of disease and then claims the sole right to protect the public health, and would even treat as criminals those who, seeing clearly the real situation, practise the ministry of the divine Mind to erase the nightmare of disease from the experience of its victims.

Being a counterfeit of intelligence, the carnal mind habitually contradicts itself. It looks upon itself first with shame and then with pride. It is appalled by its own folly and failure, and supplies all the self-condemnation and remorse that mortals suffer; while on the other hand it vaunts its ability and wisdom and gives to mortals all their vanity and egotism. It identifies itself with reason, and arrogates to itself, under its so-called laws, not only the solution of material problems but the final decision of all questions concerning God and the spiritual universe. It lavishes compliments upon itself. In its various processes it persistently magnifies the importance of "brains," and so sings its own egotistic praise.

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The Bible does not endorse this self-complacency, but presents a very different view, declaring that "the carnal mind is enmity against God," and that it does not perceive and cannot know the things of the Spirit, of God, but regards them as foolishness, even when they are plainly declared. Since its thinking is thus opposed to God and is contrary to the one omniscient Mind, it only simulates real intelligence. It cannot comprehend how Mind can be substantial. To regard God's thought as substance, the source of irresistible power, is foolishness to it. It cannot understand that divine Mind is the sole producer, unfolding and sustaining all the varied forms of creation. It clings eagerly to food, clothing, luxury, power, and pleasure, as if they were primary instead of secondary, and cannot understand how to gain them by seeking "first the kingdom of God." It cannot see that existence is spiritual and perfect, like its creator, or that the children of infinite Spirit, made in His likeness, are not material, or even partly material, but wholly spiritual. All these facts which are manifest to spiritual sense are unknown and absurd to this false mortal mind, which has nevertheless arrogantly constituted itself the ultimate wisdom, the final court of appeal.

As we have already seen, this non-intelligence is not person, but only a spurious thought, and is not entitled to the name of mind. If rejected and disregarded, it remains harmless and absurd. But suppose one is deluded into regarding such thought as his own, calling it "mind" and "myself." Suppose, too, that he identifies it likewise with other persons and regards these so-called minds as men. It can easily be seen what serious disorder for all concerned results from such error, especially when it becomes quite general among mankind.

The Bible teaches that man images forth God's likeness, that his thinking reflects the one infinite Mind, so that his real selfhood is expressed only in what is good. The mortal concept, which is quite commonly mistaken for man, expresses chiefly the carnal mind, and generally without knowing it, since this false claimant assumes to be the real self. The most subtle trait of the carnal mind is that it deceives one into calling it "me." Beliefs which belong only to this impersonal deceiver are accepted as personal experience without discovering the imposition; so that a mortal actually feels and acts as if these beliefs were his real self. Yet they are utterly devoid of power, and would not have even the appearance of influencing any one, were it not for the subtle deception by which they assume to be the real man himself. Rebuking such false beliefs, Jesus said: "Ye are of your father the devil, and the lusts of your father ye will do . . . for he is a liar, and the father of it."

"Lulled by stupefying illusions," we read in Science and Health (p. 95), "the world is asleep in the cradle of infancy, dreaming away the hours." This is the work of the devil, the one evil, which Christ, Truth, is destroying whenever and wherever a human consciousness which has believed itself to be aware of evil, becomes instead aware of God's presence. This awakening is gradual, but once begun the dream itself brightens, and its various beliefs begin to grow better even before they disappear. This transforming process is described on page 216 of Science and Health in these words: "The understanding that the Ego is Mind, and that there is but one Mind or intelligence, begins at once to destroy the errors of mortal sense and to supply the truth of immortal sense. This understanding makes the body harmonious; it makes the nerves, bones, brain, etc., servants, instead of masters." These words of Mrs. Eddy state the basis of Christian healing. The ills of the mortal-mind dream are mine just so long as its false sensations are mistaken for the ego and called "myself." They disappear as I emerge from that delusive dream. "I shall be satisfied," the psalmist says, "when I awake, with thy likeness."

Jesus was undeceived by mortal mind. Man's true selfhood was never obscured to his perception; he realized it fully for himself and for those who were healed and saved by him. From his clear, spiritual thought the deceiver slunk away, while health, harmony, and plenty stood revealed as the true status of man in God's creation. To transform the human self and help others into the true selfhood is to follow Him. This transformation is the new birth. It heals sin, sorrow, pride, and hate, as well as sickness, poverty, and all fear, including the dread of death. All these are imposed upon experience by the carnal mind, the mental pretender, the primal liar, masquerading as "myself."



Lessons from the Birds

HARRIET T. YOUNG

Some years ago we moved from a house where there were no trees into one that was surrounded with them. It was in the early springtime, before the leaves had unfolded, so that the birds could be plainly seen on the branches. My little daughter said one morning, "Mother, I have been watching every day, and not a single robin ever comes to our trees." I answered that God gives man dominion over the fowls of the air, and repeated the text, "Delight thyself also in the Lord; and he shall give thee the desires of thine heart." Every morning after that the child would go to the window as soon as she awoke and repeat this statement. One day she came to me with glowing eyes and said, "Mother, our yard is full of robins."

Two of these friendly creatures built their nest close to the kitchen door, just as near the house as possible, and greeted us each morning with their cheery songs. When their little fledglings were old enough to leave the nest, I learned a valuable lesson from watching the father bird teach one of his babies to pick up worms. The little bird would reach for one or two, and then like a naughty child would refuse to make any further effort. The father bird always placed the worm in front of him, and talked and encouraged and pointed out the way; then if the little bird persisted in being contrary, he would pick up the worm for him and hurry away to bring another, patiently repeating the performance again and again in the same cheery spirit. He knew that finally the little bird would be willing to do his own work.

This was a lesson to me in patience, but I applied it then only to my children, while today it has a fuller meaning. I can look back and remember when I was in the same state of mind as the little robin, and my practitioner expressed the same cheerful, loving willingness that characterized the parent bird. Like Martha of old, I was "troubled about many things" and "cumbered about much serving." I might have picked up a good deal more for myself than I was willing to grasp. I seldom thought I had time to read the whole Lesson-Sermon; sometimes I read only one section of it, again not even that. When I needed help I wanted to go to the practitioner and take a treatment; I wanted to be fed. I telephoned to her whenever it suited my convenience,—just before church, or just as it was time for her to be starting to a lecture, or in the night,—and I never hesitated to take all the time I wanted to tell either my joys or sorrows; but her patience never wavered. She talked to me, encouraged me, and pointed the way. It is for this patient, loving service that I have such occasion to be grateful.

This spring I learned yet another lesson from the robins. I was obliged to rise very early to start a member of my

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family off to his work. At first I greatly enjoyed the quiet morning hours, as there was time for mental work and study; but later, as house cleaning and other duties came, and I heard it said that I could not do so much, I let self-pity come in and began to think that I was going beyond my strength. One morning I awoke with a great sense of weariness and discouragement, when suddenly I heard a robin singing. Immediately the thought came that the little bird thanked God first, and as I listened to his glad anthem of praise I said to myself that a robin with a nest full of birdlings is just as busy as a mother with a house full of children, and works as hard in proportion to her strength. A bird does not know exactly where he will find his breakfast or how much there will be of it, but he is never in such a hurry about it that he forgets to thank God first. The earlier the sun rises the earlier he is up in the morning, and after he has sung his song of gladness he hurries to his many duties and is busy until sunset. I then saw that if a little bird could "enter into his gates with thanksgiving, and into his courts with praise," so could I. Then all sense of weariness vanished and in place of darkness there was light.

A Place of Refuge

ETHEL SWEET STEVENS

MANY times when spending a quiet hour in the Christian Science reading-room, the writer has been impressed with and grateful for the by-law which stipulates that in the rooms where the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is either published or sold, "no idle gossip, no slander, no mischief-making, no evil speaking shall be allowed" (Manual, Art. XXV, Sect. 7). Often I have asked myself if we as Christian Scientists realize as we should what a privilege it is to have these places of refuge, places where we are assured of rest and quiet and where we know all are welcome; that though we may go to them as much and as often as we desire, there at least we may be sure no gossip or evil speaking will be heard.

The reading-room so wisely provided by our Leader is a blessing which, if we understood its value, would surely be utilized more than it is. It may be that some do not realize what great treasures these rooms contain. Besides all our Leader's writings, "Science and Health with Key to the Scriptures" and her other works, we have the two concordances, which enable the student to find any passage in her earlier and later writings. We have also the bound volumes of the *Sentinel* and *Journal* of past years, veritable storehouses of garnered wisdom, in addition to the current issues of the periodicals; and all these treasures are free for us to use as much and as often as we will. Then the quiet and peace of the room is so helpful, the feeling that for a while we can leave outside the many things that press about us in our every-day life.

It is not always the big things that bear most heavily upon us; many times it is just the little ordinary trials and perplexities which come to us day after day in our home or business life, but which we want to forget for a while and be able to turn to God and rest. How grateful we ought to be that here we can be sure to find just that rest and quiet, the place and opportunity for thought or for reading that we need in order to get a right viewpoint on our problems. Truly the reading-room is one of the blessings symbolized by the prophet Isaiah in his phrase, "as rivers of water in a dry place, as the shadow of a great rock in a weary land."

Another thing for which to be grateful is the kindly interest and helpful service of the librarian or person in charge. To answer the many questions that are asked calls for much love and patience and tact. Kindness is always shown the visitor, and the atmosphere of welcome is comfortingly present. The writer is especially grateful for this privilege, because she has received much help and learned much in her use of the reading-room. There were many months when it seemed as if the only peace to be found was in that quiet place. Some days it was simply to sit quietly and say over and over again, "In quietness and confidence is my strength," until the storm which seemed to rage had passed, and the peace of God, that peace "which passeth all understanding," had taken its place. Some days it was for hours of stimulating study, some days only to ask a question, and always the answer was there and the need was met.

For young students it is a very great help to form the habit of using the reading-rooms, for there they may ask questions and be told where to look in our Leader's writings to find what they need. It is good for older Scientists, too, for if we ourselves do not set the example of using the reading-rooms, how can we expect others to do so? Mrs. Eddy would not have provided the reading-rooms if she had not foreseen the good they would do and the blessings they would bring. That she did so is reason enough why we should do all in our power to bring others to them and be seen there ourselves. As Christian Scientists we cannot afford to neglect any opportunity to learn more of this saving truth, and the reading-room is one of the privileges freely offered to us. In Science and Health (p. 3) Mrs. Eddy says: "Are we really grateful for the good already received? Then we shall avail ourselves of the blessings we have, and thus be fitted to receive more."

Truth the Healer

BESSIE L. BIGNALL

THE clear understanding of the truth of being which in Christian Science effects the healing of mankind from sin and disease is impersonal. Reliance upon a finite personality, instead of God, divine Principle, is a subtle temptation which would hinder the progress of the student of Christian Science and retard healing. This fact was clearly seen by the writer at a time when a friend sought relief from severe physical distress. To this condition was added much fear, because the one upon whom she had been relying for treatment was absent from the city. Instantly came this thought, that the water to quench our thirst is drawn from the one reservoir,—we are "satisfied" by Truth and Love. The thought of the patient was then directed toward Him who, as the psalmist saith, "forgiveth all thine iniquities; who healeth all thy diseases," with the result that the erroneous condition was almost immediately overcome. The practitioner becomes the channel through which the quickening Spirit is imparted to the discordant consciousness, resulting in harmonious physical and mental conditions. On page 495 of Science and Health we read: "God will heal the sick through man, whenever man is governed by God."

Dependence upon finite personality to heal our diseases is just as much of an error as placing reliance upon any form of mortal belief,—drugs, hygiene, and the like,—and it is likely to create a tendency to stray from the straight and narrow path which leads to perfect, scientific demonstration. When the unreliability of material means to restore health or happiness has dawned upon one, and he reaches out for divine help, he is not seeking mere physical relief, but rather is he responding to the Christ, Truth, who is knocking at the portal of human consciousness. When he has reached his Father's house, where his hungry heart will be fed with the bread of Life, he will drink of the water of Life, feel himself enfolded within the great heart of Love, and know that all is well.

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This wonderful experience will some time come to every one, and well is it if our own thought be so purified and purged of self-love and self-glorification that we shall not place one stumbling-block in the path of any, but turn their thought away from person to Principle. Our Leader, Mrs. Eddy, pointed out this danger when she said (Miscellaneous Writings, p. 308): "Whosoever looks to me personally for his health or holiness, mistakes. He that by reason of human love or hatred or any other cause clings to my material personality, greatly errs, stops his own progress, and loses the path to health, happiness, and heaven."

In the eleventh chapter of the gospel of St. John is recorded the illness and death of Lazarus, the beloved brother of Martha and Mary. The sisters sent unto Jesus, saying, "Lord, behold, he whom thou lovest is sick;" but Lazarus had lain in the grave four days when the Master came. Mary, weeping bitterly, said unto him, "Lord, if thou hadst been here, my brother had not died." When Jesus beheld her grief, and the weeping of the Jews also, he "groaned in the spirit, and was troubled," because of their unbelief. Had their trust been placed in God, divine Principle, rather than in the human personality of Jesus, they would have realized that there was no cause for grief, for Jesus had declared, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." The clouds of doubt, fear, and dependence upon personality had hid from consciousness the ever-presence of the healing Truth, and the power of the Word which was soon to waken Lazarus from the dream of death.

As with Thomas the disciple, to the extent that our thought is fixed upon corporeality there will remain, consciously or unconsciously, a doubting sense of the substantiality of Spirit and the nothingness of matter. As the student continues to study the letter faithfully and manifest its spirit, the fact of God, divine Principle, as the healer of sin, disease, and death, will no longer seem intangible, and in time of inharmony scientific thought will, as our Leader says (Science and Health, p. 458), "turn naturally from matter to Spirit, as the flower turns from darkness to light."

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[Written for the *Sentinel*]

Wise Wishing

NELLIE B. MACE

If I could have one wish for thee,
And only one,
And I in faithless vanity
Should summon wealth, and thou wert won
To gilden bravery,—
False to my trust I'd be.
Our needs are few; false wants are slavery.

I need not wish success,—it crowns
All work well done;
Nor yet would I invoke renown's
Bright coronal; friends thou hast won,—
More loved thou needst not be.
May power to love abound
In consciousness,—this is my wish for thee.

May true and tender deeds engage
Till Love's kind air
Envelops thee as purest pledge
Of immortality; so rare
Thy dower when thought aspires
To love,—thy heritage
Is liberty,—fulfilled thy high desires.

Selected Articles

[Editorial in *The Asheville* (N. C.) *Citizen*]

Nothing can be more repugnant to the American sense of justice than the persistence with which the courts of various sections of the country, doubtless aggravated by special interests of a selfish nature, hound that ever-growing body of religionists known as Christian Scientists. For the third or fourth time this year the great state of New York has lent itself to a form of persecution which seeks to convict a man who practises the art of healing with prayer. The strangest part of each proceeding is found in the language of the warrant which charges the accused of "practising medicine without a license." If prayer is to be incorporated into *materia medica*, then every mother who has knelt beside the cradle of her sick child, and every minister of the gospel who has asked the prayer of his congregation for some afflicted member, has been equally guilty and has practised medicine without a license.

It seems that Christian Scientists so accused are held guilty of the death of a patient when death ensues; yet when we enter the recognized circles of medical practice, where the death totals run up into the thousands every year in given sections, no one is held responsible, nor should any one be. The annual report of the New York state department of health shows that there were approximately fifty-five hundred deaths from pneumonia alone during the last year, all under one form or another of medical treatment. Naturally, there was no talk of "investigation" at the hands of the state authorities.

In one of the cases under discussion the Christian Science practitioner was indicted on the ground that he had accepted a fee. Here again we have a glaring case of inconsistency, for if "the laborer is worthy of his hire" in other walks of life, surely he who prays and believes that "the prayer of faith shall save the sick," is worthy of it when he enters the religious field; otherwise, all ministers of the gospel should serve without pay. To our way of thinking, he who seeks to cure without resort to quackery or fraud should enjoy the measure of liberty which is accorded all other classes of citizenship in a free and enlightened country.

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[Fred R. Rhodes in *Huddersfield* (England) *Examiner*]

As reported in your columns, a lecturer, speaking on the subject of "Mystery," showed the alleged power of suggestion, "while keenly criticizing the claims of Christian Science." It seems difficult to see how any one can truthfully criticize a subject while totally ignorant of its teaching, and yet the critic couples suggestion and Christian Science together, whereas in reality they have nothing whatever in common; and he is most certainly not "keenly criticizing" the teachings of Christian Science, but his own misconceptions.

On page 101 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes: "If animal magnetism seems to alleviate or to cure disease, this appearance is deceptive, since error cannot remove the effects of error. . . . In no instance is the effect of animal magnetism, recently called hypnotism, other than the effect of illusion. Any seeming benefit derived from it is proportional to one's faith in esoteric magic." There are a great number of other references which prove conclusively that Christian Science teaches that the human or carnal mind, from which all suggestion emanates, and which is capable of believing both good and evil, and as St. Paul wrote "is enmity against God," can never heal a case of sickness or sin, or bring real harmony to the human consciousness. This true sense of harmony, or the kingdom of

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God, can only be acquired by the constant and conscious endeavor to transform the body by the renewing of the mind; this is the only knowledge or truth which can make us free.

The experience of healing and regeneration which has come to many thousands through the teaching of Christian Science has been brought about by the recognition that all inharmony is the result of wrong thinking, for as a man "thinketh in his heart, so is he." Consequently as we learn to think rightly we are abiding in the shadow of God's loving care and protection, and nothing can in any way defile or dethrone this true sense of man.

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[Robert S. Ross in *Newburgh* (N. Y.) *Journal*]

In a recent issue the *Journal* credited a critic with the following statement in a sermon: "A certain woman, Mary Baker Eddy, rose up and flourished and founded a church. She even went so far as to say that if Jesus Christ had been more perfect in Christian Science, he would not have died."

In reply thereto, permit me to state most emphatically that Mrs. Eddy did not make that statement. If she said that Jesus could have avoided the crucifixion, that is another matter. Jesus himself said practically the same thing. In avoiding the crucifixion, however, Jesus would have deprived the world of his marvelous and much needed demonstration of eternal life. "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But," he continued, "how then shall the scriptures be fulfilled, that thus it must be?" The man who was Christianly scientific enough to walk on the waves, go through closed doors, and pass unseen through the mob that was about to throw him over the precipice, was certainly capable of escaping the clutches of the Roman soldiers who seized him in the garden of Gethsemane.

No, Mrs. Eddy was too humble a disciple of Christ to make such a vainglorious statement. "Today," she writes of herself on page ix of the Preface to Science and Health, "though rejoicing in some progress, she still finds herself a willing disciple at the heavenly gate, waiting for the Mind of Christ." It would be the height of presumptuousness for one to weigh in the balance the works of Christ Jesus without first arriving at his plane of spiritual understanding. But even then the trials and triumphs over self necessary to this accomplishment would inevitably make one a servant instead of a critic. The farther one follows the path Jesus trod, the more one must marvel at the stupendous task so successfully undertaken by him nearly twenty centuries ago.

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[Samuel Greenwood in *The World*, Vancouver, British Columbia]

In a sermon recently delivered in Vancouver, which appeared in *The World*, Christian Science is denounced as false teaching, and classed with Mormonism, spiritualism, theosophy, and the like. As the statement given in the synopsis of the sermon is entirely unsupported by either argument or evidence, one must infer that the preacher intended his judgment to be accepted as true and final, without the formality of confirmatory evidence.

Now, while I have no reason to question this clergyman's motive in thus condemning the religion of other people, I do most emphatically question his authority to pronounce such judgment. I have no doubt that he finds it impossible to reconcile Christian Science with his own particular viewpoint, but that is not conclusive evidence that Christian Science is false, nor does it justify him in attacking it. One who understands Christian Science at all would never classify it as of like lineage with the isms with which it has been—no doubt thoughtlessly—associated; and one who does not understand Christian Science in some degree is hardly in a position to render a decision as to its teachings.

Christian Scientists are as a class quite as earnest, sincere, and practical in their understanding of Christianity as are other Christians, a fact which should command an honest critic's respect, even though he may disagree with their views. It can also be said that Christian Scientists never preach against the religion of others, and the exercise of Christian charity would accord them the same courtesy. Surely those who demand religious liberty for themselves should be willing to grant it to others, and to let the religions of which they may not approve live or die on their own merit.

Unfortunately critics are much more ready to denounce Christian Science than to give the world something better in its place. Since all men do not think alike on religious matters, it is always easy to say that your neighbor's religion is wrong; but this does not make it so, nor does it verify one's own position. There is a pointed lesson in the incident recorded in the ninth chapter of Luke, where one of the disciples said to Jesus: "Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us."

Christian Science has certainly come in response to the heart hunger of humanity for the understanding of God as an ever-present help in their trouble; and Christian Science is meeting this heart hunger, as its many thousands of adherents all over the world gladly testify. The continuous growth of the Christian Science movement, and the ever-increasing interest manifested in its teachings, indicate that it is not the ephemeral thing our ministerial friend would have us believe, but rather that it will remain, in the words of its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy (p. 150), "as a permanent dispensation among men."

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[S. T. Downs in *The Columbia City* (Ind.) *Post*]

A genuine Christian Scientist is striving constantly to follow the commands of the Master to preach the gospel and to heal the sick,—both preach and heal. A Christian Scientist understands that he must humbly and meekly strive to live what he preaches, and that he must follow the great Teacher in a sincere effort to heal himself of everything that is ungodlike. Christ Jesus proved for himself first and then gave to the world the wonderful truism that we must first eliminate the beam from our own eye before we can see to remove the mote from our brother's eye, and Christian Science reiterates this teaching.

The self-satisfied Pharisees tried to belittle the works of the Master with the claim that he cast out devils through Beelzebub, the prince of devils. When a similar charge is brought against Christian Scientists, history but repeats itself, and we have the spectacle of those who regard themselves as orthodox reiterating what was said against Christ Jesus and against every follower who has attempted to obey his command to heal the sick. Christian Science, through the discovery and life-labors of Mrs. Eddy, has restored to Christianity the works that belong to it in the healing of every known disease, the alleviation of every form of suffering, and the destruction of discord and misery of every name and nature, by the understanding and application of spiritual law. In the words of the great Wayshower it asks, "For which of those works do ye stone me?"

The statement that Mrs. Eddy claimed to be the Christ would not be made by one who has sufficient understanding of Christian Science teaching to know what he is talking about.

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In "Pulpit and Press" (p. 74) we read that when asked at one time if she were the second Christ, she replied: "Even the question shocks me. What I am is for God to declare in His infinite mercy. As it is, I claim nothing more than what I am, the Discoverer and Founder of Christian Science, and the blessing it has been to mankind which eternity enfolds. . . . There was, is, and never can be but one God, one Christ, one Jesus of Nazareth."

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[Editorial in *Wenatchee* (Wash.) *World*]

An evangelist recently holding meetings in Wenatchee took occasion to point out the fallacy of the other man's religion, which move only shows that there is still existent a touch of old-time religious bigotry. There are still many who think that they have a monopoly on pure religion.

When essaying to attack the other man's religion it is well to remember that all these organizations are formed with the idea of promoting and fostering the highest ideals of the human race. Each recognizes the existence of a higher power. All organizations differ in many non-essentials. Each man acts according to his light. Each organization is made up of men who make mistakes every day. It ill behooves any religious organization to talk or act against another such organization, since the other may be right.

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[H. L. Eddison in *Portsmouth* (England) *Times*]

In an article entitled "The War and Christianity," which appeared in the *Portsmouth Times*, the writer expressed the conviction that pain and misery are sent by God and inevitable. Surely such views are not in keeping with the teachings of Christ Jesus, whose mission was always to heal suffering by the destruction of sin, disease, and death. Referring to this ministry of good, Jesus declared, "The Father that dwelleth in me, he doeth the works." Is it then possible to conceive that the Father worked through the Son to reverse His own will,—that He was responsible for conditions Jesus persistently destroyed?

Is it not time for Christians of all denominations to recognize that the Master, far from attributing pain and misery to God, labored by word and deed to deliver humanity from all suffering? When he healed the sick and sinning, when he raised the dead, did he not prove the power of God, who is Love, to destroy the works of the devil? In unmistakable terms he spoke of the woman who had a "spirit of infirmity eighteen years" as one "whom Satan hath bound." When about to raise Lazarus from the dead, he acknowledged the fact of eternal life in his gentle reproach to Martha, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" And this same Christ Jesus, who rebuked the fever, opened the eyes of the blind, fed the hungry, and raised the dead, still speaks to all who suffer, saying, "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you."

Christian Science, in complete accord with the Master's teaching, not only urges upon all Christians the imperative necessity of obedience to the divine command "Heal the sick," but also offers proof, in innumerable cases of the healing of "mind, body, and estate," that Mrs. Eddy is correct in her assertion that "God will heal the sick through man, whenever man is governed by God" (Science and Health, p. 495). Christian Scientists do not deny the existence of pain to the material senses. On page 460 of Science and Health we read: "Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being;" and on page 23 it is written that "suffering is an error of sinful sense which Truth destroys," and that "eventually both sin and suffering will fall at the feet of everlasting Love." Today, as yesterday, whenever and wherever the belief of life divorced from God sins and therefore suffers, Christian Science, in obedience to the Christ of the gospels, still offers salvation through the right understanding of God, in whom "is no darkness at all."

The Lord's Prayer, which, as Mrs. Eddy has said (Science and Health, p. 16), "covers all human needs," should be offered to God alone. There is but one way out of suffering, one healing balm for human pain,—the Christ, who is always "the way, the truth, and the life," whose supplications sought no earthly shrine, but were and are addressed in perfect confidence to Him who "healeth all thy diseases," our Father-Mother God.

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[Thorwald Siegfried in *Centralia* (Wash.) *Chronicle-Examiner*]

Christian Science recognizes that mortals suffer from sin, disease, and death; the large part which it has played in overcoming this baneful triad in the lives of thousands of people is proof that it is not indifferent to the happiness or misery of human existence. Nor does it attempt to progress by hypnotically affirming that to be true which the senses say is not true, intending to mesmerize the patient into believing something which he wishes to be the fact without regard to its truth. On the contrary, the process just outlined, be it known as hypnotism, mesmerism, mental suggestion, New Thought, or occultism, is the exact opposite of Christian Science and has nothing in common with it, however estimable and well intentioned the adherents of these false systems may be.

Your surprise at the statement that disease is nothing, is not so great as it should be at the claim that disease is something. It has never been isolated, measured, weighed, or otherwise sensibly perceived, except as attached to some form of matter. Now it is true that matter has no intelligence, and the mind which believes that matter is a lawgiver is known in Christian Science as "mortal mind," to distinguish it from the divine Mind, or Spirit, God. In ordinary human experience, uninstructed by Truth, matter and its diseased consequences seem very real. They continue to seem real until Christian Science affirms and proves their temporary, mortal, and illusive nature. It does this by showing that this seeming material existence is only an illusive counterfeit of the real, spiritual life of man; that man was originally made in the perfect, spiritual likeness of God, infinite good; and that the real man is now perfect, unfallen, healthy, and sinless. It is needless to say that this perfect and real man is not to be confused with a corporeal, sensuous, mortal concept of man.

Of course in taking such a stand Christian Science contradicts the senses. The senses indeed have always been considered in need of occasional correction, but it remained for Mrs. Eddy to point out that the senses are invariably in error. On page 129 of "Science and Health with Key to the Scriptures" she says, "If you wish to know the spiritual fact, you can discover it by reversing the material fable, be the fable *pro* or *con*,—be it in accord with your preconceptions or utterly contrary to them." Consult the senses and the sun seems to move around the earth, though the reverse is true; ask the senses about God and they must say that He is nowhere, when in truth God is everywhere, is omnipresent, and there is no other presence or power.

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I am weary already of this prison-house, the body, and calmly await the day when the divine nature within me shall be set free from matter.—PLOTINUS.

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Editorial

"Be courteous"

MERE courtesy, what the world terms politeness, is an art which may be easily acquired by those who are willing to devote sufficient time to the observance of certain accepted forms and conventions for reputation's sake, but courtesy in its truest sense is that outward manifestation of kindliness and consideration for others which springs from an inward grace. That is why we sometimes find the most exquisite courtesy tendered by those from whom, as the world judges, one would least expect it.

We are accustomed to think of Peter as the Master found him, a rough fisherman, unlettered, untutored in the gentler arts, and yet the story of his life from the day when with loving compassion he said to the man who lay helpless at the temple gate, "Silver and gold have I none; but such as I have give I thee," is an exemplification of that grace which comes from the heart alone. It is he who counsels the members of the early Christian church, "Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." How he had come to perceive the necessity for and the occasion of this grace is very simply told by the chronicler of the acts of the apostles: "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus." Peter had listened to that gentle voice which still speaks to earth's burdened ones, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart," and had learned the secret of Jesus' "power . . . over all the power of the enemy,"—he loved God supremely and his neighbor as himself.

Nowhere is the Master's loving-kindness more clearly manifested than in his tender compassion for the sick and the sinning. The multitudes thronged him; they brought their sick and helpless ones and laid them at his feet, and we read that "he healed them all." He dealt gently yet justly with the sinning; in his intercourse with all men he sought ever to demonstrate the supremacy of good and the consequent nothingness of error. It is this same loving compassion of the Master, the love, the pity, the courtesy which he who had been with Jesus urged, that Mrs. Eddy has embodied in the teachings of Christian Science, the Science epitomized in that gentle precept, "Whatsoever ye would that men should do to you, do ye even so to them."

It is because Christian Scientists have themselves tasted and seen that the Lord is good, because they have proved God still hears the prayer of a righteous man, that they are obedient to the Master's command to heal the sick and bind up the broken-hearted. They have learned to be truly courteous,—that "the tender word and Christian encouragement of an invalid, pitiful patience with his fears and the removal of them, are better than hecatombs of gushing theories, stereotyped borrowed speeches, and the doling of arguments, which are but so many parodies on legitimate Christian Science, aflame with divine Love" (Science and Health, p. 367). If they too have been with Jesus, if they are striving to exemplify the golden rule in thought, word, and deed, as he did, they will heal the sick and comfort the sorrowing till all tears are wiped away.

There are many other ways in which the gentle art of courtesy may find expression. Paul's counsel is, "Be kindly affectioned one to another with brotherly love; in honor preferring one another." This courtesy is not necessarily limited to our own, it is likewise the right of the stranger within our gates, the people with whom we come in contact daily; in other words, a courteous regard for the rights of others, doing as we would be done by, will lighten many a burden and smooth many a rough path. There are those who are heart-hungry, who need the friendly handclasp, the word of good cheer we may so easily give if we will.

We are afraid oftentimes to give vent to our kindly impulse to speak to the stranger at the church service or at the lecture, afraid lest we be thought unconventional or officious. There is, of course, no occasion for an "official" welcome, but if each member of the church family should regard it a privilege to greet quietly and graciously those who have come to share the hospitality of our Father's house, no one need ever go away from a Christian Science service or lecture with the thought that he was unwelcome. Mrs. Eddy sets us a gracious example in the letter and spirit of Article XVI of the Church Manual. It is another way of saying "Be courteous,"—"in honor preferring one another."

ARCHIBALD MCLELLAN.

Personality and Power

THE self-estimate of wholesome men is likely to be weakly modest if not mean. They have had such experience of past inadequacies that, though firm believers in the Scripture, they draw back from Jesus' statement to his disciples, "Whatsoever ye shall bind on earth shall be bound in heaven," and begin to wonder what he could have meant. That God will sustain the rulings of the court of human judgment, that men are privileged to do what it would seem pertains exclusively to the divine prerogative,—this impresses all who misapprehend the nature of true selfhood as a hazardous assumption. Nevertheless our Lord not only declared and demonstrated his own fulfilment of heaven's high decree, but in these unequivocal terms he averred that the judgments of those who truly follow him will be honored by the supreme tribunal, so that they indeed become the fully empowered plenipotentiaries of the government of God.

The acceptance of this teaching of Christ Jesus and Christian Science is a test of faith from which it is not surprising that many shrink abashed, and the amazement awakened by the fact that Christian Scientists dare to consider the possibility of exercising such a function becomes altogether explicable. For centuries the identification of man as a sinning mortal has rendered any expectant thought of the fulfilment of this assurance of the Master quite impossible. When, however, one apprehends that man is related to his source as is an idea to divine Principle, an equation to mathematical law, the normality of the authority which Jesus said the spiritually quickened were to exercise, and the naturalness of the wonder-works they were to do, becomes apparent. His sayings, "I can of mine own self do nothing," and "The Father that dwelleth in me, he doeth the works," coupled with Paul's declaration that it is the "word of God" which "effectually worketh" in the true believer, reveal the transcendent fact that while illumined men present the channel of manifestation, God is always the active agent.

On page 6 of Science and Health we read that "God is not separate from the wisdom He bestows." Spiritual efficiency is but the natural expression of that divine ever-presence which none can question, the power of Truth always inhering in the knowledge and expression of truth, even as heat and light radiate from everything that reflects the sun. On page 14 all this is embodied in a single paragraph by Mrs. Eddy, when she says: "Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the whole earth. This understanding casts out error and

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heals the sick, and with it you can speak 'as one having authority.'"

Christ Jesus often addressed material sense, as when he said to Peter, "Thou art an offense unto me." At other times he addressed spiritual sense, the true individuality, and the possibility of the verification of his statement is thus seen to depend simply upon the possibility of understanding spiritual law, even as the pupil is able to do the work of his teacher when he gains a command of the truth which the teacher has imparted to him. There thus dawns the dignity and godlike authority of Christlike men to whom, as Jesus said, is given "all power," and it is this "wider span" of manhood of which the poet speaks, perchance far better than he knew, when referring to

> That swift validity in noble veins,
> Of choosing danger and disdaining shame,
> Of being set on flame
> By pure fire that flies all contact base,
> But wraps its chosen with angelic might.

Recognized and understood in Christian Science, this nobler, more inspiring sense of the power and possibility of Christian living is brought home to one, and it is establishing in the earth "a new imperial race," they who are not afraid to be called "the children of the Highest," who dare to be and to do in God's name.

JOHN B. WILLIS.

Murmurings Stilled

ST. PAUL gives very sound counsel when he says in his epistle to the Philippians, "Do all things without murmurings and disputings." The American Standard Version gives the last word as "questionings," and this is very significant to the thoughtful student of Christian Science, who knows that the tendency to ask "why" one is not speedily delivered from all his difficulties is closely allied to the disposition to murmur because Truth calls for unceasing self-sacrifice until nothing remains but God's perfect idea, all the dross having been consumed in the irresistible fire of divine Love.

As we read in the Old Testament the experiences of the children of Israel on their way from bondage to freedom (and this really meant something far beyond a mortal and material sense of freedom), we see that most of them were unwilling to pay the price demanded, and they even intimated that their slavery in Egypt was not so bad after all, for they had the "flesh pots" if little else. Their abject submission to cruel tyranny did not speedily give place, in the experiences of the wilderness, to any noble sentiment, for the record tells of frequent murmurings against Moses and his loyal supporters. In the first epistle to the Corinthians we have a solemn warning against this same tendency in modern times, in these words: "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer." It is true that the experiences of the wilderness may have seemed severe, but the effort to rise above the material sense of things develops a heroic spirit which faces each new difficulty not only with courage, but with actual gladness for the opportunity to prove one's strength. The tendency to murmur always indicates spiritual short-sightedness, and shows that the gaze rests upon material conditions, the clouds unpierced by any rays of light, a mental state which sooner or later expresses itself in disease. Mortal belief then asks why God chooses to afflict one in such a way, when a thoughtful analysis would show that the physical ill is really a product of a mental condition.

Mrs. Eddy leads thought away from materiality when she says in Science and Health (p. 369), "It is error even to murmur or to be angry over sin." No one can make another person sinful, he must himself consent to the wrong, either through fear or love of it, before he can become a participant in wrong-doing. Christian Science carries this logic into the so-called physical realm as well, and teaches that one need not be sick because others believe in sickness, for the real man's birthright insures for him dominion over all evil. It also crowns him with the spiritual understanding which rules out all occasion for murmuring. The earthly life of our Master is a record of unceasing toil and sacrifice, of privation and persecution; but not once do we find him murmuring over this. On the contrary, he said to his followers, at a time when the clouds seemed darkest, "My peace I give unto you." Following this glorious example, Paul says, "I am exceeding joyful in all our tribulation," and he also tells us that afflictions can never separate us from the love of God. In his experience trials only helped to develop the latent heroism which is assuredly bestowed without stint or measure upon every child of God, but which is never a characteristic of murmurers and complainers.

Those to whom physical healing comes slowly could do wonders for themselves if instead of questioning the outward demonstration they would eagerly look for and rejoice in the measure of spiritual illumination which they receive, with eyes wide open for the first glowing tints which tell of sunrise. This counsel, be it said, is based on no mere theory, but is the fruit of actual experience. Reality is never lessened or even shadowed by material evidence, and spiritual evidence gives cause for rejoicing, not murmuring, at every step of the way. In her beautiful poem "Satisfied" (Poems, p. 79) our Leader says:—

> It matters not what be thy lot,
> So Love doth guide;
> For storm or shine, pure peace is thine,
> Whate'er betide.

ANNIE M. KNOTT.

Lecture in The Mother Church

The First Church of Christ, Scientist, Boston, Massachusetts, announces a free public lecture on Christian Science by Prof. Hermann S. Hering, C.S.B., a member of the Christian Science board of lectureship, in the church edifice, Falmouth, Norway, and St. Paul Streets, Back Bay, Friday evening, May 19, 1916, at eight o'clock. The public is cordially invited.

Among the Churches

Current Notes

SAN FRANCISCO, CAL.—Bids are in and a contract will shortly be awarded for the structural steel work and concrete work in connection with the construction of Second Church of Christ, Scientist, to be erected at the southeast corner of Cumberland and Dolores Streets at a cost of sixty thousand dollars.—*San Francisco Examiner.*

RACINE, WIS.—The Christian Science literature distribution committee reports the distribution of 12,380 pieces of Christian Science literature during the year 1915. A booth was maintained at the "Made in Racine" exposition, held June 7 to 12, and three thousand copies of the *Monitor* were distributed. A mailing list, by which those wishing Christian Science literature can receive it, is one of the activities of the committee. The public schools of the city receive the *Monitor* daily.—*Literature Distribution Committee.*

TULSA, OKLA.—The literature distribution committee of First Church of Christ, Scientist, gave out during the year 1915 the following literature: 3356 *Sentinels*, 250 *Journals*, 18 *Heralds*, 10,859 *Monitors*, 3 *Quarterlies*, 1 Science and

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Health, 71 pamphlets, 42 lectures, 202 copies of Senator Works' speech, a total of 14,802 pieces. This literature was distributed in 114 different places, each place being visited twice a week. The State Penitentiary was also presented with a year's subscription to the *Monitor*, and the subscriptions to the *Sentinel*, *Journal*, and *Monitor* for the local public library were renewed. The committee distributed during 1915 over three times as much literature as in 1914.

Literature Distribution Committee.

MILWAUKEE, WIS.—Services have been held at our two penal institutions since Jan. 9 of this year. The distribution committee has charge of this work, and has arranged for services every other Sunday afternoon at half past two o'clock in the House of Correction. These services are given for the men and women alternately. At the men's service about two hundred and fifty attended the first time, and more than that were present at the second service. The men join heartily in both the singing of the hymns and the responsive reading, and listen attentively to the Lesson. There are at present only five women at the House of Correction, but they also take active part in the services. Arrangements have been made at the county jail for a service on the second Sunday of each month at half past nine o'clock in the morning. Here there was an attitude of expectancy and readiness when we arrived to hold the second service, and generous cooperation on the part of the officials.—*Correspondence.*

MONTCLAIR, N. J.—It has been decided by the board of freeholders to permit First Church of Christ, Scientist, of Montclair to conduct services at the Essex County Penitentiary. There was some opposition to the plan from two of the members, who claimed that the varying and lengthy services now being held there made it almost impossible to find any time for the Scientists. But other members were in favor of giving all creeds an equal chance, and the matter was left with the warden, who is to arrange a suitable program so as to include the Scientists.—*Montclairian.*

LANARKSHIRE, SCOTLAND.—By the kindness of the Trustees under the Will of Mary Baker Eddy there have been distributed during the year ended Jan. 31 to troops and prisoners' camps the following pieces of literature: 68 *Sentinels*, 60 *Journals*, 48 *Heralds*, 1481 *Monitors*, 354 pamphlets, a total of 2011 pieces; to the public libraries of Glasgow, 60 copies of Mrs. Eddy's works, and to the Paisley Public Library, 8 copies.—*Publication Committee.*

EVANSVILLE, IND.—The new building of First Church of Christ, Scientist, on Mulberry Street, will be occupied for the first time Sunday morning [March 19]. The church cost twenty-seven thousand dollars. Though the new auditorium seats five hundred people, the attendance is increasing so rapidly that it is expected it will soon be necessary to repeat the regular Sunday service in the evening.—*The Press.*

CHARLES CITY, IOWA.—At a church meeting held last Monday evening [Feb. 28], First Church of Christ, Scientist, voted to buy the property on the corner of Hulin and Milwaukee Streets, opposite the Manual Arts Building, for the purpose of erecting a church building in the near future.

The Charles City Press.

MEADVILLE, PA.—One of the most impressive services held in the city yesterday [March 5] was that conducted in the afternoon in the county jail by members of Second Church of Christ, Scientist. The Scientists hold monthly meetings in the jail, and prisoners look forward to their visits with a great deal of interest.—*Meadville Messenger.*

The Lectures

Gloversville, N. Y.

Jacob S. Shield, who lectured on Christian Science to a large and attentive audience in the Globe Theater, was introduced by the first reader, Charles L. Troutwine, who said:—

We are living in an age of intelligent truth-seeking, when more thought is given to and greater efforts are expended in the development of human character, when love for humanity is stronger, when more people are seeking to come nearer to nature and to nature's God than ever. So we are here, many of us, to hear and to learn if there is a better way of living than the one to which we have been accustomed, to learn if we may come nearer to nature and to God. We want to know what Christian Science really is, what it means for us and for the human race.—*Correspondence.*

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Detroit, Mich.

The Hon. Clarence A. Buskirk lectured on Christian Science in Arcadia Hall. He was introduced by Mrs. Blanche G. Woodall, who said:—

In behalf of Third Church of Christ, Scientist, of Detroit, it is my privilege to introduce to you one who is well qualified and prepared to expound and explain Christian Science, which for a half-century has done so much for mankind in regenerating, inspiring, healing, and saving humanity, breaking down superstitions, dogma, and fear, comforting the sorrowing, reforming and restoring the sinner to a life of usefulness and unselfishness.

In spite of opposition from pulpit and press, Christian Science has stood the test; it has returned good for evil and given "beauty for ashes," the oil of gladness for the spirit of heaviness. It makes life livable, health demonstrable, and gives prosperity and peace of mind to all who have availed themselves of it.—*Correspondence.*

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Holyoke, Mass.

A large audience gathered at the City Hall auditorium to hear Willis F. Gross give an explanation of Christian Science. Judge R. A. Allyn introduced the lecturer, saying:—

Christian Science is growing every day, but is a much criticized religion. The critics might be divided into two classes,—those who do not want to know anything about it, and those who know nothing about it. It is based on the Bible, and claims that God is Mind, Spirit, Life, Love, and that the only way to worship Him is spiritually. The world is tired of profession without proof and of dogma without demonstration. People are turning to Christian Science because they find in it something practical. Christian Scientists maintain there is no reason why the "mighty works" done by Christ Jesus and his disciples cannot be repeated today, and they certainly have Christ's word for this in the Bible.—*Holyoke Transcript.*

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Greeley, Col.

Clarence C. Eaton, who lectured on Christian Science in the Sterling Theater, was introduced by the Hon. Charles E. Southard, who said in part:—

While I am not a Christian Scientist, I own to a profound and deep respect for my friends and acquaintances who are, because, although not able to understand their belief, I cannot disregard the fact that they are receiving and giving comfort and happiness by and through it. Any religion, any philosophy, any belief which brings comfort and happi-

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ness to right-minded and pure-thinking people, is entitled to the highest commendation and to support, even though one may not in his sincere and honest belief be able to embrace such religion or belief or philosophy.—*Correspondence.*

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Fitchburg, Mass.

Nearly seven hundred persons assembled at City Hall to hear a lecture on Christian Science. The lecturer, Charles I. Ohrenstein, was introduced by the Rev. Edward B. Saunders, who said:—

Henry D. Thoreau once declared that to appreciate Christianity one must be outside, that is, be a non-Christian. But Thoreau lived before Christian Science was made known. Christian Science is best appreciated by those within, who have seen its vision, caught its interpretation, and applied its teachings to their daily lives. Those on the outside have gained their own impression of Christian Science. They cannot fail to see how it has meant a new awakening in religion in an age that seems to have lost interest in the Bible and public worship. A new emphasis has been given to Jesus' teaching and practice. Many have found a more direct application of the New Testament to their daily thought and conduct.—*Fitchburg News.*

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Lectures to be Delivered

ARKANSAS—Helena: Hon. Clarence A. Buskirk, Church Edifice, Pecan and Perry Streets, 8 p.m., May 25.
Monticello: Hon. Clarence A. Buskirk, Church Edifice, North Main Street, 8 p.m., May 23.
CALIFORNIA—Los Gatos: Frank Bell, Ford's Opera House, 8:15 p.m., May 26.
Santa Cruz: Frank Bell, High School Auditorium, 8 p.m., May 25.
CANADA—Halifax, Nova Scotia: John W. Doorly, Y. M. C. A. Hall, 8:15 p.m., May 25.
CONNECTICUT—Waterbury: William R. Rathvon, Temple Hall, West Main Street, 8 p.m., May 22.
IDAHO—Boise: Frank Bell, Pinney Theater, 3 p.m., May 21.
Caldwell: Frank Bell, Huree Theater, 8 p.m., May 21.
Cambridge: Frank Bell, Majestic Theater, 8:15 p.m., May 20.
Payette: Frank Bell, Woodward Hall, 8:15 p.m., May 22.
ILLINOIS—Belvidere: Virgil O. Strickler, Majestic Theater, 3 p.m., May 21.
Chicago (Fourth Church): Charles I. Ohrenstein, Church Edifice, Harvard Avenue and West Marquette Road, 8 p.m., May 22 and 23.
Chicago (Fifth Church): William D. McCrackan, Church Edifice, 4840 Dorchester Avenue, 3:30 p.m., May 21, and 8 p.m., May 22 and 23.
Chicago (Eighth Church): Charles I. Ohrenstein, Church Edifice, Michigan Boulevard and Forty-fourth Street, 8 p.m., May 25 and 26.
Downers Grove: Bicknell Young, Dicke Theater, 8 p.m., May 26.
Elburn: Bicknell Young, Town Hall, 8 p.m., May 23.
Evanston: Clarence W. Chadwick, Church Edifice, Grove Street and Chicago Avenue, 8 p.m., May 25.
Monmouth: Bliss Knapp, Christian Science Hall, Old Library Building, 8 p.m., May 22.
Oak Park: Bicknell Young, Church Edifice, Oak Park Ave. and Ontario Street, 7 p.m. and 8:30 p.m., May 22.
Peoria (First Church): Bliss Knapp, Mohammed Temple, 207 North Monroe Street, 3 p.m., May 21.
Sterling: Virgil O. Strickler, Academy of Music, 8:15 p.m., May 26.
INDIANA—Franklin: Clarence W. Chadwick, High School Auditorium, 8 p.m., May 21.
Indianapolis (Second Church): Clarence W. Chadwick, Murat Theater, 3:30 p.m., May 21, and Church Edifice, Delaware and Twelfth Streets, 8 p.m., May 22.
IOWA—Burlington: Bliss Knapp, Grand Opera House, 8 p.m., May 23.
Centerville: Virgil O. Strickler, Opera House, 8 p.m., May 20.
Humboldt: William D. McCrackan, Church Edifice, 8:15 p.m., May 19.
Maquoketa: Virgil O. Strickler, Olympic Theater, 8 p.m., May 19.
Oskaloosa: Virgil O. Strickler, Church Edifice, 406 East High Avenue, 8 p.m., May 23.
KANSAS—Arkansas City: George Shaw Cook, Fifth Avenue Opera House, 8 p.m., May 23.
Independence: George Shaw Cook, Church Edifice, Eleventh and Main Streets, 8 p.m., May 25.
KENTUCKY—Paducah: Clarence W. Chadwick, Three Links Building, 8 p.m., May 23.
MAINE—Auburn and Lewiston: John W. Doorly, Church Edifice, 93 College Street, Lewiston, 8 p.m., May 23.
Vinal Haven: William R. Rathvon, Christian Science Hall, 7:30 p.m., May 25.
MARYLAND—Baltimore (First Church): Prof. Hermann S. Hering, Church Edifice, University Parkway, west of Oak Street, 3:30 p.m., May 21.
MASSACHUSETTS—Boston (The Mother Church): Prof. Hermann S. Hering, Church Edifice, Falmouth, Norway, and St. Paul Streets, 8 p.m., May 19.
Springfield (First Church): Jacob S. Shield, Municipal Auditorium, 8:15 p.m., May 23.
Woburn—John W. Doorly, Lyceum Hall, 3:30 p.m., May 21.
MICHIGAN—Marshall: Bliss Knapp, Church Edifice, 109 Mansion Street, 8 p.m., May 26.
NEW JERSEY—Orange: Jacob S. Shield, Central School Auditorium, 8 p.m., May 25.
NEW MEXICO—Albuquerque: George Shaw Cook, High School Auditorium, 3 p.m., May 21.
NEW YORK—Brooklyn (First Church): Bicknell Young, The Brooklyn Academy of Music, 8 p.m., May 21.
East Aurora: Dr. Francis J. Fluno, Millard Fillmore Theater, 8:15 p.m., May 22.
Flushing, Long Island: Jacob S. Shield, Church Edifice, 93 Murray Street, 8:30 p.m., May 22.
Schenectady: William R. Rathvon, Van Curler Opera House, 3:30 p.m., May 21.
Syracuse: Jacob S. Shield, Wieting Opera House, May 21.
OHIO—Ashtabula: William R. Rathvon, Church Edifice, 18 Elm Street, 8 p.m. (Central Standard Time), May 19.
PENNSYLVANIA—Philadelphia (Second Church): Clarence C. Eaton, Orpheum Theater, Chelten Avenue, west of Germantown Avenue, Germantown, 3:30 p.m., May 21.
Pittsburgh (First Church): Clarence C. Eaton, Carnegie Music Hall, Schenley Park, 8:15 p.m., May 26.
Reading: Clarence C. Eaton, Orpheum Theater, 8 p.m., May 22.
RHODE ISLAND—Providence: John W. Doorly, Church Edifice, Prospect and Meeting Streets, 8 p.m., May 22.
WISCONSIN—Delavan: Dr. Francis J. Fluno, Opera House, 8:15 p.m., May 25.
Green Bay: Charles I. Ohrenstein, Church Edifice, Monroe Avenue and Cherry Street, 3 p.m., May 21.
Racine: Clarence W. Chadwick, Strand Theater, 8 p.m., May 26.

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Testimonies of Healing

Just four years ago I was healed in Christian Science of the morphine habit, after having used the drug for eleven years and being a slave to it for nine years. The drug was first given to me by physicians in the East for severe attacks of asthma, after every other known remedy had been tried. My parents spent large sums trying to find a cure for this ailment, but nothing relieved the terrible agony until the drug was used. At first there seemed to be no danger that the habit would be formed, as these attacks were many weeks apart; but they soon became more frequent, so that the last eight weeks spent in my eastern home I sat in a chair day and night, the opiate being administered daily. When I left Vermont the physicians gave my husband authority to administer the drug, as he had had much experience in that line. They also expressed much sympathy for me, saying I would always have to take it.

When we arrived in Chicago I was much better, and this was the time to have stopped taking the drug; but my husband being ill the physician told the nurse that they would not take the drug away from me, as it would help to keep me up. It was only a short time before the asthma returned with greater severity. Many sad things happened as a result of using this drug, one of which I will mention. My husband and myself were both members of a church in Chicago, and the rector made us many visits. One afternoon when he called he found me suffering from a severe attack of asthma and using the opiate. He said: "I have come to excommunicate you and your husband from the church because you have the morphine habit and your husband is administering the drug; but I will put you on three months' probation, and if at the end of that time you can prove to me that you have given up the drug habit, I will welcome you back to the church." I do not mention this with any feeling of resentment, for the man did what he considered was his duty.

A few months later we arrived in Los Angeles, where my husband passed away in a short time. I was left alone among strangers, in ill health, a so-called "drug fiend," and obliged to earn my own living. Believing that my strength depended upon the drug, I used no discretion, and this of course prevented my holding a position for any length of time. This continued for five years, until I was cured in Christian Science. My healing was beautiful and complete. When I went to see the practitioner, I was using an enormous amount of the drug, but in less than two weeks I handed all I had of it and everything that went with it over to the practitioner, never expecting to use it again; and I never have. My sense of suffering during the twelve days that followed was very great, and I ate comparatively nothing. I could not sleep and lost greatly in flesh, but I was clear mentally and was not troubled for an instant.

This healing took place in the city of San Diego, Cal., and I shall be very glad to answer any questions regarding it. I have had many tests to prove whether I was really cured, but have stood all these without wavering. Nearly three years ago I married again and came to my present home. My husband has become interested in Christian Science and depends upon it wholly for help. My thankfulness to God and my gratitude to Mrs. Eddy is boundless. If Christian Science were doing no other work in the world today than curing people of the drug habit alone, it truly would be of untold value to mankind.—Mrs. D. H. Switzer, Bellows Falls, Vt.

The above testimony was subscribed and sworn to before a notary public.—Editor.

Before Christian Science came into my life I thought I was "of all men most miserable." I had been confined to my bed three or four times, each time more hopeless than before, with nervous prostration. I also had stomach and intestinal trouble, had suffered from asthma more or less ever since childhood, and at times in its worst form. Then too I was in bondage to fear, afraid I could not live. Doctors and medicines, nurses, change of climate, and practically everything that had been recommended to me was tried without any lasting benefit.

It was here that Christian Science found me, wretched and weary. I sought a practitioner and was told to go to work, that I could do whatever it was my duty to do. I did so, and have been able to work ever since. While my healing was not instantaneous, yet I received benefits from the start. At times the way seemed very dark, but with these trials there came a way of escape, and I always found the help needed. The Bible, which was a closed book in our home, is now our daily companion. Through the study of it, with the light which Christian Science gives, I am finding the real God, "whom to know aright is Life eternal" (Science and Health, Pref., p. vii).

I am grateful not only for the blessings, both spiritual and physical, which I have received, and for the channels through which they came, but also for the dear ones who have become interested in this beautiful truth through my healing. This testimony is given with the hope that it may be a light in some one's path, and if it helps just one who is searching for the healing and saving truth, I shall be grateful.

Martin L. Rittenhouse, Santa Cruz, Cal.



It is now five years since I first became interested in Christian Science through a friend, who loaned me Science and Health. As I read this book, it seemed as though God Himself were talking to me, and before I had finished it I was healed of wearing glasses, although they had been used for a number of years; and I have never needed them since.

I was healed of headache during one of the Wednesday evening meetings. I had been suffering severely all that day and had great fear in regard to attending the service; but during the meeting I felt much better, and before I went home the headache was all gone. I had been subject to this trouble for years, but have had only one attack since this healing, and it was overcome by realizing that the "scientific statement of being" (Science and Health, p. 468) is wholly true. I have also been healed of a number of other ailments. In the spring of 1914 I awoke one morning with a throat affection and influenza, and for five days and nights I could not eat or swallow. On the fifth night I placed all in God's hands, knowing that He alone could heal me, and in the morning I awoke with a sense of peace, for I was healed.

The following week I was taken with severe pain in the limbs, which proved to material sense to be due to varicose veins. Then an internal abscess developed, causing great swelling and pain. For several days I could only hobble about with the aid of two canes. Members of my family were much opposed to my having Christian Science treatment and felt I should have an operation; but I kept steadily at my study of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, knowing that the truth would heal me. The following Sunday a Christian Scientist called and talked with me. I told her to tell a practitioner of my condition and ask her to help me. She did so, and I began to improve at once. The swelling went down and I could walk; the abscess broke and disappeared. In a short time I could do the housework again, and in about three weeks I was

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able to go to see the practitioner. After that I grew strong and well, and now I weigh more than ever. I am still proving the truth in my daily life.

I am very grateful for the understanding gained in Christian Science, so that I am able to keep in perfect health. I have all of Mrs. Eddy's writings and enjoy reading the *Sentinel* and *Journal*. Words cannot express my thankfulness to God, also to Mrs. Eddy, who was pure enough to receive God's message and place it before the world so that all may have its healing power.

MARY A. WARREN, Stoneham, Mass.

✧

For four years Christian Science has been our only remedy for all sickness, sin, and discord, and it has never failed us. Before coming into Science I was a physical wreck. Two leading physicians said medicine would not help me and that I must submit to an operation. When asked to try Christian Science, I said I would try anything if only I could regain my health. A practitioner was called and treatment was begun. The healing was not speedy, but at the end of two months it was complete, and since then I have been well and strong, able to attend to all my home duties. For the physical healing I am indeed thankful, but words can never express my gratitude for the spiritual healing that came to me. I have been taught to pray, to love and serve God as never before. It surely has been a wonderful revelation to me. Sometimes the way has seemed hard, but Christian Science teaches us that "trials are proofs of God's care" (Science and Health, p. 66), and the good Shepherd is showing me how to rejoice all the way.

Our three children have been healed of chronic diseases, and other ailments have been overcome, among them scarlet fever and rheumatism. These are just a few of the healings that have come to us in Christian Science; many blessings have come to us since we began its study, and each day brings us greater proof of God's loving care. The Sunday school means so much to the children, who are daily unfolding more love and truth. It is my greatest desire to rise above all materiality and to become more spiritual; to have that Mind "which was also in Christ Jesus."

IONE HILL, Peoria, Ill.

✧

Words fail to express my gratitude for what Christian Science has done for me. A few years ago I fell down an elevator shaft, three stories and a half, and sustained severe injuries; but through the loving work of a Christian Science practitioner I was back at my work, perfectly healed, in sixteen days. Some years before, under the same conditions, although cared for by a doctor every day, I was in bondage for fourteen weeks. Divine Love has met my every need since this healing. Not quite two years ago I fell on the slippery pavement and broke a rib. We called a Christian Science practitioner and in one treatment I was perfectly healed. The liquor habit of thirty-five years' standing was also overcome instantly.

I am indeed grateful to God, also to our dear Leader, Mrs. Eddy, for the many blessings that have come to me and mine through the understanding of Christian Science. I am striving each day to be more worthy to be called a Christian Scientist.—HARRY DE BAR, Chicago, Ill.

✧

After suffering from what the doctors named an ulcerated stomach, I am now perfectly healed through Christian Science treatment. Several years ago I had a sudden collapse and hemorrhage from a wound in the stomach. After calling in a doctor I was at once removed to the hospital and treated there for six weeks. I was then discharged as cured, but in about two years the trouble returned. This time, on the advice of a friend, I had Christian Science treatment, and I wish I could express half of what has been done for me. I not only know that I am perfectly healed, but I also know that the healing is permanent.

Besides this, the little understanding I have of the truth is giving me a very different outlook on life. The more I comprehend of the allness of God, the more I wonder why I have been so long blind. To say that I am grateful for the teaching of Christian Science poorly expresses what I feel. I am at present enjoying better health than I have done for a number of years, and my most earnest desire is for the time when we all shall know the truth, for then we shall be free.

HELEN H. ALEXANDER, Winnipeg, Canada.

✧

A few years ago Christian Science completely healed a tubercular growth on my neck. This demonstration was made when beliefs of resentment, fear, and self-pity were destroyed, and I realized that in true being there are no material beliefs or believers. For years I entertained the belief that I was opposed in my search for truth in Christian Science, but with the understanding that God is the only power, freedom and harmony have surrounded me.

With freedom came supply. The day before I was to leave home for Montana, where I had accepted a position to teach, after all preparations had been made, even to the purchase of my ticket, I realized that if I followed the dictates of divine Love I could not go. I therefore telegraphed my refusal of the position. This left me with no prospects for teaching that year, as the following day most of the schools were to begin their year's work; but I shall never forget the peace which enveloped me that afternoon. It was a sufficient answer to all doubts I might have entertained as to whether I had taken the right step. The next morning I was asked to fill a vacancy in a school in my home town, and I did so with a grateful heart. This experience, though the most obvious answer to my prayer to be led aright, is only one of the many proofs I have had that he who seeks to do the Father's will, will be led "beside the still waters" to the table prepared for him, even though in the presence of enemies.

I am indeed grateful for the daily healing which comes to me as I grow in the understanding that God is All, and that He is good. I am thankful to God, and grateful to Mrs. Eddy, also to all the consecrated workers who have helped me to know more of the reality of being. My earnest prayer is to live up to the commandment, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

CLARA MILLARD STRYKER, Madison, Wis.

✧

"Where the Spirit of the Lord is, there is liberty." I never read this quotation but there comes a desire to tell from what bondage Christian Science has freed me. My father was a physician and surgeon and my mother had studied medicine along certain lines. At the age of seventeen I took up the profession of nursing and practised some eight years. It was my whole life, and I talked, ate, and slept with medical law as my guidance. Needless to say it finally became my Waterloo, and during my years of nursing one complaint followed another until the time came that I recognized I was a mental and physical wreck.

No organ in my body was in a healthy condition. I was

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said to have Bright's disease, heart trouble, chronic ulcer of the stomach, also bowel disorder and anemia. I had undergone five operations, and was helped somewhat, but other complications set in which were worse than those that had before existed, among them nervous prostration, the drug habit, also despair of ever being well. Several times I had attempted to take my life, and I learned that drugs or poisons cannot kill unless there is fear of them. There was nothing I desired more, or a thought I clung to more closely, than death as a deliverer and friend.

It was while in a semiconscious state, as the result of another attempt to end existence, that a blessed messenger of Love, in the form of Christian Science, with a hope of life, health, and usefulness, was brought to me. I was healed within a week, and for two months I tasted joy and relief such as I had never expected to know again. Unfortunately I was not ready to give up all for God, and when there came a call from a friend to nurse her through an illness, I went to her, and my study of Science was neglected entirely. Then for a year and a half I lived through all the old torments, besides many others.

Among other things I had typhoid fever with peritonitis, and was told I could not live twenty-four hours. When this was told me I had a few moments of reason, and asked to have a telegram sent to my former Christian Science practitioner. I then forgot all about it, being too ill to remember; however, I was up and left the hospital in ten days. Still it was months before I was ready to turn to Science; my lesson was yet to be learned, for not one jot or one tittle was to be removed from the law until all was paid.

Finally the light came, when I had been refined as by fire, and I arose cleansed and purified. No one can realize what a wonderful freedom I felt; what a surge of life and health, joy and uplift, was experienced when I went back to that practitioner and told her I was ready to take up the study of Christian Science and asked her to lead me again to the narrow way. From then on my progress was one of peace, joy, and regeneration; I was indeed "born again," mentally and physically. Many were the trials of my faith, but each one was a stepping-stone that lifted me nearer to the goal. I had worn glasses twenty years and had twice been threatened with blindness. When, two years after turning to the truth, I laid them aside, I realized that "where the Spirit of the Lord is, there is liberty."

To say that I am grateful for all that has been done for me, all that the study of Science and Health has taught me of the Bible, of God, and of my fellow man, for all the love, health, and renewed usefulness, is so inadequate. I can only bow my head, remember my blessings, and thank God for Christ Jesus the Wayshower, for Mrs. Eddy who found the way, and for all her devoted followers who reach out in love to lead the straying ones into the path of Life.

HELEN STANLEY, Antrim, N. H.

✧

About a year and a half ago I was, together with my six months' old son, spending the day with my mother. In the afternoon, while carrying a kettle of water with the baby in my other arm, I stepped on my dress and fell, spilling the boiling water on the baby and myself. In spite of his screams I was able to repeat, "Our Father-Mother God, all-harmonious," the first line of Mrs. Eddy's spiritual interpretation of the Lord's Prayer (Science and Health, p. 16), and in about fifteen minutes he was asleep, while the pain in my arm and hand, both of which had been badly scalded, had entirely subsided. This fact proved to me that "whatever holds human thought in line with unselfed love, receives directly the divine power" (Science and Health, p. 192), for while treating the baby with no thought of self, I too was healed. After several hours he awoke and began to play as usual, and from that time on there was nothing to indicate that the burns caused him any suffering. There are no scars on either of us.

The same evening I treated my mother for a very severe headache, realizing that if Truth would heal burns, a headache could be overcome as well, and after a few moments she declared that her head no longer ached. In my own family I have seen goiter, rheumatism, rupture, chronic bowel trouble, colds, as well as other ailments, overcome through the power of Truth. Not only have these healings been permanent, but they have served to uplift those who witnessed them to the knowledge of the truth which frees from bondage, as well as to strengthen those who were healed.

My earnest and constant desire is to live Christian Science so that others may see its wonderful power and be led to the kingdom. It is a daily help in all my duties and pleasures.

ELIZABETH LINCOLN CARTER, Columbus, Ind.

✧

When I was investigating Christian Science with the hope that it might give me strength to care for a very sick child, my little girl, then five years old, was healed of tuberculosis, adenoids, enlarged tonsils, deafness, and sore eyes. Three physicians had declared that nothing could be done for her. She was unable to walk, and was dreadfully wasted. As she was an only child, I became a nervous wreck through anxiety, and I took up Christian Science to steady my nerves, not believing it was good for anything else. I however read Science and Health to her every evening.

One evening my daughter seemed very much worse and in great pain. I was unable to get the doctor, and when I told her this, she asked me to read Science and Health to her. I did so to satisfy her whim, as I thought at the time, but after I had read about twenty minutes she said she felt much better and asked me to read more, and I continued to do so for half an hour. She was up the next day, free from pain, and improved right along. In eight months she had gained in weight, and her hearing and sight are perfect. She goes to school, is out in all kinds of weather, and is perfectly well. She attends the Christian Science Sunday school, and is able to apply the truth to all the little problems that come up in her class daily. She has to go ten blocks to school twice a day and return, but experiences no sense of fatigue. Last year, out of sixty children, forty-three were away from her class with the whooping-cough, and many wondered how she escaped.

Children are very receptive to the truth, and they understand and grasp more than adults give them credit for. I find it a wonderful help to go over the Lesson-Sermon daily with my little girl. For this healing I am most grateful, also for the knowledge of the truth, and that one does not have to be in Science years to gain a healing, as this experience came to us when I had been interested in Christian Science only three months. Since then many other blessings have been ours.

JENNIE H. COMMOSS, New York, N. Y.

✧

It is about nine years since I became interested in Christian Science through the healing of my wife. Since then I have earnestly studied the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I find that whereas I was sick I am now well, and whereas I used to indulge in the use of tobacco, liquor, and profane language, I am now entirely free.

Since studying the Bible and Science and Health together

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with the Lesson-Sermons, the mountains of ignorance of God have melted away, and I now see that there is a continuous life if we live in the truth, because the truths of Christian Science are the very life of man. I have had many proofs of God's care and am gaining a better understanding of goodness day by day.—JOSEPH W. WEIN, Spokane, Wash.

✧

My deep gratitude for Christian Science can only be expressed in a great desire to prove by deeds this never-failing, practical, and demonstrable religion. Although I was reared in a Christian home, my blind faith in God did not meet my every need. It was not until I knew the truth as discovered by Mrs. Eddy that the great Principle by which all problems can be solved was made clear to me.

One night I was taken with severe pain. Acute stomach disorder and poisoning were mentioned by members of the household as a possible cause of the intense suffering, and different material remedies were offered but refused. After hours of great pain and loss of strength, the help of a Christian Science practitioner was called for. Immediately the healing thought was received and I knew the meaning of the Master's promise, "Ye shall know the truth, and the truth shall make you free." In less than ten minutes I fell into a most restful sleep, from which I wakened with a sense of perfect peace and comfort, confident in the knowledge that Life is divine Mind, Soul, Spirit.

This experience is only one of the countless daily blessings which prove to me that God, infinite good, is All, and I am indeed grateful for Christian Science.

SOPHIE E. COATS, Grand Rapids, Mich.

✧

This testimony is sent with the desire that it may bring some one the peace, health, and happiness that have been mine since finding Christian Science. Before investigating this teaching I had been a lifelong sufferer. I was like the woman spoken of in the Bible who "suffered many things of many physicians," but I did not give up hope of getting well until the doctor told me I had lung trouble. Even then I turned to Christian Science only when man's extremity proved to be God's opportunity.

One week after writing to a Christian Science practitioner for treatment I was out on the porch rinsing clothes in cold water. Before that time I had been so weak that some days I could only speak in a whisper and could not raise my hand. I at once discarded flannels and chest protectors, though I had been told they must be worn all the time, and put on thin clothing without any fear of taking cold. It is almost three years since my healing took place. I am absolutely well in every way, can go out in all kinds of weather, and am able to do any kind of work that it is my duty to do. I have also found Christian Science a great help in traveling from place to place. By standing porter at the door of thought, as our Leader counsels (see Science and Health, p. 392), I have proved that change of climate or water can have no power over God's child.

My little girl was healed of a skin disease in two days, also of every symptom of acute appendicitis. Twenty-four hours after calling for help she rode quite a distance with me on the street-car to attend Christian Science services. I am thankful for these and many other blessings that have come to me through Christian Science, but I am more grateful for the illumination of the Scriptures through reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, that good woman who was spiritual enough to point out the truth that Jesus said would make free.

OLA E. MCARDLE, Cumberland, Md.

From Our Exchanges

[The Christian Register]

There is no reason why in a religion a good deal of risk of being supposed egotistic should not be taken, so long as it is a risk and not a fact. Confidence in something one has from above himself is pretty quickly distinguishable from vain self-exploitation, and a little boldness in exposition may be pardonable in a prophet of the soul, since it is held praiseworthy in those who offer wares of less value. If a man has something he cherishes and adores, and loves to find other people have too,—something it would be a joy to him to make many people share,—then he will unavoidably seem a little presumptuous in saying so; but those who have said so are not put down among the proud and haughty who have been brought low. They have been acclaimed as redeemers and guides of the race, sages and bringers of light, saviors, and messengers of God. If they had remained, as they felt, bashful and tongue-tied, their modesty might have been admired, but it would have been admired apologetically as an excuse, never as a virtue. "The secret of the Lord," it is true, "is with them that fear him." At the same time, the blessing of the Lord—and of men—is with them who proclaim it; and if it is only the Lord they fear, and not what men will say, they will not be afraid of anything else.

[Pacific Christian Advocate]

Always a few chosen souls stand so close to the rim of the unseen that they can catch messages from the invisible and by their lives translate them into great experiences for the race. Tyndale, in prison, labored to give his persecuting generation the Scriptures, though he knew he would gain neither money nor liberty thereby. Saints in your neighborhood and mine have transactions with the infinite which enable them to be in the world and yet not of it.

God gives every one the possibility of using the unseen resources of the spiritual world. To be good and to pray, to forgive and to love, to aspire and to worship, transmits power to the soul as surely as the wire transmits electricity. To be conscious of God and to obey Him, to yield in willingness to the Spirit's guidance and to rejoice, to be an instrument of the higher might, brings divine energies to a man as surely as steam in an engine generates force. It is thus that souls are saturated with righteousness.

[The Congregationalist and Christian World]

The Christian has a right to serenity of temper when other men are troubled and confused. Having asked himself the question of where his own duty lies, he leaves affairs that lie outside that sphere of duty in the hands of God. If half the world is insane with hate and fear, the world's need of his serenity is only greater. Let us not deceive ourselves! The quiet life is the normal life. We must sympathize and give and pray,—but the excited world today more than ever needs the witness and the power of sane and normal living. The waste of war needs the productive works of peace. God, who has given us a place exempt from war, expects us to show how peaceful men should live in righteousness.

[American Lutheran Survey]

In the midst of the tumult and confusion of the times there are many who are engaged in sober reflection. Many are seeking for the larger significance of the great transpiring events. Men are looking out into the future and back into the past. A new impulse has been given to the study of the philosophy of history. All thoughtful, honest students of

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history agree that there is a philosophy of history. Great, significant events have never been detached from great, significant movements, which movements have their beginnings far in advance of the events which mark their course of development, and then finally merge themselves into other movements long after the events which mark their progress have become history.

Even those who avow unbelief in the God of the Bible are forced to admit a design and development in history which can be accounted for only through the recognition of a supreme and overruling power; and to the believer in revealed truth it is clear that this supreme and overruling power is no other than the God of the Bible. To the Christian the providence of God and the philosophy of history are identical, and he sees the hand of God just as clearly in His permissive providences, which leave men, even wicked men, free to exercise their wills, as in the direct and immediate providences through which God leads the obedient to the fulfilment of His revealed will. The same God who rules in those who acknowledge Him, overrules the wicked courses of those who deny Him.

[*The Christian Work*]

Our time is full of wonderful quickenings of the conscience of mankind, deep stirrings of the human heart, passionate enthusiasms for humanity, growing determinations to rid the world of some of its age-long cruelties, highly organized warfares against lingering crimes. There has been a new birth of the social consciousness, which is manifesting itself in a sense of the oneness of humanity. A new society and a new world are rising upon the vision of select souls in every nation. The preacher of today must see in this the revelation of God's will and purpose, as of old the prophets saw it in the operations of Israel's national life. He must be able to discern the secrets of the times and lead men in the building of the city of God. He must believe that the final purpose of God for this world is, as Christ declared, the founding of the kingdom of God in the earth, and he must see that these enthusiasms of our time are His methods, as well as revelations of the nature of the kingdom.

[*The Methodist Times*]

There is no opposition between the spiritual service of the nation and the evangelism which seeks to reach those who are outside the churches, one by one. The nation is made up of individuals, and no religious appeal will affect the whole body that does not transform the individuals who compose it. At the same time, those who would profoundly influence the personal life of men and women, especially in this age when denominational ties have been loosened, must rise altogether above a narrowly sectarian outlook. It matters little whether the sect be large or small, influential or the reverse. The people must be the objective of every great church; and the people taken not only individually, but in their whole spiritual environment and in their collective aims.

[James H. Snowden, D.D., LL.D., in *The Biblical World*]

Faith is the opposite of fear. It stands for an undiscourageable optimism in the face of a world that is full of inexplicable pain and evil. It means the unshakable assurance that God is good, that His thoughts and plans for men are those of love, and that His resources of power and grace are such as will ultimately bring these plans to pass in spite of all our ignorance and infirmity. Fear means doubt and uncertainty and pessimism; it paralyzes the very springs of life. Faith is inseparable from joy and expectancy and service, and knits up our flagging resolution to ever new effort and determination.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health.

Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00, six or more to one address, each 75 cents.

Orders for the books named above and other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

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From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

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From the Publishing Society

"Law and Work" is the title of a new pamphlet containing the following articles: Love Fulfils Law, The Logic of Christian Science, Undisturbed, God's Law of Adjustment, Authority.

The increased cost of binding the periodicals has necessitated making an advance in the selling price of the bound volumes. The new prices, which take effect April 1, are as follows:—

JOURNAL.—Volume 32 (April, 1914 to 1915). Cloth, $3.00; half calf, $3.75.

SENTINEL.—Volume 16 (September, 1913 to 1914) or Volume 17 (September, 1914 to 1915). Either volume, cloth, $3.25; half morocco or half calf, $4.00.

For all other bound volumes of *Journal* or *Sentinel* write for prices.

DER HEROLD.—Volumes 5 to 12 in cloth, $2.75 each; volume 4 to 7 and 9 to 12 in half morocco, $3.50 each; volumes 4, 5, 9, 10, 11, 12, in half calf, $3.50 each.

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From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken at less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

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From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, editorials, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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"What I say unto you I say unto all-WATCH" Jesus

Vol. XVIII No. 38

Boston, May 20, 1916

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

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(THE CHRISTIAN SCIENCE WEEKLY)

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Items of Interest

Willis L. Moore, former chief of the United States Weather Bureau, in an editorial written for *The National Editorial Service*, commenting upon the long-distance weather forecasting of W. F. Carothers of Houston, Texas, as based upon variations in the intensity of solar-radiation, says:

"A working hypothesis that satisfies the requirements of science with regard to this discovery may be stated as follows: That the passage of the earth through a shaft of extra heat, due to rifts in the sun's photosphere, expands the lower air at the equator more than it does at high latitudes, causing the air at the equator to bulge upward until huge masses, like avalanches of snow on a mountainside, break loose and slide down the incline toward the poles. These masses crowd each other because of the converging of the meridians of longitude, have their northward movement checked, and drop or settle down to the earth in the form of cool or cold waves in the middle latitudes or near the arctic circle. They settle over continents in winter and over oceans in summer, because the plane on which they slide is steeper over land in winter and over oceans in summer. As they settle they cause rotating cyclonic storm-eddies to ascend on both their eastern and western sides, and thus indirectly cause rain and snow fall."

The tract of land on Mount Desert Island which President Wilson is asked to accept on behalf of the Government as a national park and memorial to early settlers, covers about five thousand acres and includes a greater part of the mountainous center of the island, sections that have little value beyond their natural beauty and the lumber on them. Among them are the lands around Eagle Lake and Jordan's Pond, bodies which furnish water for Bar Harbor and Seal Harbor respectively; the top of Green Mountain, from which may be had the finest distant view in southern Maine; the Green Mountain carriage drive, running up the side of the mountain; Picket Mountain, a small eminence overlooking the village of Bar Harbor; parts of Newport and Dry Mountains, and a strip comprising the greater part of the chain of mountains in the center of the island; Fawn Pond and its shores, including Beehive Mountain and part of the famous ocean drive; the southerly ridge of Newport Mountain, and Barr's Hill, which overlooks the village of Seal Harbor.

The Ontario Government has received a formal note from Secretary of State Lansing, forwarded through the British ambassador at Washington to the Canadian department of state, saying that the Government of the United States "cannot look with favor" on the proposed Chippewa Creek power development scheme at Niagara Falls. The chief objection of the United States Government to the proposed development is that it diverts water from the Niagara River to such an extent that the scenery of the famous Niagara Gorge would be harmed. The scheme, authorized by Ontario legislation, provides for a flow of water from the Niagara River above the falls by an overland canal to the escarpment near Brock's Monument at Queenston, and then turning it back into the river, thus attaining a development of 600,000 horse-power for commercial purposes. Mr. Lansing's note points out that this diversion would result in taking 6000 cubic feet per second from the river between the two points.

A decision in the so-called California oil cases, in which the United States Government is seeking to oust certain oil-producing companies that have operated in spite of the Taft withdrawal order of 1909, has just been rendered in the United States district court in favor of the Government, this opinion declaring that the defendants in the Maricopa fields equity cases "had no right, title, or interest in or to the property in controversy or possession thereof or its contents." The property involved is about four thousand acres in extent, is valued at three to five million dollars, and is located in the Maricopa oil fields in Kern County. The decision in question involved six cases, and twenty similar suits are pending. Since the suits were begun the companies have been producing under a receivership, and the Government has impounded about three million dollars, which, if the present decision is sustained, will be returned to the Government.

Progressive Chinese scholars and statesmen are proposing to run ruthlessly through the dialects and vocabularies of China and save a residuum of five thousand words for universal use in the eastern republic. This proposal is said by a correspondent of the *New York Globe* to meet with the approval of President Yuan Shi-Kai and the minister of education and to be under general discussion in the Chinese press. One of the immense gains of such a simplification and standardization of Chinese text-books would be to bring the various provinces together, whereas at present, so far as the unlettered part of the population goes, they are virtual foreigners to one another.

Encouragement of the tenant farmer to become a farm owner is cited as one of the main objects of the rural credits bill, in the House banking and currency committee's report filed with the House recently. "Under the operation of this system," says the report, "specially designed to meet his needs, the farmer will receive ample mortgage-credit accommodation on the most favorable terms, and the tenant or other purchaser of the land for agricultural use will find greater opportunity to become a farm owner."

The state railroad of Uruguay, known also as the Pan-American Railroad, has been opened. "The republic of Uruguay with an area of 72,172 square miles, had in 1913 a railroad extension of 1639 miles," according to a commercial report. "By the various lines composing this system the interior of the country has been opened up, and communication has been well developed with the principal seaport, Montevideo, in the extreme south as a center. There has been, however, need of other lines which will serve as feeders to the main lines already constructed, or acting independently of them to accomplish this purpose. A plan based on this idea of an interior line, and developed about thirty years ago, has been carried out in the new line just opened." The Government conducts an experiment farm on a tract of a thousand acres of fertile land in the department of Colonia, about 140 miles northwest of Montevideo and 50 miles east of Buenos Aires. One of the chief objects of the enterprise is the production of seeds of the best quality, which are supplied to small farmers on liberal terms.

After extensive and convincing experiments made last year, Bottineau County, N. Dak., early this spring began a systematic campaign for the complete extermination of gophers, which, it is estimated, destroy more than a million and a half dollars' worth of grain in the state every year. If the results are satisfactory a state-wide campaign will be instituted.

The Cuban Congress has passed a bill appropriating $170,000 for the purchase of a site and the construction of a legation in Washington, D. C. It is planned that the new home shall be dedicated to its future service May 20, 1917, the fifth anniversary of the transfer of full control of her own affairs to Cuba by the United States.

The market value of the grape crop of California for 1915 was more than $25,000,000. Of this the raisin crop yielded a heavy contribution, the selling price of the 248,000,000 pounds marketed being given as $10,000,000, netting the producers a profit of $2,000,000.

Norway's export of planed wood and other kinds of timber during the two last years amounted to a total of 1,872,529 cubic meters in 1915, and 951,941 in 1914. The export of matches for the past year amounted to 5747 tons.

By the organization of the $70,000,000 Sinclair Oil & Refining Company, most of the independent oil concerns of the Oklahoma field will be merged under one head and will form the largest competitor of the Standard Oil Company.

Throughout southern Oklahoma there is increasing interest in the peanut crop. Oil-mills that were driven by the high price of cottonseed to make experiments last year on peanuts have been encouraged by the results.

The incorporations in the United States during April of companies with a capital of $100,000 or over, involved $223,908,900. In the same month a year ago the total was $77,466,000. For March this year it was $261,627,000.

Actual work has been begun by the Cincinnati Southern Railroad preliminary to the erection of a new $1,000,000 bridge across the Tennessee River at a point six miles north of Chattanooga, Tenn.

The sealing season of Newfoundland, just closed, was one of the most successful in years, the catch reaching a total of 255,000 pelts. The total value is estimated at $750,000.

Four bills, involving in all $1,280,000, for various improvements in New York harbor, have been introduced in the United States House of Representatives.

Twenty-three million bushels of grain were shipped through Portland, Maine, to Europe during the six months ending May 1.

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Christian Science Sentinel

"What I say unto you, I say unto all, WATCH" Jesus

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"The sharp surplus of materiality"

HAWLEY O. TAYLOR, PH.D.

THE more familiar one is with the details of some lines of human investigation, the more he is impressed with the aptness of Mrs. Eddy's views on that phase of thought as brought out in the text-book, "Science and Health with Key to the Scriptures." This has been my experience, as a physicist, when reading the definition of electricity on page 293 of this book: "Electricity is the sharp surplus of materiality which counterfeits the true essence of spirituality or truth,—the great difference being that electricity is not intelligent, while spiritual truth is Mind."

About a century ago electricity was considered to be a fluid which passed from one body to another, and if a body possessed more than the normal amount, it was regarded as positively electrified, but if less, as negatively electrified. Electricity was therefore not regarded as the real substance of a body, but rather as a fluid possessed by it. This was the view generally held when Mrs. Eddy wrote, "Electricity is not a vital fluid," as we read on the page above referred to. After the discovery of radium in 1898, the study of the construction of the atom was greatly stimulated, since the radium atom was found to be in process of disintegration,—a phenomenon at variance with the former theory of the indestructibility of the atom. As a result of this study, atoms are now considered to be minute solar systems, each having for its nucleus, or sun, a positive charge of electricity, and for its planets electrons, or negative charges of electricity, circling with velocities in the order of one hundred thousand miles a second around this nucleus.

According to this theory there are myriads of these little solar systems in every drop of water and in every grain of sand, and when they are undisturbed and in a state of equilibrium, no electrical phenomena are observed. Atoms differ in the number and arrangement of their electrons, and in some substances they have a stronger hold on their electrons than is the case with other substances; again, there are substances having atoms prone to pick up stray electrons. Thus, catskin gives up some electrons with comparative ease, while hard rubber clings to its own and picks up others. Rub these two substances together and the hard rubber will rob the catskin of electrons, and thus having more than its normal number, will exhibit negative electrification; that is, when touched by the hand it will give off its excess of electrons, which we see or feel as a spark of electricity. The catskin, being deficient in electrons, will exhibit positive electrification; that is, when touched by the hand, electrons will pass from the hand to it as a spark of electricity. The rubbing had disturbed and loosened some of the electrons of the catskin and they were picked up by the atoms of the hard rubber.

A more vivid illustration of the "sharp surplus" may be observed during a thunder-storm. Nature seems always to tend to maintain equilibrium; when a cloud which has a large surplus of electrons and is thus in an unstable state, approaches another cloud which is relatively deficient in electrons, there is a sharp passage of these electric charges from the former toward the latter, in the effort to restore equilibrium, and we see the flash of lightning. At present, therefore, matter is regarded as made of electricity rather than merely possessing it, as was generally held by physicists until recently. This accords with Mrs. Eddy's statement made long before, "Electricity is the sharp surplus of materiality;" that is, the phenomenon of electrification is matter with an excess of its essence present, and this essence "counterfeits the true essence of spirituality or truth," being non-intelligent, while "spiritual truth is Mind."

A field of influence called an electric field is present in the medium surrounding an electron. This field is a region of strain in the ether, and a force is exerted on electric charges which happen to be present in it. When a normal number of electrons are collected about the nucleus of an atom, the resultant field beyond the limits of the atom is neutralized, but an excess of charges in the atoms of a body disturbs this balance, and the body then electrified is surrounded with an electric field. In this case the electric field is between bodies oppositely charged, and these bodies if free to move will drift into contact and the charges be neutralized; if held apart, the air between will be in a state of strain, that is, the electrons of the atoms of the air will be urged to break with the atoms, and will do so if the strain is great enough, when equilibrium will be restored by the passage of electricity. Thus, wherever this "sharp surplus of materiality" is present there is a strain or abnormal condition in all the surrounding region.

This "surplus of materiality" is shown also in another recent finding of the physicist. Circling between astronomical solar systems are comets which do not belong to any particular system but wander from one system to another. In the same way, between atomic systems circle electrons which are not attached to any particular atom but wander from one atom to another. They are called "free electrons," and the extent to which they are present in a substance determines the degree of the electrical conductivity of the substance. Thus the metals, being good conductors of electricity, are rich in free electrons; while glass, rubber, and air possess practically none. The drift of these free electrons in a substance, as in a wire when placed in an electrical field (in a battery circuit), constitutes an electric current. The exhibition of electrical phenomenon (the electric current) is thus again due to excess of materiality (the free electrons).

But all this beautiful framework to explain the presence of matter is merely a more or less clearly defined concept in the mind of the physicist, who seeks to grasp the meaning of the truth he dimly sees and who regards his present sense of it as very transient, for he well knows that tomorrow, through his efforts to gain more light, his concept is bound to change. He has reduced the old concept that matter is solid, to the new concept that matter is vibrating electric charges or forces, "the least material form of illusive consciousness," as we again read on page 293 of Science and Health. The next step seems to be that this "least material form of illusive consciousness" must yield to the truth that "the universe, like man, is to be interpreted by Science from

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its divine Principle, God, and then it can be understood; but when explained on the basis of physical sense and represented as subject to growth, maturity, and decay, the universe, like man, is, and must continue to be, an enigma" (Science and Health, p. 124).

Thus the human mind, being overcharged with a surplus of erroneous concepts, will in the presence of the truth of being, the truth that makes free, be discharged; the error will be neutralized by the dawning of spiritual understanding, be reduced to nothingness, even as the Bible teaches, and man will then be seen in his normal and stable state, the idea of divine Mind.

Expectation

KATE W. BUCK

If the question, What are you expecting at this moment? should suddenly be asked of a large concourse of people and each one was compelled to give an absolutely honest answer, there would doubtless be a collection of chaff and wheat which might require much winnowing, and probably very little wheat would be left when the process was finished. Many of those questioned would probably be astonished when confronted by that which they found themselves half unconsciously expecting, and would earnestly wish it had been otherwise. The things which from earliest childhood we have been carefully trained to expect, are not pleasant to contemplate,—disease, disaster, failure, deceit, and their kind. Even the pleasures which were not withheld had usually a note of warning thrown in as to some danger lurking about, ready to pounce upon the unwary. These very pleasures were to be found solely along material lines, things which could be reported only through the medium of the five senses, while through these same channels might be communicated suffering as well.

The old adage that what we look for we are apt to find, has become a truism, and that of itself should teach us all to look well to the quality of our hopes and expectations. The dictionary defines expectation as "looking forward with certainty," an added reason why we should be on guard continually as to what we expect, since it is thus coupled in our belief with fulfilment. With pitiful readiness mortals constantly expect evil in various forms. They predict direful happenings and accept and believe they will come to pass. Prophesy disaster, want, and woe, and this sort of reply will generally be forthcoming: "I know it;" "I suppose so;" "Just what I expected." These same people would be quite likely to oppose vigorously any suggestion of good or happiness on the ground that it was too good to be true. Yet good is really the only thing that is, was, or ever will be true.

False education has much to answer for, in that it has instilled into the human mind the teaching that "man is born unto trouble, as the sparks fly upward." While this was justly written of the material man, the real man, made in God's image, is given "richly all things to enjoy." If each one would but recognize and claim his true birthright and the treasures pertaining to it, he would speedily be free to use the dominion God gave man. Complete dominion exists now for him who appropriates it in the true way, and nothing but doubt and fear-filled thoughts, believing in and trusting evil, can shut it out from one's realization and acceptance.

David knew how and what to look for, and it is with confidence and joy that he writes, "My soul, wait thou only upon God; for my expectation is from him." In Romans we read that "the earnest expectation of the creature waiteth for the manifestation of the sons of God," the manifestation of God in His reflection. The latter quotation leads us "to take heart of grace" and gird up our loins afresh, because it indicates plainly where the trouble has been and how to escape it. When mankind shall actually awake to know themselves "sons of God," they will, and of necessity, wait only upon Him, expect only that which is good. So the "creature" waits for the redemption and return of the children of men to the joyous acknowledgment of "one eternal Father, one eternal home."

On page 208 of "The First Church of Christ, Scientist, and Miscellany," Mrs. Eddy voices her gladness at the receipt of a letter from one of our branch churches, and says she was "waiting in due expectation of just such blessedness, crowning the hope and hour of divine Science." What happens when one looks forward with certainty to the coming of good only? He brings only good into his experience, and evil is crowded out by its bright, assuring presence. As surely as the darkness, which is nothing, must needs vanish at the coming of the light, so evil must disappear at the coming of good, for the one is false and the other true, and Truth is eternally omnipotent. Simply through scientifically right, joyous, positive expectation can one gain dominion that makes him the master and not the slave. Hope is a form of expectation, for it is desire and expectation blended, making a strong combination, since it thus becomes a prayer of certainty that the thing looked for is sure of achievement. This righteous prayer will remove mountains, however mighty they appear, of fear, doubt, discouragement, and pessimism.

Mrs. Eddy counsels the wisdom of "trusting God with our desires, that they may be molded and exalted before they take form in words and in deeds" (Science and Health, p. 1). Desires are "molded and exalted" when the merely human wishes and longings, justifiable as they often seem, give place to spiritual desires; having arrived there, we no longer "ask amiss." When people begin to receive the "daily bread" promised to those who "hunger and thirst after righteousness" before all things else, they speak with new tongues, since thoughts and words, as well as deeds, partake of the same blessed influence.

Surely the first wistful desire that is born as one drops the human yearnings that have become burdensome through hope deferred, is to know God and be conscious of His presence. One way to know Him is to have faith in good as the only reality, and consequently to set aside as false everything opposed to good, for God is good; to have faith in Love, its power and inexhaustibleness, regardless of contrary manifestations, for God is Love; to have faith in Truth, which stands firm and unshaken, the Principle which underlies all creation, for God is Truth; to have faith in Life as eternal and ever present, everywhere, for God is Life.

In positive language Paul writes: "God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul." What does the glorious phrase "the heirs of promise" lead us to expect? We have but to recall a few of the promises made to them that love God and desire to serve Him—and who does not—to recognize our inheritance, and therefore know that fear of or belief in any power apart from the great I AM, who stands unchangeable throughout all eternity, is as nothing. It is but a mist which may indeed darken for a time, but never touches and can never destroy the perfect Mind, which knows nothing of the shadows because they are not.

The only man there is, is godlike, an unchanging expression of an unchanging God; and a sense of freedom and strength

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comes with the thought that he is therefore an emanation of that infinite intelligence which is constantly radiated through its ideas. All the trouble there is comes from the mistake of not boldly and gratefully asserting our right to all things good and perfect as our legitimate inheritance. Carlyle must have had some perception of this when he wrote, "Culture is to let each become all that he was created capable of being." Children of the King, we believe ourselves paupers, and darkened and restricted by this belief draw our tatters about us and pity our forlorn condition, which is entirely of human origin, and which can therefore be dubbed a lie and the producer of lies.

Well has Christian Science been called the religion of optimism, for its entire expectation, every second of every hour and every day, is of good. This destroys fear in all its forms, for no one is afraid of that which is good; only expected evil makes one cower and shrink. One who has confidence enough in God really to commit his way to Him, sure that in so doing only good can come, is saved from much so-called "wear and tear." Mrs. Eddy lovingly points her students to the omnipotence of God and the power of His love,—the Father of whom Jesus talked and whom he so faithfully portrayed. How gladly and with what rejoicing does one accept the teachings of Christian Science, when after years of hope deferred and much wading through various ologies and isms in the search for Truth, he has come at last to recognize a God who is Love, a God such as man-made creeds have never revealed.

As the full value of the word expectation dawns upon us, we can surely resolve to interpret it aright. We shall no longer look forward to the coming of evil, but overcome that tendency, with its disastrous effects, by a looking forward with at least as strong a certainty to the coming of good. Thus is born a knowledge that God is all good, and there is quietly if gradually established in our consciousness the actual kingdom of God, "in earth, as it is in heaven." This is done through faith in the power of God, good, a faith which is, in the language of Scripture, "the substance of things hoped for, the evidence of things not seen." In Science and Health (p. 426) we are told that "when the destination is desirable, expectation speeds our progress." Every one should expect to know and realize the love of God; and since it shall be as a man saith (not as he pleads), who "shall not doubt in his heart," affirmation that the good desired is already won, unerringly leads us to become conscious of the one all-wise, ever-loving Father. This establishes a brotherhood among men which can never be overthrown, because it was from the beginning, and is to be again, as surely as God is omnipotent.

The Church Organ

J. M. BURRISS

An article in the *Sentinel* of May 22, 1915, on "Our Church Singing," impels me in a spirit of kindly criticism to say a few words with reference to the pipe-organ as it relates to our congregational singing. During a considerable number of years the writer has heard a great many organs in our churches and those of other denominations, and he has reached the conviction that all who give the matter their attention will agree that as a rule the instrument is played entirely too loud during the singing of the hymns.

It is provided in the Manual (Art. XIX, Sect. 1) that "the music in The Mother Church shall not be operatic, but of an appropriate religious character and of a recognized standard of musical excellence," it being our Leader's evident desire that the music should comport with the quiet dignity and simplicity of the church service. No criticism is here lodged against the character or standard of the music rendered, which in the main is satisfactory, the writer's thought being that a roaring organ, which baffles the attempt of members of the congregation to discern and follow the part they may be endeavoring to sing, and which drowns the melody of the hymn in its own powerful intonations, no more comports with the dignity of our church service than would a blatant reader. Furthermore, under such conditions the efforts of the soloist to lead the singing of the hymns are practically nullified, for it is very seldom that the soloist's voice can be heard beyond the desk.

The writer of the article referred to advises the congregation "to listen to and sing with the organ." One of the difficulties in the way of heeding this admonition is that the organ, as frequently played, does not lead, but rather overwhelms the voices of the people, so that in the confusion of sound the individual singer is usually unable to hear his own voice, and therefore does not know whether he is adding discord or harmony, either in time or tune, to the ensemble. During the playing of preludes and postludes there are passages where a full organ may be necessary to a proper rendition of the selection, but it seems to be characteristic of organists in general to use the full organ, or nearly so, during congregational singing. In the writer's opinion this is a mistaken practice,—certainly so in connection with the singing of hymns in Christian Science churches.

The writer does not at all attempt to qualify as an expert critic of pipe-organ playing, but is impressed with the improvement which would be wrought in our congregational singing, the present excellence of which calls forth much favorable comment from strangers, if the hymns were played in a distinctly melodious style.



Seed-time and Harvest

ETTER H. FOSTER

CHRISTIAN SCIENCE was first presented to me many years ago in Boston, by a friend who was reading "Science and Health with Key to the Scriptures" by Mrs. Eddy merely as a new treatise on metaphysics, and who intimated that reading it might interest me in the same manner. I glanced through the book to please my friend, but being young, immature in thought, and having no need of physical healing, I gained at that time very little understanding of the wonderful import of its teaching. I read far enough, however, to discover the four "fundamental propositions" on page 113 in the chapter entitled Science, Theology, Medicine. They are: "1. God is All-in-all. 2. God is good. Good is Mind. 3. God, Spirit, being all, nothing is matter. 4. Life, God, omnipotent good, deny death, evil, sin, disease.—Disease, sin, evil, death, deny good, omnipotent God, Life."

The faultless logic and originality of these statements arrested my attention, appealing strongly to my awakening sense, and the seed of Truth was then and there planted in my thought, afterward to bear fruit. A few months later the recollection of these words prompted me to send for a copy of the text-book, and returning to Boston a short time after this, it was my privilege to hear a sermon preached by Mrs. Eddy. Her words were like distant music, with little meaning for my dull ears; but the music was sweet and never to be forgotten, and the tones of her voice still linger in my memory. I knew that some day I would desire to know more of Christian Science, but like one of old, I went away with the thought that there would be a more "convenient season." The time came when ill health, unhappiness, and a great fear induced by the verdict of a leading specialist, forced me to seek with

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all my heart for a God who could heal me,—a God at hand, an ever-present help in trouble. I knew instinctively where to find Him, and again turned to Christian Science.

My old copy of Science and Health was eagerly sought among my books, and it became, with the Bible, my constant companion. I found it to be indeed a "Key to the Scriptures," opening the door of the human understanding which "no man can shut," and enabling us to enter into the kingdom of heaven here and now. From this hour my life was changed, and there has been no turning back. The physical healing was almost lost sight of in the deep quest for spiritual understanding; but when in a measure I was able to forget my body "in remembering good and the human race," as our Leader tells us (Science and Health, p. 261), the healing came naturally and unconsciously.

In following this line of spiritual thinking it has been my privilege to witness the healing of all manner of diseases through this ministry of Truth. Though great is the joy of knowing that "devils [evils] are subject unto us through Christ's name, incomparably greater is the joy of learning that our names "are written in heaven;" that our lives are "hid with Christ in God," where all is good and there is no consciousness of evil. In this consciousness of ever-present good man is found to be spiritual and perfect; and this understanding is heaven, where man's name is forever written.

Christian Science Practical

A. WARENDORFF

THAT Christian Science is a practical religion for men in business and one which they can demonstrate and prove, has been fully tested recently by the writer. On page 128 of Science and Health Mrs. Eddy says: "A knowledge of the Science of being develops the latent abilities and possibilities of man. It extends the atmosphere of thought, giving mortals access to broader and higher realms. It raises the thinker into his native air of insight and perspicacity."

I am engaged in a business which deals exclusively in perishable goods, namely flowers, which must be handled quickly. On holidays, such as Christmas, New Year's day, and Easter, there is a great demand for them, and it has always been a problem to know just how much stock to purchase. As a rule the advance orders are small, not even five per cent of the business done. After five years of earnest study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, in connection with the Bible, and of effort to apply its teachings at all times, I was able to make what I consider a clear demonstration in this way.

About a week before Easter, 1915, I threw the entire burden upon the Lord, and studied the definition of the word "angels" on page 581 of Science and Health, "God's thoughts passing to man," also the article entitled "Angels" on page 306 of "Miscellaneous Writings," in the course of which Mrs. Eddy says, "God gives you His spiritual ideas, and in turn, they give you daily supplies." Holding fast to this thought all the week, I sought to realize that under the government of divine Mind I could not buy too much or too little, since divine intelligence can make no mistake. I reasoned that because there is only one Mind or intelligence, what I had to do was to rely upon this intelligence, and so be instructed how much to buy.

Toward the end of the week temptations began to assail; but I am glad to say that they were always from without and never from within. For example, the employees remarked that they thought the "boss" was getting in too much stock. At the first intimation of this, an angel came to me in the form of a thought from God, which said, "Love never faileth" (Rev. Ver.). Temptations kept coming strongly on the Saturday before Easter, which, it may be noted here, brought a blizzard, the worst weather we had had all winter. People who telephoned said they were sorry for me, for they knew what a day like this must mean to people in the flower business; but always the thought of the Love that never faileth was strong with me. Soon there were telephone and mail orders, with patrons calling in the shop, and in due time all our stock was disposed of.

I never appreciated this demonstration so much as I did on Sunday evening, when my wife said that for several nights she had not slept because she was so anxious, and that she was especially so on Saturday when it stormed, for she thought that all our labor was for naught and that we would lose heavily as the result of our hazard. I assured her that I had not worried for a moment, but instead had faith in God, and that she must have more faith, for according to Christian Science worry and fear are beliefs of lack or limitation and are illegitimate. As I examined myself I saw that this demonstration measured up to Jesus' words to his disciples, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them," for in this text we find a condition which must be lived up to,—we are not to doubt, but to believe.

I am learning that the truth can be applied to problems of health, social life, or business with equal reliance. Whereas in former years business seemed a drudgery, it now means to me to be about the Father's business and to do His will, whether it be selling merchandise, helping a friend, or whatever the call may be; in short, thinking good and doing good. In the Book of Psalms we read, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

"Rise up, and stand forth"

ETHEL M. MC CANDLESS

CHRISTIAN SCIENTISTS sometimes wonder why their problems are not solved more quickly; why so-called physical disorders seem so hard to heal. They may even yield to discouragement, because they have worked so long and as they believe faithfully, and still seem to be in the dark. The writer received great help and enlightenment along this line when she read in the sixth chapter of Luke an account of Jesus going into the synagogue on the Sabbath day and teaching. Among those who listened to him was a man with a withered hand. Now the scribes and Pharisees were watching to see whether Jesus would heal on the Sabbath, and this man must have known of their feeling of antagonism, must have been conscious of the thought of envy and malice that was directed toward this wonderful teacher: nevertheless when Jesus said to him, "Rise up, and stand forth in the midst," he obeyed instantly. No doubt it took courage for him to do this, to separate himself from the throng, although he was sadly in need of healing. He probably had to quiet his fear of criticism and of the accusations which he knew would be hurled at him; but "he arose and stood forth," and thereby received his healing.

We all have heard the call of the Christ, Truth, to "rise up, and stand forth," and some of us have obeyed at first: but this call is continuous and the demand constant. Sometimes the standing forth means the giving up of some self-indulgence which we are hugging to our breast, or perhaps it calls for the sacrifice of some personal pleasure in order

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that we may make a larger contribution to the cause of Truth. Or it may be that we have been depending on a practitioner to do our work for us, thinking we can pay some one to usher us into the kingdom. We shall find, however, that activity is always demanded of us, as it was of the man in the synagogue; and just as he received his healing when he performed his part, so shall we if we obey.

In the realm of the spiritual, as in the commercial, we do not get something for nothing, and a very common example of trying to do this is the neglect to make a due return for the treatments or help we have received. Oftentimes that very thought of ingratitude, for such it is, would obstruct the truth which is being poured into consciousness through the faithful work of the practitioner. Let us therefore watch, that the throng of jealous, envious, self-seeking, ungrateful, and apathetic thoughts do not press upon us and prevent us from hearing the Christ-call to "rise up, and stand forth." The promise to such as are obedient reads, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily."

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[Written for the *Sentinel*]

As a Man Thinketh

JAMES NOBLE HATCH

Oh, I heard the ceaseless sighing of the winds of discontent,
Heard it when the day was dying, heard it ere the morn was spent;
From the broad plain and the mountain,
From the lowland and the sea,
The one sound was the same sound that was wafted back to me;
A sound beset with sadness from the realms of blighted dreams,
A plaintive song of a world all wrong, where hope no radiance gleams.

As I heard the dire complaining I complained in sympathy,
Lent my aid toward maintaining all the gross inharmony;
In the sunlight or the shadow,
In the hurry or the pause,
All the world seemed carried forward by the same discordant laws,—
Laws that brought forth thorns and thistles as the product of the soil,
Laws that brought defeat and chaos to reward all honest toil.

And it seemed that gloom beclouded every highway to success,
Till I cried out for deliverance, cried out in my dire distress,
Raised my eyes and searched for guidance,
Raised my voice and asked the way
That would lead out of the valley where the shadows deeply lay.
Suddenly faith's light triumphant shone through all the shades of doubt,
And the truth in bright effulgence shed its rays all round about.

Then I heard a sound of singing echoing through the busy day,
Heard a melody in keeping with my own heart's roundelay;
And the harsh sounds ceased annoying,
And the shadows lost their gloom,
As good hope o'er all presiding left for discord scanty room.
Thus I find the world grows brighter as I add my mite of cheer,
For I've learned that as man thinketh so all things to him appear.

Selected Articles

[Thomas E. Boland in *Philadelphia* (Pa.) *Ledger*]

If it be true, as an evangelist in his criticism said at Atlantic City, that he does not understand "any two consecutive paragraphs of 'Science and Health with Key to the Scriptures,'" the Christian Science text-book, the gentleman's own statement would exclude him from consideration as a qualified critic of the teachings of this book. He proceeds, nevertheless, as reported in a recent issue, to discuss that which he declares he does not understand, and says Christian Scientists "are trying to get away from the fact of sin."

Christian Science does not teach that God created sin or sent sin into the world, or that sin is an eternal fact of being from which there is no escape. God is wholly good, therefore He could not create evil or send it upon mankind, for this in itself would be an evil thing, and it is unthinkable that God should sin. The Christian Science concept of this matter is indicated in the following excerpts from Science and Health: "Sin will receive its full penalty, both for what it is and for what it does." "The way to escape the misery of sin is to cease sinning. There is no other way" (pp. 542, 327). It then becomes evident that in the view of Christian Science the individual is not freed from sin and the suffering it entails until its power over him is broken. His release, therefore, is not hastened, but on the contrary is delayed, if he regards sin as an inexorable and eternal part of the scheme of things.

The full acceptation by Christian Science of the divinity of the Christ ought to be clear from the definition of Christ as given in Science and Health: "The divine manifestation of God, which comes to the flesh to destroy incarnate error" (p. 583). This definition does not "rob" the Christ of anything. Quite the reverse, it declares the Christ-mission to be the expression—manifestation—of God, divinity. If the critic, however, intends to find fault with Christian Science for not saying that Jesus is God, then the testimony of Jesus himself on this point ought to be considered. Jesus never said he was God; he spoke of himself as a man. He virtually denied that he was God, and several of his sayings are flatly inconsistent with the theory of his deification. Peter also spoke of him as "Jesus of Nazareth, a man approved of God." Christian Science, therefore, renders unto Jesus exactly what he desired, namely, not to be deified but to be glorified. Moreover, it accepts the Scriptural account of the conception which led to his birth, and attaches much importance to his origin and to his knowledge of it.

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[E. M. Ramsay in *The Shetland Times*, Lerwick, Shetland Isles]

In reply to a letter in *The Shetland Times*, I would like to state that the students of Christian Science have no wish to disturb those who are fully satisfied with their present understanding of the Scriptures, and who find the teachings of the church to which they belong satisfying alike to their heart and their reason. To such we would say as Abram said to Lot, "Let there be no strife, I pray thee, between me and thee, . . . for we be brethren." We are at-one with the other Protestant churches in our desire to adhere to the teaching of the Bible, at-one with them in our effort to rise above sin and live in accordance with the law of God, although we differ from them as to the means by which this may be accomplished.

The message of Christian Science is to the increasing number who are dissatisfied, to whom religion as they have been taught it seems vague, impractical; who are hungering for more light and longing for a "closer walk with God." To these Christian Science offers the full gospel. We use these words

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advisedly, for we maintain that there is no other Christian church which is founded on the recognition that Christ "is the savior of the body," as St. Paul says. Let any unprejudiced seeker after Truth study the gospel narrative with an open mind and he cannot fail to be impressed with two facts,—first, the large amount of time during the three short years of his public ministry which our Lord devoted to healing the sick; and second, his reiterated command to his followers to do the same, culminating in the remarkable statement recorded in the sixteenth chapter of St. Mark's gospel, which remains as a test of the true believer throughout the ages: "These signs shall follow them that believe; In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover."

Indeed in this connection I would draw attention to the reply which our Saviour made to his disciples when they asked him why they had failed to heal a case: "Because of your unbelief;" and he added, "This kind goeth not out but by prayer and fasting." These words are most significant. Faith in the ordinarily accepted sense of the word the disciples certainly possessed; what was required was a deeper spiritual understanding, which they could attain by closer communion with God and by separating themselves more completely from things material. Is this injunction less binding on the Christian of today?

Thousands of people all over the world are rejoicing over their deliverance from all manner of evils, from sickness, disease, and sin, through the realization of the power and presence of the healing Christ as revealed to them in Christian Science. Thus to them the words of the Saviour's promise is fulfilled: "Lo, I am with you alway, even unto the end of the world."

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[Avery Coonley in *Bureau County Tribune*, Princeton, Ill.]

In reading the report of a lecture in the *Tribune*, one is constrained to wonder why, if Christian Science is not successfully healing disease of all kinds, this critic should have had occasion to refer to it at all. Nearly half a century has elapsed since Mrs. Eddy first proclaimed it to the world as the reinstatement of "primitive Christianity and its lost element of healing" (Manual, p. 17); and if it had not been doing that which Jesus and his followers did and which it boldly declares is just as possible today as it was then, it would certainly have collapsed instead of constantly drawing to it a larger and larger constituency of intelligent people.

The fact is that our critic does not accord to the healings accomplished through Christian Science the same recognition he would if they had been brought about by the method in which he has confidence. The healing through Christian Science of a long list of serious diseases, including cancer, tumor, tuberculosis, hernia, has been a matter of public knowledge and susceptible of investigation for more than two score years. One cannot repudiate these cures without discrediting the diagnoses of hundreds of reputable physicians. Even so it would tax human credulity to declare that out of hundreds of thousands of diagnoses only those particular thousands had turned out to be mistakes which had had Christian Science treatment, the balance having been correct. The only rational course is to recognize the fact, which is gradually becoming common knowledge, that already Christian Science is to be reckoned as one of the great healing agencies of the present day.

Possibly one of the reasons why the lecturer could not bring himself to credit the healing record of Christian Science is that he mistakenly believes this teaching to be nothing more than superstition. Indeed this is the estimate he places upon the whole subject of divine healing, for it is stated of Christian Science, "and all other beliefs for the cure of the ills of mankind," that he attributed them "to the . . . sincerity of the believer, rather than the efficacy of the religion." By this process, whether he realizes it or not, in order to make the records check with his views on the subject of healing, he has impeached the testimony of the Bible and expunged the healing record of the great Physician; for if spiritual healing is superstition, then it is so in one age as well as in another, and was so in the first few centuries of the Christian era.

But there is no reason for sharing the critic's incredulity. If we accept the words and works of Jesus for what they plainly mean, then he not only healed the sick through the power of God, but his followers did likewise, and he promised that "these signs shall follow them that believe," which surely should include all Christendom. Christian Science is daily proving the validity of this promise.

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[John M. Tutt in *The Bates County Record*, Butler, Mo.]

In a recent letter to the *Record*, "A Wanderer," writing of the Bates County of thirty years ago, wandered from his subject to ventilate his opinions concerning Christian Science. In so doing he expresses some evident misconceptions. It is but fair that your readers, and "Wanderer" himself, should be set right upon a subject so profoundly affecting the welfare of humanity.

The deeply religious character and Scriptural origin of Christian Science is shown in its teaching that God is the author of all that really exists, and that all His creation partakes of His divine nature; hence is wholly good. The illusive, unreal nature of all that is unlike good is a logical conclusion drawn from premises unreservedly acceptable to all Christians. The "apparent inconsistencies" alluded to by our critic apply reversely to the so-called orthodox beliefs of a creation of God so inherently imperfect as to contain the seeds of discord, evil, disease, and death. In denying reality to matter, sin, disease, and death, Christian Science exalts God and His creation and restores even human life to a normality, a soundness, which cannot be hoped for under a system that seeks to harmonize good and evil, Spirit and matter.

To seek to eliminate sin and disease from human experience on the ground of their destructibility, which involves their unreality, will be found to conserve rather than, as "Wanderer" avers, "to disorganize a normal dealing with life." The opposite attempt to get rid of these errors while affirming their reality has not in all the centuries advanced the world to a position of sinlessness. No man can be deceived by counterfeit money when he has learned its unreal character, and certainly it is consistent practice to eliminate it from circulation. Christian Science wars against sin and disease, "not as one that beateth the air," but as having expectation of victory over counterfeit concepts about God's creation, man and the universe.

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[W. G. Watkins in *The Northwestern*, Oshkosh, Wis.]

The world has heard much about "the devil," but it remained for Mrs. Eddy to explain that the devil is purely mental, and that it had its origin in the "fleshly mind," alias the belief of life in matter, which is ever at "enmity against God." Mental pictures of the devil, or evil, designed to terrorize people into heaven, have never resulted in bringing any permanent surcease from the world's bitterness and woe. What humanity really needs, and the only thing that will ever enable one to acquaint himself with God "and be at peace," is a right apprehension of Him whom St. John defined as Love.

It is well said on page 357 of "Science and Health with Key to the Scriptures" by Mrs. Eddy, that "if mankind

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would relinquish the belief that God makes sickness, sin, and death, or makes man capable of suffering on account of this malevolent triad, the foundations of error would be sapped and error's destruction ensured." The Master, who knew better than any one else the remedy for devil or evil, said that a grain of faith would remove mountains; in other words, a little genuine dependence upon God would do wonders for humanity. Evidently the world has heard enough about its troubles. Its one great need is to know more about the remedy, and this can be found nowhere except in the realm of right thinking, in the realization of the kingdom of heaven, which is ever within consciousness.

There is nothing in the realm of justice that warrants unkind reference to Christian Science, and there is no explanation for it, except that it is history repeating itself. I think we can all agree that the world will be much improved when the ministry of the gospel comes to mean more demonstration and less faultfinding. This kind of ministry would exclude aught else than the healing of the sick and the reforming of the sinner, in conformity with the Master's teaching and practice. It must be said of Christian Science, and greatly to its credit, that it is teaching its adherents to acquire the much needed art of being about their Father's business and incidentally attending to their own.

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[F. W. Fearnsides in *The Northern Whig*, Belfast, Ireland]

Your correspondent's statements seem to imply that a Christian Scientist should be infallible. It is kind of him to esteem Scientists so highly. However, the Christian Scientist does not claim to do more or better work than did Jesus' early disciples, and your correspondent will recall how, as recorded in three of the gospels, these disciples on one occasion failed to heal a child. As I indicated in a previous letter, your correspondent's charge of failure is not against Christian Scientists, it is against humanity itself, for there is surely none of your readers but has at some time, perhaps many times, failed to receive something hoped for and paid for, although from the nature of things it could not be positively promised. The ranks of Christian Scientists contain innumerable persons who, after vain and expensive search for health in other directions, have at last found it in the healing truth as revealed in Christian Science. One of the Master's most imperative commands was, "Heal the sick."

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[Frank C. Barrett in *Lewiston* (Maine) *Journal*]

Mrs. Eddy, the best authority on the subject of Christian Science, says: "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being. If Christian healing is abused by mere smatterers in Science, it becomes a tedious mischief-maker. Instead of scientifically effecting a cure, it starts a petty crossfire over every cripple and invalid, buffeting them with the superficial and cold assertion, 'Nothing ails you' " (Science and Health, p. 460). From this it must be quite clear that Christian Science treatment does not depend upon will-power or the declaration that "nothing ails you."

Jesus said, "Ye shall know the truth, and the truth shall make you free." Truth frees us from that which is false, no matter what the error may be. When the Master spoke of the woman "whom Satan hath bound, lo, these eighteen years," he did not speak of her as having been bound by Truth, but by Satan, whom he declared to be a "liar." His knowledge of Truth enabled him to detect the false bond of the liar, or deceiver, and free the woman from its false claim. This process of eliminating evil through an apprehension of the truth of being, which destroys evil, is not will-power, but spiritual understanding.

Christian Scientists have learned to think of all evil, sickness, and disease as discord, error; and in order to free themselves or others from any discordant condition it is necessary to rise in consciousness beyond the reach or taint of evil and dwell "in the secret place of the most High," and there "abide under the shadow of the Almighty." When one is thus "hid with Christ in God," and realizes that man made in the image and likeness of God is always protected by his heavenly Father, then the promises in the ninety-first psalm are renewedly fulfilled, where it says, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling," and "With long life will I satisfy him, and show him my salvation." This most holy communion with God is the method of Christian Science practice, and cannot be confused by the most casual reader with mental suggestion or will-power. Mrs. Eddy says that this spiritual sense "is a conscious, constant capacity to understand God. It shows the superiority of faith by works over faith in words" (Science and Health, p. 209).

Jesus never resorted to drugs, surgery, will-power, hypnotism, or such things. He healed every kind of disease by the same process, and said, "He that believeth on me, the works that I do shall he do also; . . . because I go unto my Father." He was going away, but he expected his works to be perpetuated by his followers. How, may I ask, is it possible to do the works he did except by his method? No one questions the surgeon's skill with the knife or the physician's ability to set a broken bone any more than one would question the ability of a carpenter to hew and join timbers. Both require knowledge and skill and are more or less mechanical operations. But cutting off a limb does not cure it, nor does setting a broken bone mend it. Christian Science has proved its efficacy in relieving pain and reducing inflammation in surgical cases; in fact, it has often been successfully resorted to in preference to having a dreaded surgical operation performed. We should not presume to limit God even in this direction, because though sometimes "with men it is impossible," it is not so with God, "for with God all things are possible," as the Master said.

Until we learn to have absolute faith in God and understand that "in him we live, and move, and have our being," we shall have difficulty in drawing the line between "faith on one hand, and drugs, surgery, will-power, and the like, on the other."

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[Willis D. McKinstry in *The Wellington* (Kan.) *News*]

Christian Science is not a mere "think you are not and you are not" method of healing. It is founded upon a divine basis, or scientific truth, with a Principle and rule of application. Man's being is not a happen-so proposition; he is the child of God, who is "the same yesterday, and today, and forever." Therefore man created in God's image and likeness must be, and is, as perfect and indestructible as the source of his being.

The question of misfortune and accident belongs to what St. Paul chose to call the "carnal mind," and such conditions have no place in the realm of reality or spiritual existence. Yet Christian Science does not disregard or refuse to take notice of these manifestations, but gives them a hearing at the bar of Truth and deals with them according to divine justice. As the spiritual fact of being is realized by mortal man, he is able, as was Christ Jesus, scientifically to correct every discordant and unnatural condition of human belief. Thus, through the process of spiritual discernment, the human misconception of existence yields to an understanding of the divine creation, into which nothing can enter that defileth or maketh a lie.

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Editorial

The Memorial Fund

Rochester, N. Y., May 6, 1916.

To the Board of Directors of The Mother Church, The First Church of Christ, Scientist, Boston, Mass.

Dear Friends:—We the members of First Church of Christ, Scientist, Rochester, N. Y., in regular quarterly meeting assembled, desire to pledge our loving loyalty to the Board of Directors of The Mother Church on the occasion of the annual meeting, and as a token of our love and loyalty, both to our Leader and the Board, we are enclosing a draft for one thousand dollars ($1000) for the memorial to Mary Baker Eddy.

Very sincerely,

C. E. Wilson, Clerk First Church of Christ, Scientist.

[In response to the many inquiries from the field in regard to the memorial fund, the treasurer, Mr. Dickey, desires to say that contributions may be sent to him at his office address, Suite 500, 236 Huntington Avenue, Boston, Mass.]

"Pray without ceasing"

One of the readily available assets of the Christian Scientist is that of unceasing prayer. Wherever he is, however pressing the emergency, instantly he may lift his heart in prayer to the omnipotent and all-loving Father, with the same assurance that it will be heard and answered as Jesus had when he affirmed, "Father, I thank thee that thou hast heard me." The Christian Scientist has learned that to "pray without ceasing" means a constant striving to enter into the kingdom, to labor to the end that in thought, word, and deed he may be obedient to the great commandment which bids men love God supremely and their neighbor as themselves. If, therefore, in his daily living he is manifesting love, it may be truly said of him that his life is an unceasing prayer.

Such prayer, Mrs. Eddy tells us, "is answered, in so far as we put our desires into practice" (Science and Health, p. 15). If our desire is for holiness, for health, for protection, then our part is to begin at once to manifest holiness or health, for the promise to those whose supreme desire it is to do always the things which are pleasing to the Father, reads, "Before they call, I will answer." Everything that is good is already ours; the prime necessity is that we realize our heritage. If we are children of the King, we must live up to our obligations. If our Father is omnipotent, we cannot for a moment admit even the possibility that there is any other power. When we come to see this clearly, we shall speak and act "as one having authority," and find the answer to our prayer in the overcoming of all that is unlike good.

Paul strikes the key-note of true prayer in one brief phrase, "In every thing give thanks." To many people this requirement seems quite as unreasonable as that which calls for continual prayer. How can any one be thankful when he is sick, or needy, or sorrowful, is their plea; and then they waste time and energy in explaining how long this particular error has held them and how long—years, it may be—they have had treatment, yet their healing has not come. Surely there is something to be thankful for even so. Who can say how much heavier the burden would have been but for the faithful work of the practitioner, the unceasing affirmation that because Truth is omnipotent, evil is powerless! No declaration of the truth can fail in its final accomplishment. The woman whom Jesus lifted up had been in bondage eighteen years, yet the bond was severed as if it had been of yesterday's forging. She had come into an understanding of the truth, and she found her freedom.

The grateful heart will always be able to find something for which to give thanks, and the spirit of thanksgiving will be voiced in loving deeds, calling forth more gratitude; until the balance is overwhelmingly on the side of good. When this kind of prayer has become habitual with us, doubt and discouragement will have been left far behind—we shall know of a surety that God is Love, and that Love is unfailing good. The constant declaration of good and the denial that evil has either place or power, no matter what personal sense may affirm, is the open door to freedom when we suit our action to the word. Old beliefs must be cast off, their assertions of power disclaimed, until the new man with his dominion over evil is disclosed and our prayer is answered.

Jesus taught his disciples to pray for daily bread—not the supply for tomorrow, but for today. On page 17 of Science and Health we find the spiritual interpretation for this "daily bread" is "grace for today,"—grace from the never-failing fount, yet grace which must be sought daily, hourly, over and over again, if we would realize Love's bounty in all its rich abundance. Even so must the Christian Scientist be faithful in his daily prayer for the establishment of the "reign of divine Truth, Life, and Love" in his own thought, with its attendant denial that evil can find entrance to a consciousness thus defended (see Manual, Art. VIII, Sects. 4, 6), if he would have that wholeness of being which can claim with joyous assurance, "I will fear no evil: for thou art with me,"—the unceasing prayer of faith and understanding.

Archibald McLellan.

"In spirit and in truth"

The fourth chapter of John's gospel is much studied by Christian Scientists, because it presents in such definite terms the distinction made by Christ Jesus between spiritual reality and mortal belief. We have in it a vivid picture of the great Teacher sitting beside Jacob's well, "wearied with his journey," hungry and thirsty, and waiting for his students to return with some food. As he sat there a Samaritan woman came to draw water, and it seemed natural that he should ask her for a drink. The woman, however, at once voiced racial and religious prejudice, and tacitly refused to grant his request. Instead of arguing the case from a material viewpoint, Jesus at once declared for the spiritual basis of existence which makes all men kin. He began by telling her of "living water," and although she was evidently well grounded in dogma and tradition, she failed to comprehend his words: but nothing daunted, he went on until that immortal declaration was reached: "God is a Spirit: and they that worship him must worship him in spirit and in truth."

It would seem that this woman was a thinker, but without any true moral standard, as are so many today; indeed this standard can never be found anywhere except "in spirit and in truth." She had sought happiness in drinking from the shallow cisterns of material belief,—where it can never be found,—and now she was to learn, from one who knew, of God as Spirit and man as a spiritual being. Her heart must have been deeply touched when Jesus told her that the Father was seeking the true worshipers, and that spiritual worship is not a characteristic of time or place, but a vital fact which lays hold upon eternity. On page 78 of Science and Health we read: "Spirit blesses man, but man cannot 'tell whence it cometh.' By it the sick are healed, the sorrowing are comforted, and the sinning are reformed."

In spite of mortal and material belief, there is no true

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healing, comfort, or reformation until one is awakened to the fact that because God is Spirit man is spiritual. Then for him true worship and true living must ever be in spirit and in truth. Most people are willing to admit that if there is a future life man will then be spiritual, but it is generally held that he is material now, though some would say that he is both material and spiritual. Christian Science, however, unequivocally teaches that "Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual" (Science and Health, p. 468). The Master said to the Samaritan woman, "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth," and to these words we may well cling.

We read that when the disciples returned, bringing material food, Jesus refused it, telling them that he had other meat than that of which they knew, and that it was found in doing the Father's will. The momentary appeal of the physical senses in hunger, thirst, and weariness had been silenced by his declarations of spiritual truth, and he saw, far beyond that hour, the harvest time when humanity would live by truth spiritually discerned, and we rejoice in knowing this at the present day. Christian Scientists have at times to meet strenuous objections to their efforts to include in their divine service or "worship" the healing of the sick without material means, but the student of Christian Science finds his authority and support in the Master's words, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

This divinely provided remedy for human want and woe is ever with us, and though the well is deep, it cannot be said that we have "nothing to draw with." Little did the Samaritan woman know that the understanding of Spirit and of Truth reaches infinite depths and brings up the living water, but we know it today through the faithful work of our revered Leader, Mrs. Eddy, and rejoice in being able to prove for ourselves the truth taught by Christ Jesus.

ANNIE M. KNOTT.

Forbidden Fruit

THE history which in general belief has followed one of the episodes of the story related in the the third chapter of Genesis is a gigantic illustration of the truth of the proverb which saith, "Behold, how great a matter a little fire kindleth!" So simple an incident as the fall of an apple within the visual angle of a great thinker is said to have resulted in the discovery of a law with which every earthly creature and thing has to do, and that every instant. Physicists would very likely name the perception of the truth that all bodies attract each other directly as the mass and inversely as the square of their distances, a truly monumental milestone in the history of thought. Nevertheless how relatively trivial the significance of Newton's observation, and his deductions therefrom, when compared with what Christian belief has ever attributed to Eve's disobedience in eating an apple.

The sixth verse of this chapter is the heart of the story, and as understood in Christian Science the following verses simply describe the systole and diastole of error, the order and sequence of the mesmerism of that false belief which is common to all mortals. Here the alluring subtleties of untruth assumed their fairest guise. The fruit seemed good, its eating pleasant, its assimilation conducive to the gain of wisdom. Hence its use seemed a worthy life-end, and this thought is still entertained by the many. How vast the number of those who link their concept of happiness, of ideal conditions, to certain material possessions! They might hesitate to say that this was their life-end, in view of the disappointment and wretchedness historically associated with worldly abundance, but their daily doings make this, their sense of values, clearly manifest. The contention of every temptation of material sense places us all and always at this point of determination, the parting of the ways. The moral quality of every act is fixed at the moment we choose between a higher and a lower motive, so that the story of the garden is not a far-away affair. It enters into every human life every hour of the day.

There is no man who has not heard the voice of the serpent, and the practical redemptive value of Christian Science is found in the fact that it enables one to foresee the outcome of consent to the appeal of material sense, and effectually deny the asserted necessity or mortal law which impels us to dishonor our noblest concept of life. No teaching of this Science is more fundamental and far reaching than its declaration that the false sense-testimony, which is well-nigh universally believed, is the forbidden fruit, the eating and acceptance of which has entailed all the sorrows and sufferings of human experience. "Human hypotheses," writes Mrs. Eddy, "first assume the reality of sickness, sin, and death, and then assume the necessity of these evils because of their admitted actuality. These human verdicts are the procurers of all discord" (Science and Health, p. 481). Upon the testimony of material sense physical scientists have for the most part based their every conclusion respecting the nature of being and the constitution of man. Here they have found what is named the data for sane and legitimate deductions; hence the teaching of Christian Science that this basis is altogether deceptive, and that to honor it is to interdict the gain of a demonstrable knowledge of Truth, becomes revolutionary.

The forbidden fruit is not the overindulgence of a legitimate appetite. It is illogical to say that matter is good and of God, but that excessive materiality, the dominating rule of this asserted good, is evil. Such belief is rebuked no less surely by common sense than by Christian Science; and though this Science has greatly astonished the world in its insistence that to believe in and rely upon the material is to repeat Eve's offense and invite the penalty which attended it, nevertheless it is certainly true that no more needful service could be rendered mankind than in the perception and proclamation of this fact.

JOHN B. WILLIS.

A Letter from Mr. Buskirk

The following letter from the Hon. Clarence A. Buskirk is self-explanatory. The Directors are appreciative of Mr. Buskirk's years of faithful and loyal service, and they wish him the fullest measure of success and well-earned satisfaction in the continuation of his work as a Christian Science practitioner.

South Bend, Indiana, April 21, 1916.

To the Board of Directors of The First Church of Christ, Scientist, in Boston, Mass.

Dear Friends:—After due consideration I have concluded to request your Board not to reappoint me to be a member of the Christian Science board of lectureship for the year beginning on the first of next July.

In this connection I wish to express my profound and grateful appreciation of the fact that I have been deemed worthy of a place in this important branch of service in our movement during the last eleven years. I wish also to speak of the great joy and manifold benefits which have come to me in this sacred service, but I desire to be able to devote more time to the other general activities pertaining to the life of a

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Christian Science practitioner, and feel that in withdrawing from the lecture field I am only exchanging one line of activity and labor for other activities and labors in our movement.

In taking this step I wish to express my unqualified appreciation and gratitude for the very great and constant kindness, consideration, and courtesy invariably shown me by all the members of The Christian Science Board of Directors during the last eleven years, and for the loving helpfulness evidenced by the Board during all that time.

Most sincerely and truly,

CLARENCE A. BUSKIRK.

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Among the Churches

Current Notes

GLASGOW, SCOTLAND.—First Church of Christ, Scientist, has distributed during the past year 6019 *Sentinels*, 1332 *Journals*, 29,921 *Monitors*, and 2926 miscellaneous pieces, a total of 40,198 pieces. The *Journal* is supplied to eleven hotels and one hydropathic. The *Sentinel* and the *Herold* are in the libraries. Forty-eight *Monitor* subscriptions, of which twenty-eight are donated, come to the committee weekly, direct from Boston. One goes to the U. S. Consulate and ten to the libraries.

The weekly distribution from the office of the publication committee includes: six army headquarters, sixty-five barber shops, seven docks and ferries, thirteen fire stations, ten garages, eighteen hotels, twenty-two institutions, forty lighthouses, thirteen railway stations, five reading-rooms and clubs, four Red Cross rest rooms, thirty-six restaurants and tea rooms, six theaters, and five miscellaneous.

Distribution Committee.

LOS ANGELES, CAL.—The beautiful new home of Sixth Church of Christ, Scientist, is to be built in the near future, according to an announcement made by those in charge of the work. Already plans and specifications have been approved and contracts awarded for the erection of a church building on Forty-second and Wadsworth Streets which will cost thirty thousand dollars.—*Los Angeles Express.*

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The Lectures

Cedar Rapids, Iowa

Frank Bell delivered a lecture on Christian Science in the edifice of First Church of Christ, Scientist. William Chamberlain, former city attorney, in introducing the lecturer said:—

Since the earliest days of recorded history, mankind has been seeking for the truth. In the arts and sciences the search has gone on unceasingly and successfully. But in no field of human thought has the desire to know the truth been so earnest and sincere as in that of religion, and though nearly two thousand years have passed since the birth of the greatest teacher of all time, it is inspiring and encouraging to feel that we now have those among us who are learning to know and practise the truth as he knew and practised it, and as we believe he intended us to.—*Correspondence.*

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Grand Forks, N. Dak.

Bicknell Young lectured on Christian Science at First Church of Christ, Scientist. He was introduced by William H. Greenleaf of the extension department of the University of North Dakota, who said:—

It is not my province to express to you my own conception of Christian Science; but in presenting the lecturer of the evening I may perhaps point out the force and vitality of the Christian Science movement and call your attention to the opportunity and the necessity of knowing the truth about it, for it is developing as never before throughout the world. If Christian Science be founded upon a fallacy or upon a false assumption, then we should know it, that we build not our house upon shifting sand; if it is based upon that ultimate truth which all the world is seeking, then we should know it, for if it is of the truth, neither you nor I, nor all of us together, can ever stop its course.

In speaking of the vitality of the Christian Science movement, I am impressed with the fact that it never saw such sweeping progress as it sees today. For nearly fifty years its opponents have awaited its passing as one of the transitory religious phenomena of the world. Christian Science has been attacked, ridiculed, and buried by its opponents a thousand times, yet today it has a greater hold upon the thinking world than ever. People who had thought that this movement was based upon a single human personality and that it must go down with the passing away of Mrs. Eddy, find it difficult to explain the fact that during the present year there are seven times as many Christian Science *Quarterlies* used as there were in 1909. During the past fiscal year eighty-six new organizations have been formed, and there has been an increase of one hundred and sixty-eight recognized practitioners, who devote their time to the healing work, while the movement has grown perceptibly throughout the entire world. Fifty years ago there was a single Christian Scientist; today the influence of that one Christian Scientist is felt in millions of lives.

Numbers are not always the most convincing argument, even of the vitality of a cause. To me a stronger evidence of the force of the Christian Science movement is the power which it seems to possess to draw all types of men. Christian ministers who once attacked it as antireligious have today in more than one instance accepted its philosophy as the logical culmination of their religious seekings. Lawyers and judges of standing who once ridiculed the "schoolboy logic of an impossible theory of life" are today among its prominent defenders. Physicians who once opposed this teaching as a foe to public health are today members of the Christian Science church. Men with university degrees in science who once saw in this religion an attack on the great progress of natural science are today active in the study of an absolute Principle which, its followers claim, underlies but does not overthrow other forms of scientific thinking. Men with keen intellects, who have had what we may call the philosophic viewpoint toward the world, have seen the simple statements of Christian Science which they once tossed aside as too childish to answer, broaden into a deeper logic and a philosophy of life that would give their intellects room for all the exercise of which they are capable. The unlettered workman, untrained in thinking and investigation, has just as truly found the thing he wanted, and he has applied a Principle which he believes he can prove is true.

The lives of thousands have been reformed and the sick have been healed through the acceptance of the Christian Science viewpoint,—that point of view which has attracted men of every type and condition, and which intellectual pride and prejudice, whether learned or unlearned, will never disclose. The last evidence I will mention of the vitality of the Christian Science movement is this: that today much of the world's thinking along the lines of natural science, of philosophy, and of religion, is approaching quite near to the point of view of Christian Science. This is a fact which is

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surprising in its significance, and one for thinking people to face.

My purpose this evening is neither to support nor to condemn the philosophy of Christian Science, viewed as a study in itself. I am here to express the belief, if you will, that for one reason or another the greatest single force toward better living and nobler accomplishment in the world today is in the Christian Science church, and that no movement in the world today and no movement in the past century has had the essential vitality which marks the spread of Christian Science. I submit that we who want the truth, whatever it is, should seek to know the truth, without fear and without prejudice, and that we should face the issue squarely. I am not speaking hastily or carelessly, for this is a serious subject, but I venture the assertion that we must face the issue, for with Christian Science the world will have to deal.

Correspondence.



Lectures to be Delivered

CALIFORNIA—Sacramento (Second Church): Frank Bell, Tuesday Club House, 3 p.m., May 28.
San Rafael: Frank Bell, Red Men's Hall, 8 p.m., May 27 (instead of April 27).
CANADA—Chatham, Ontario: John W. Doorly, I. O. O. F. Auditorium, King Street, 8 p.m., June 1.
Fort William, Ontario: William D. McCrackan, City Hall Auditorium, 8 p.m., May 29.
Port Arthur, Ontario: William D. McCrackan, Lyceum Theater, Cumberland Street, North, 8:30 p.m., May 30.
St. Catharines, Ontario: Bliss Knapp, Griffin Family Theater, 8:15 p.m., May 28.
Welland, Ontario: Bliss Knapp, Grand Theater, 3 p.m., May 28.
Winnipeg, Manitoba: Clarence C. Eaton, Church Edifice, River Avenue and Nassau Street, 8:15 p.m., June 1 and 2.
COLORADO—Trinidad: George Shaw Cook, West Theater, 8:30 p.m., May 22.
ILLINOIS—Chicago (Third Church): Virgil O. Strickler, Church Edifice, Washington Boulevard and Leavitt Street, 8 p.m., June 1 and 2.
Chicago (Ninth Church): George Shaw Cook, Woodlawn Masonic Temple, University Avenue and Sixty-fourth Street, 8 p.m., May 29 and 30.
Glencoe (auspices Highland Park): Charles I. Ohrenstein, Public School, 8 p.m., May 27.
Morrison: Bicknell Young, Church Edifice, Genesee and Wall Streets, 8 p.m., May 25.
Ottawa: Virgil O. Strickler, Church Edifice, 116 Lafayette Street, 8 p.m., May 30.
Waukegan: Bicknell Young, Armory, County Street, near Grand Avenue, 8 p.m., May 27.
INDIANA—Logansport: Bicknell Young, New High School Auditorium, 8:15 p.m., May 30.
Muncie: Bicknell Young, High School Auditorium, 3 p.m., May 28.
IOWA—Waterloo: Virgil O. Strickler, Waterloo Theater, 8 p.m., May 22.
MAINE—Bath: Clarence W. Chadwick, Music Hall, 8 p.m., May 29.
Calais: William R. Rathvon, Church Edifice, Germain Street, 7:30 p.m., June 1.
Vinal Haven: William R. Rathvon, Christian Science Hall, 8 (instead of 7:30) p.m., May 25.
MASSACHUSETTS—Amesbury: Jacob S. Shield, Washington Hall, 8 p.m., June 2.
Brockton: Jacob S. Shield, City Theater, 4 p.m., May 28.
Cotuit: Dr. Francis J. Fluno, Freedom Hall, 8 p.m., May 29.
New Bedford: Jacob S. Shield, Church Edifice, Mill and County Streets, 8 p.m., June 1.
Newburyport: Jacob S. Shield, Church Edifice, State and Prospect Streets, 7:45 p.m., May 29.
MICHIGAN—Alpena: Charles I. Ohrenstein, Trinity Parish House, 8 p.m., May 30.
Buchanan: Charles I. Ohrenstein, Princess Theater, 8 p.m., June 2.
Cadillac: Virgil O. Strickler, Congregational Church, 8 p.m., May 29.
Grand Rapids: Charles I. Ohrenstein, Powers' Theater, 8 p.m., June 1.
Negaunee: William D. McCrackan, High School Auditorium, 8 p.m., May 25.
Saginaw: Charles I. Ohrenstein, Academy of Music, 8:15 p.m., May 29.
Sault Ste. Marie: Virgil O. Strickler, Soo Opera House, 3 p.m., May 28.
MISSISSIPPI—Jackson: Hon. Clarence A. Buskirk, Majestic Theater, 4 p.m., May 28.
MISSOURI—Trenton: Virgil O. Strickler, Majestic Theater, 8 p.m., May 20 (instead of May 18).
NEW HAMPSHIRE—Berlin: William R. Rathvon, City Hall, 8 p.m., May 29.
Littleton: Bicknell Young, Opera House, 8 p.m., June 2.
NEW YORK—Belmont: Frank Bell, City Hall, 8 p.m., June 2.
Brooklyn (First Church): Bicknell Young, The Brooklyn Academy of Music, 3 (instead of 8) p.m., May 21.
Cortland: John W. Doorly, Universalist Church, 8:15 p.m., May 29.
Hempstead: Jacob S. Shield, Star Palace Theater, 7:50 p.m., May 26.
New Rochelle: Clarence W. Chadwick, Loew's Theater, Main Street, 3:30 p.m., May 28.
New York (First Church): Clarence W. Chadwick, Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., June 2.
New York (Second Church): John W. Doorly, Church Edifice, Central Park West and Sixty-eighth Street, 3:30 p.m., May 28.
New York (Third Church): Bicknell Young, Church Edifice, 125th Street, near Madison Avenue, 8 p.m., June 1.
Niagara Falls: Bliss Knapp, Cataract Hotel, 8:15 p.m., May 29.
Nyack: Clarence W. Chadwick, Church Edifice, Broadway, 8:15 p.m., June 1.
Rome: William R. Rathvon, The Family Theater, 4 p.m., May 28.
Syracuse: Jacob S. Shield, Wieting Opera House, 4 p.m., May 21.
NORTH CAROLINA—Charlotte: Hon. Clarence A. Buskirk, The Academy, 8:30 p.m., May 30.
PENNSYLVANIA—Erie: George Shaw Cook, Masonic Temple, 8 p.m., June 2.
Punxsutawney: George Shaw Cook, High School Auditorium, 8:15 p.m., June 1.
Washington: Clarence C. Eaton, Masonic Temple, West Wheeling Street, 8:15 p.m., May 25.
Wilkes-Barre: Clarence C. Eaton, Irem Temple, 3:30 p.m., May 28.
WEST VIRGINIA—Wheeling: Clarence C. Eaton, Court Theater, 8:15 p.m., May 23.
WISCONSIN—Milwaukee (First Church): George Shaw Cook, Church Edifice, Prospect Avenue and Keene Street, 8:15 p.m., May 27, and 3:30 p.m., May 28.

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Testimonies of Healing

I desire to give my testimony of healing through Christian Science in deep gratitude to this teaching and in thankfulness that it came my way; also because all the literature, including the expressions of gratitude in testimonies, helps me every week. While it is now three and a half years since I first read Science and Health, it has only been during the last year that I have gained something of the peace "which passeth all understanding." I have delayed giving my testimony until this peace became more permanent, as I knew I had not arrived at the spiritual uplift I longed for. My healing has been slow, the result, no doubt, of impatience and the assumption of a load that was beyond my present understanding and strength. After being in bed five months with severe internal inflammation, due to a wad having been left after an operation two years previous, I sent for a copy of Science and Health.

I had suffered for several years and had undergone treatments and operations repeatedly before coming into Science, but none of the operations were successful and the last one was supposedly to prevent me from being an invalid for life. Even then I did not get the health anticipated, and in preference to another operation I wrote for Christian Science literature to a friend who had mentioned the subject some months before. I read Science and Health, but without understanding the full import of the teaching, and though grateful, I found it difficult not to believe in *materia medica* for some other long standing ills which seemed stubborn.

Now I can most gratefully mention the healing of several ills, and I am fast realizing what it is to be well and not feel tired continually. I am grateful for the kind help received from others, for there have been times when I have needed it very much. The renewing of the mind indeed lifts us to a higher plane of thought, and in the crisis we are now going through in England and other countries we need to gain an understanding that will help where help is so urgently needed, that help which heals. I shall hope and strive to give as much as I have been given.

CONSTANCE MCNEILL, Norfolk, England.

Christian Science came to me in 1910, when I was visiting a friend, a Christian Scientist. I was so impressed by her loving life that I wanted to learn more of the truth she lived, and so determined to take up the study of Christian Science in earnest. At that time my physical condition did not disturb me so much as the mental, for I was very unhappy. I was not at all satisfied with the God I learned about at church, a God who sent suffering and sorrow, and to whose will we must submit even though, as we believed, that will had been to send sickness and inharmony to the members of our family. Talks with my pastor and those who seemed to be earnest Christians only confused me, because they never gave me a God whom I could understand as the "gentle presence, peace and joy and power" (Poems, p. 4).

When Christian Science found me I was laboring under a constant sense of discouragement; it seemed impossible even to smile, and I felt bitter toward God and man. I had a most disagreeable disposition and constantly criticized those about me. Coupled with the necessity of earning my living was a feeling of incompetence and great timidity. I tried to be good, but seemed the more sure to fail the harder I tried. I hungered and thirsted after righteousness, but did not know how to find it. What Christian Science has been to me no words can tell. Only a lifetime of consecration can even partially express my gratitude to our dear Leader for her love and purity, her closeness to God which brought us this truth.

Christian Science has given me a God who is with me every moment, a peace that passeth understanding, and a happiness of which I had never even dreamed. This knowledge of the presence and power and allness of God healed me of chronic stomach trouble and weak back, of influenza in one night, of colds, headaches, throat trouble, and many other ailments. A seeming loss of memory, the result of an operation, has also been replaced by a very good memory. As I see more clearly the perfect man of God's creating, I feel a greater love for all mankind, which displaces the old feeling of criticism and bitterness. Material conditions are vastly improved, and there is continuous progress, even though it may seem slow, with an ever-increasing sense of freedom and harmony. Not a day passes that Christian Science does not help me to work out many problems.

In my efforts to understand Christian Science I value most highly the class instruction which I have received. It is my constant prayer that I may help others as I have been helped, —expressing the same tender sympathy and wondrous love, a reflection of the infinite love of God, that has been shown to me.—NINA DE GROFF, Baltimore, Md.



When Christian Science found me I was most miserable, having been an invalid for eighteen years with a complication of diseases. Fifteen doctors had tried to relieve me of my sufferings but without avail, and each succeeding year found me getting worse, so that the outlook was dark indeed. My illness kept me from attending church, but that did not seem a hardship, particularly as I failed to see wherein the people who went were following the teachings of Jesus. I used to tell my mother that if I knew how to pray, God would heal me. My people were orthodox, and one dear brother was a minister, but although loving and kind he was never able to satisfy my desire to know how to pray aright.

The chapter on Prayer in Science and Health gave me that for which I had so long been looking,—the ability to realize the ever-presence of God in time of trouble. The following diseases have been healed through Christian Science treatment: stomach disorder, which caused terrible distress upon eating the simplest foods; lumbago, the pain from which caused many sleepless nights; influenza, which was a regular winter visitor; neuralgia, which accompanied every exposure to cold air; kidney trouble, which was so bad at times that it seemed almost impossible to stand the pain. My sufferings made me long for death, as I felt that God would forgive me for my sins after I had passed out, and relieve me from all my fears and sufferings.

When I read in Science and Health that my birthright was health, freedom from pain, dominion, I began to try to regain that inheritance, and I can truthfully say I have been healed of all the diseases before mentioned, and many more which did not seem so important. Self-pity, self-righteousness, unforgiveness, faultfinding, criticism, and hate, are some of the mental conditions which have been largely overcome. I have learned to love every one of God's creation, to know that God loves my neighbor just as well as He loves me, and that I must see the child God loves and not the counterfeit.

Some of the healings came quickly, others somewhat slowly; but through the loving help of a patient practitioner I felt assured that God's promises were true, and would be manifest in my case if I was faithful. When Christian Science found me I was so weak I could hardly walk; but last year, through the passing out of a dear one, I was called on to prove the ever-presence of divine Love, and was wonderfully sustained

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throughout the trying experience. I had learned that God is my strength, and I was able to do much physical work. Again, the thought of being parted from one I loved most dearly was met by the assurance of no separation in the realm in which God's child lives, moves, and has his being.

For the past five years divine Mind has been my only physician, and for all the blessings that have come to me through the understanding of Christian Science I am indeed grateful to God, the giver of all good, and thankful to Mrs. Eddy for having so clearly and lovingly shown us the way to eternal harmony.—Louise T. Harris, Cresskill, N. J.

I rejoice in the privilege the *Sentinel* affords of giving my testimony of healing. The testimonies of others have cheered and strengthened me a great many times, and I hope these words may also help some one in need. When sixteen years of age I was examined by a surgeon of high standing, who said I had a "malignant growth of a tumorous nature" and advised an operation within two days, saying the growth was near the heart and should not be allowed to go on. This examination was made in accordance with the wish of my father, who was not a Christian Scientist, but after the diagnosis he consented to my having Christian Science treatment for a time.

The practitioner was steadfast in her faith in God's power, and in the course of a few months I was healed. I did not spend one day in bed, so far as I remember, though at times the pain seemed severe. The healing has been permanent, and I am now a strong, well woman. I only recall the conditions when I want to tell others of my healing, so they too may know that to God there are no incurable diseases and that He loves us all without partiality. I have had the added blessing of class instruction, for which Mrs. Eddy has so lovingly provided, and the association meeting each year is very helpful and corrective, clearing away the mists and establishing lofty ideals of work for the coming year.

I would like to take this opportunity to thank the Publishing Society for the genuine helpfulness of the weekly *Sentinel* to us here, as we are shut off from communication with many other Scientists. It is surely doing a great deal of good and we are grateful for it. I would also express my appreciation for all the Christian Science periodicals. To one to whom church privileges seem to be denied at present, they are especially full of meaning and joy.

Leona Jaqua Tomlinson, Tokio, N. Dak.

I have received so many benefits from Christian Science that I can never cease to be grateful for the peace and joy that have come into my life. From childhood I had been subject to stomach and bowel trouble, and finally became almost helpless. A physician who diagnosed my case as appendicitis treated me for a long time, but there was no permanent benefit. Then I went to other doctors and an operation was advised. I was refused life insurance because the examining physician said that I was afflicted with chronic catarrhal appendicitis, and unless an operation were performed there was little to hope for. Another physician was consulted, and he said that an operation would be useless, as the trouble could not be reached in that way. I became very despondent at the gloomy outlook. Everything I ate disagreed with me, and because of weakness I was compelled to give up my position.

Although I knew of Christian Science, I did not think it could heal me; but having taken all the medicine that was given and having tried everything in a material way without any more than temporary benefit, I determined to try Christian Science, thinking it might relieve the worry anyway. A practitioner told me a little about this teaching and gave me a treatment. The relief was instantaneous. The pains and distress in the stomach and bowels were forgotten within half an hour after I left the practitioner, and a bowel trouble that had been very stubborn vanished in a few hours. This occurred over five years ago and none of the ailments have ever returned.

After taking up the study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, my gain was rapid. In about a week I was able to lay aside glasses that had been worn for several years, and my eyesight is better now than it ever was. I have been eating whatever I wished without fear of disastrous results, and am strong and well, even capable of great exertion. My physical appearance changed so rapidly that I had to be introduced to some former acquaintances.

That which causes even more gratitude than the physical healing, however, is the change in my disposition. Before coming into Christian Science I was cranky, quick-tempered, eager to take offense. Through the little understanding gained of the reality of being, I have learned to look at my brother with love and speak to him with gentleness; and I receive love and gentleness in return. This one thing has done more to change my life than anything. The renewing of the mind has transformed the clouds of gloom and hate into the sunshine of cheerfulness and peace. My gratitude for Christian Science is very sincere.

Ernest Gehrung, Los Angeles, Cal.



I was perfectly healed of tubercular disease of the lungs in my first Christian Science treatment. At the time I knew little about Christian Science, and what I had heard was mostly against it. Since babyhood I had suffered from weak lungs, and I steadily grew worse, until in 1903 physical conditions became aggravated. My relatives were hopeless and for a year I struggled against the fear of death. In the spring of 1904, while a sophomore student in high school, I consented to have Christian Science treatment.

One morning, after a terrible night of coughing, my mother asked if I wanted a lady who was a Christian Scientist to pray for me. The friend was a girlhood chum of my mother, and for months previous had kindly brought Christian Science literature to us, but as we were members of another church we gave it little attention. The day of the treatment, which was an absent one, I felt relieved. I rested well that night, and the next morning went to school, healed! I was given the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, to read, and from it I gradually learned what had healed me. From the first of my healing I recognized a great power and loved it.

I continued my high school studies free from sickness, and later entered a university. When eighteen years old and at college, I began to attend the Christian Science Sunday school. There I gained a practical understanding of the Principle which is Life and Truth. During the years since then I have learned that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). All that I have I owe to Christian Science, and I am one of its grateful beneficiaries.—Florence E. Nichols, Salem, Ore.

My first interest in Christian Science came through reading some *Sentinels* that were given me. After reading the testimonies I was so impressed with their sincerity that I said to myself that nothing but the truth could accomplish this healing. Ever since then I have enjoyed the testimonies of others,

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and I am so grateful to those who have told their experiences that I feel like thanking them all.

Words cannot express my gratitude to those who write the articles for our periodicals. From the time I read my first *Sentinel* until now I have never failed to find the rebuke, help, comfort, or inspiration I needed, in whatever periodical came to hand. At one time I was healed of a severe cold by reading an article in the *Monitor* in which the writer quoted the verse of Scripture ending, "Therefore with lovingkindness have I drawn thee." The true meaning of "lovingkindness" was brought out so clearly that I seemed for the first time to understand it. I had always thought it easy enough to be kind,—often it is much easier and pleasanter to do the little kindness than not,—but was I always "loving" in my "kindness"? I gave myself a careful examination on that question, and then I realized how love, the love that reflects divine Love, must underlie every thought, word, and deed if we are truly to bless those we try to help. By the time I had finished the article and the "mental house-cleaning," so much of a discordant condition of thought had been destroyed that the cold was gone and I felt entirely free.

My gratitude for the physical healing was indeed great, but the spiritual light that had flooded my consciousness and purified my thought enough to make the healing possible, was cause for even greater rejoicing. I cannot do enough to prove how grateful I am to God that I have found Christian Science. To Mrs. Eddy, who discovered this truth and presented it to the world, my heart goes out with constantly increasing gratitude and appreciation. My constant desire is to help others to come into this great truth.

Emily M. Tispel, Muskogee, Okla.

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I am very grateful for what Christian Science has done for me. Several years ago I was healed of what would be called tubercular disease of the throat. I could not sleep, and could not eat without forcing the food down. I was much reduced in weight, and was so tortured by mortal mind that I cannot express myself as to the way I felt, but I was weak and full of fear and worry. I could not attend to my duties, and at every opportunity I would have to lie down.

I went to a Christian Science practitioner, as my mother was determined I should go, but I had very little faith that she could help me. I can truly say, however, that relief came immediately, as I slept soundly that night for the first time in eight months. Although my healing was slow, I can say today that the same world which seemed so dreary a few years ago looks brighter than ever to me. I am thankful for the spiritual uplift and the understanding of God, and for the harmony which it has brought into our home.

For all these wonderful blessings I am sincerely thankful to God. I am also grateful to our beloved Leader, Mrs. Eddy, and to all those who helped me find this saving truth.

Bertha Wiedeke, Dayton, Ohio.

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I owe a debt of gratitude to Christian Science, which has revealed to me the power, presence, protection, loving-kindness, and goodness of God. When this teaching was presented to me in London, England, some nine years ago, I was a wreck, both physically and mentally. The mental condition was such that I could not put a sentence together, and the physical condition seemed almost hopeless. A diet cure was tried, and for three weeks I had practically nothing to eat. At the end of that time I was worse than before, and this means of cure had to be relinquished. Then osteopathy was tried, but it had no permanent effect. Finally, nothing was left for me but to find a religion which would satisfy, and I turned to the Bible for help. It was then that I found Christian Science. My first healing was instantaneous, and came through the reading of Science and Health. An organ which was displaced returned to its position. Other conditions yielded slowly, but for four years I struggled on and to a certain extent gained my freedom.

It is, however, for a more recent healing that I especially desire to express my gratitude, since this experience showed me just what Christian Science stands for and what it means to be a Scientist. I was again a physical wreck from nervous breakdown. For several weeks the improvement was gradual, until there was brought to my consciousness the spiritual truth that we have the Christ with us, and in that moment, just for a second, I caught a glimpse of the meaning of that wonderful declaration of Jesus, "I and my Father are one." For several days these truths stayed with me, and an article in one of the *Journals* was most helpful. I saw not only what the accumulation of right thought meant and was going to mean to me, but that I was simply adding my quota to the accumulated right thinking of the world which is to bring in universal peace, universal salvation.

As I pondered these things I became grateful. Gratitude had been unknown to me for years, and in proportion to my gratitude Science and Health became a new book; its pages were illumined. Soon I experienced the sense of being regenerated, strong, free,—free in the freedom of spiritual law, strong in the might of divine Mind,—and I again felt the joy of living; the joy of overcoming not alone physical suffering but wrong thinking; the joy of knowing God was with me, that where I went He went, and that He was taking care of me. I am grateful for the realization of these truths which bring health, holiness, harmony to mankind, and the consciousness of the kingdom of heaven on earth.

Agnes Aitchison, New York, N. Y.

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Early in 1913, while attending school, I was taken ill with a severe case of bowel trouble. At this time I was working nights, and although after supper I went to my place of employment as usual, I was compelled to return home immediately. Previous to this I had had several attacks, and on one occasion was under a physician's care for two weeks. This time, however, I was interested to a certain extent in Christian Science, so we called on a practitioner for help, and after the first treatment I was greatly relieved. At the end of a week I was able to return to school and to work, and have been in perfect health ever since.

For this healing, and for other blessings, I am sincerely grateful to Christian Science, and to all who have helped me in my study of it.—Raymond Fritscher, Chicago, Ill.

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Christian Science found me almost a complete physical wreck. For many years I had tried material remedies and my case had baffled many doctors. While traveling in the hope of regaining my health, this truth was presented to me. At that time I was very much discouraged and had little faith in anything, but I am glad to say that I consented to have treatment. I have found in Christian Science the "pearl of great price," for my healing was instantaneous. I had heart trouble of long standing, and the doctors considered it of a serious nature. I was deaf in one ear and gradually becoming so in the other, as a result of taking medicine prescribed by the doctors to keep the heart in action. I had stomach disorder and bowel trouble, the bowels being paralyzed, and nervous chills would set in at the least exertion. These ills and many others have been overcome.

We are theatrical people, a family of six, and are all

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interested in this great truth that makes free. Each one has been healed many times of different ailments. My youngest daughter was healed of tubercular disease of the glands, and the eldest of a severe case of skin disease. My son, who is before the public at all times, being a singer, was instantaneously healed of hoarseness by absent treatment. Before asking for help he could not speak above a whisper, and within an hour after sending a telegram to a practitioner he was able to sing as clearly as before the trouble appeared, thus proving how powerful the truth is when we put our full trust in God, and also plainly showing that divine Love meets "every human need" (Science and Health, p. 494).

Mercifully for us, God does not withhold His blessings, although we often delay in giving expression of our gratitude until the truth forces us to acknowledge our benefits. I give my testimony with the hope that it may benefit some one as I have been benefited by reading the testimonies of others. I am grateful not only for the healing of sickness through Christian Science, but for the spiritual uplift that turns night into day and leads me "beside the still waters."

FLORENCE S. ANDERSON, Ogden, Utah.

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[Translated from the German]

I wish to express thanks for the proofs of God's goodness that I have received through Christian Science. This last winter my face, ears, and hands became badly frost-bitten, and this caused me to worry greatly. My face was very red and swollen, and there was a discharge. I was afraid to go on the street, as people would look at me with a frightened expression. The physician whom I consulted being unable to relieve me, I applied to a Christian Science practitioner for treatment, with the expectation of being helped, and it took but a few days for a cure to be effected. There was a marked improvement on the second day, when the swelling went down and the pain ceased. I would also mention a fine instance of healing when on one occasion I badly bruised a finger. I can but say that the thanks which I am expressing herewith are given in a spirit of great joy and deep sincerity.

WILHELM SCHWARICK, Neustadt i. Sa., Germany.

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It has been about twenty years since Christian Science came to me, when I was a physical wreck in both mind and body. There was a complication of ills,—nervous prostration, heart disease, liver and kidney trouble, and stomach disorder; indeed I was all broken down and did not care to live. I could not sleep or eat, and the last doctor told me I could live but a short time. Then I turned to Christian Science, and am now in perfect health. I am grateful to Mrs. Eddy for giving us this truth, and sincerely thank God for my healing. I am earnestly striving to live in obedience to the Mind of Christ, and I love my Science work more and more each day; it is my all.

MRS. M. J. FLANDERS, McGregor, Iowa.

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I have been healed through Christian Science of chronic catarrh of the stomach and bowels, of appendicitis, spinal trouble, extreme nervousness, heart disease, severe headaches, and a skin disease of ten years' standing. Before coming into Science I was operated on for the removal of an abnormal growth, which I always feared would return; but this fear has been overcome. I was also healed of ovarian troubles and other ailments too numerous to mention. I had been a great sufferer since childhood, and for ten years I visited the doctors. I am indeed thankful to God and grateful to Christian Science for the many blessings I have received, and also for the spiritual uplift.—ROSE OLSON, Chicago, Ill.

From Our Exchanges

[Junius B. Remensnyder, D.D., LL.D., in *The Constructive Quarterly*]

Christians were meant to constitute a brotherhood. Our Lord's great sacerdotal prayer was, "That they all may be one." I cannot believe that this was meant to be merely a spiritual unity. Moreover, if there was a true spiritual unity we would not dwell apart. But it is precisely diversity of faith that causes these different denominations. Schisms in the faith are the cause of schisms in the church. It almost broke the mighty heart of Luther to strike the blow that severed the visible unity of the church in the middle ages; but it was an imperative necessity to save the true faith.

The deplorable schisms in the church come from two causes,—some insist on too little, while others demand too much. Rationalists would make the platform so broad that one holding the essential Christian faith could not conscientiously stand upon it, while conservative reactionaries would narrow it to traditions untaught in Scripture. Only by avoiding both these extremes can we come together. That we should constitute one great universal church there can be no doubt. Our Lord and head must be deeply interested in this unity of those who call themselves after his name.

[*The Homiletic Review*]

As never before the Christian world has challenged its systems of philosophical theology. Doctrinal religion, centered in a plan of individualistic salvation, has so utterly failed to master the world conscience that it is today openly discrowned and rejected. When the world's hour of supreme need arrived,—nations confronting each other in fear and jealousy and hate,—individualistic theology was futile as a dream. It had no world concepts, no world language. Its formulas for saving souls were "well meant" for mint, anise, and cumin, but for a world need they were as a "rule of thumb" against a continent. The nations needed salvation from their old traditions and customs; those destructive theories of government and international relations had grown and ripened under a system of religious thought which ignored their existence. Theology was interested in souls, not in men. Its business was to get as many men as possible safely out of the world, instead of making the world a better habitation for all men. If the church has been convicted of the sin and folly of its individualistic teaching, as we may hope and believe it has, when peace and sanity return the social gospel of Jesus Christ will be preached to the nations with something of its original authority and power.

[*The Advance*]

Jesus never thrust himself between the soul and God. He came, not to obstruct the way to God with a scheme difficult to understand, but to facilitate the way to God and to guide the way. "I am the door," he said. "I am the way, the truth, and the life." "I came . . . not to do mine own will, but the will of him that sent me." There is no intrusion of the Christ. Christ is divine; his divineness is from God. The Son is subject to God the Father, and God is all-in-all. Christ is the way; he is not in the way. He is a vehicle, not an obstruction.

[*The Universalist Leader*]

The new evangel is what all are looking for, some through crude and outworn fashion, others along hasty paths of speculation, where the new is ever greeted as the true. But after all, is not the one thing we seek, not the gratification of the selfish, not safety self-seeking, but, as it is put in the newer language of the new time, the Christianizing of this

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every-day life? And what more can be needed? To take our Christianity as the dominant motive power of our every thought and every act! This between two men, and there is peace; this between two groups of men, and there is peace; this between nations, and there is peace. When we begin to think of our Christianity, not as a theological speculation, not as a creed to commit to memory, but as a program of life in all its relations, with ourselves, with each other, and with God,—this is the new evangel, to Christianize every-day life.

[*The Christian Work*]

The most hopeful thing about the new spiritual consciousness that is dawning on the world is the fact that its great word is realization, not renunciation. For centuries men have believed that the only path to the spiritual life led away from the real world of action. So the anchorite fled to the desert, and the monk prayed alone in his cell! But if so-called spiritual vision half starves the body, impoverishes the natural affections, weakens the mental powers, producing a pallid, ghostlike, anemic personality, the modern world will not consider it of high value, and the modern world will be right. Not through leanness, but through fulness of life, not through renunciation, but through realization of all the wealth of resources that lie potentially within every individual, is found the pathway to attainment for the new mystic of today.

[*The Christian Register*]

Prophets themselves, if they could come down after a thousand or two years to see how God has actually brought things to pass, would learn much of His will which their foresight did not reveal. Before things happen, and men have only reason and insights and arguments for their guidance, the will of God must seem to them to be contained in their conclusions. But after they have happened there is a clear and infallible revelation. It is the revelation of what He has done, and what in the course of human events has become established.

[*The Biblical World*]

No man is a Christian who believes that anything injurious is right. No man has the spirit of Christ who is content to permit wrong to live quietly. Personal comfort, life itself, is as nothing compared with the giving of justice for which Jesus himself died. That is a heroism quite other than that of the soldier who seeks to aid a good cause by injuring its enemies.

[*Pacific Christian Advocate*]

Not many names are applauded, but there are always enough torch-bearers to pass the light of truth from hand to hand until it reaches some giant who lifts it aloft, blazes his name among the stars, and makes the greatness for which he stood a potent thing in the thought and deeds of other men.

[Rev. R. J. Campbell, M.A., in *The Christian Commonwealth*]

Every sorrow, big or little, is a summons away from what is only of the flesh and a beckoning toward what is rooted in the spirit. Nothing can ever really be taken from you that has ever been yours in the spirit; it only ascends, so to speak, and you are called to follow it.

[*Zion's Herald*]

There are plenty of things on which good people may unite without needlessly multiplying words and arguments about non-essentials. The "world within our reach" is that for which we are in some measure at least responsible. We should make it better!

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health.

Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00, six or more to one address, each 75 cents.

Orders for the books named above and other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Publishing Society

"Law and Work" is the title of a new pamphlet containing the following articles: Love Fulfils Law, The Logic of Christian Science, Undisturbed, God's Law of Adjustment, Authority.

The increased cost of binding the periodicals has necessitated making an advance in the selling price of the bound volumes. The new prices, which take effect April 1, are as follows:—

JOURNAL.—Volume 32 (April, 1914 to 1915). Cloth, $3.00; half calf, $3.75.

SENTINEL.—Volume 16 (September, 1913 to 1914) or Volume 17 (September, 1914 to 1915). Either volume, cloth, $3.25; half morocco or half calf, $4.00.

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DER HEROLD.—Volumes 5 to 12 in cloth, $2.75 each; volume 4 to 7 and 9 to 12 in half morocco, $3.50 each; volumes 4, 5, 9, 10, 11, 12, in half calf, $3.50 each.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken at less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, editorials, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

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The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, one year 50 cents; single copy 15 cents; four copies or more to one address, each 12½ cents. In all other countries one year 60 cents; single copy 18 cents; four copies or more, each 15 cents.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for publication in the columns of the MONITOR should be addressed: Editor, THE CHRISTIAN SCIENCE MONITOR.

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Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also as a supplement the Lesson-Sermons of the following month which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

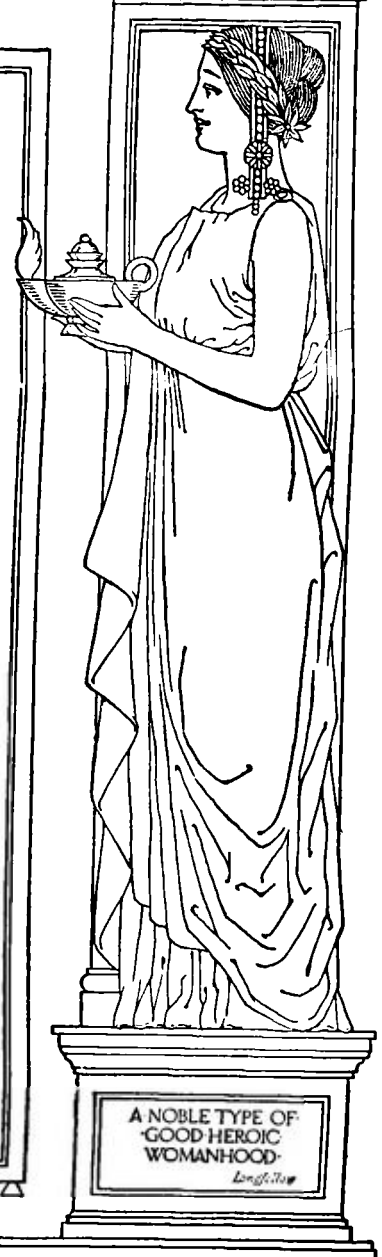
Vol. XVIII No. 39

Boston, May 27, 1916

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Christian Science Sentinel

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Items of Interest

The National Geographic Society in a bulletin says: "If the United States and Denmark strike a bargain and the three islands which comprise the Danish West Indies are transferred to the former, the sale will mark the culmination of a bit of bartering which began nearly fifty years ago, when the American Government offered $7,500,000 for the 138 square miles of territory in the Antilles. The sale was not concluded because the United States Senate failed to ratify the treaty. Fourteen years ago negotiations were renewed, and a price of $5,000,000 was agreed upon, but this time the Danish Parliament refused to sanction the sale.

"These three islands of the Virgin group—St. Croix, St. Thomas, and St. John—were discovered by Columbus in 1493. Spanish, British, French, Dutch, and Danish flags have floated over one or all of the islands at various times. St. Croix, lying sixty-five miles southeast of Porto Rico, has an area of eighty-four square miles, and is the most prosperous of the group. St. Thomas, which lies only forty miles east of Porto Rico, was at one time the chief distributing center of West Indian trade. The chief port, Charlotte Amalie, with a population of less than ten thousand, mainly negroes, is still an important coaling station for steamers in the West Indian trade. With a depth of from twenty-seven to thirty-six feet of water, the roadstead can accommodate the largest merchant ships which sail these seas. St. John, the least important of the islands, lying four miles to the east of St. Thomas, has an area of twenty-one square miles. It is scarcely more than a ten-mile mountain ridge with but one distinguishing feature, Coral Bay, the best harbor of refuge in the Antilles."

A well-known landscape architect, to whom the chairman of the conservation department of the General Federation of Women's Clubs referred the question of a planting scheme for the Lincoln Highway, says: "In a general way I believe that the highway should be broad, not a mere insignificant roadway, but one that would exemplify the character and the greatness of Lincoln. I figure on a 150-foot road, including the planting spaces, leaving the highway itself 60 feet wide. This in time would permit a trail for pedestrians where cities are closer together, or perhaps a bridle path. The planting scheme should be so devised that it would represent the best trees and shrubs and native flowers of each state. Architecture should be subservient to the landscape and built out of native material,—everything simple and friendly.

"Where the highway passes through cities, the character of the country should follow the roadway through the city, and in that way distinguish the Lincoln Highway from any other city road. We want strength and dignity by using our best trees and by making the road broad. We want those things that the birds love, so we may have their company. The road should possess the character of the country and not of the city—by that I mean that the less of architectural expression we introduce the more we will have of that free and open country that Lincoln knew and that Lincoln loved."

According to an article in the *Manufacturers' Record* by Charles Catlett, an eminent chemist, potash as a by-product in iron making is now feasible to an extent which will greatly lessen the cost of iron production and make available a supply of potash which can be increased to meet the fullest needs of the country. Taking as an illustration of what may be done certain iron ores in Alabama which carry a large percentage of potash, he states that even at prices prevailing before the war the potassium cyanide by-product in furnaces operating on these ores would be equal in value to twenty-four dollars a ton for every ton of iron made. He takes the ground that where ores such as these potash-bearing ores are used, more than six tons of potassium cyanide can be saved as a by-product for every one hundred tons of iron produced. On other general runs of ore there is a possible saving of from one to two dollars a ton, or an aggregate saving in our iron production that may run from forty to eighty million dollars a year in the cost of the iron output of the country.

The United Coast and Geodetic Survey, department of commerce, is about to make a resurvey, by the wire-drags method, of Massachusetts Bay, between Nahant and Cape Ann, and of the western part of Cape Cod Bay between Plymouth and the Cape Cod Canal. Similar surveys in the vicinity of Boston last year had such important results that the work is to be continued. A number of new buoys are in position, several of the old buoys have been shifted, and the accepted deep channel to the Cape Cod Canal is over a mile farther off shore than previously.

Alnwick, a private home, together with 400 acres of the surrounding estate, has been given by a will to the people of Youngstown, Ohio, for an art gallery and public park. The total value of the bequest is something over a million dollars. Alnwick is a massive stone pile of recent construction containing sixty-five rooms, including a ballroom with a large pipe-organ. The structure is located in a 1000-acre tract, from which it is directed that 400 acres shall be taken for the development of a public park when the dwelling is converted into a gallery.

Work has been completed on the Elephant Butte dam, a United States reclamation service project which, by damming the Rio Grande 120 miles north of El Paso, Texas, forms the greatest storage reservoir in the world. This reservoir will feed an irrigation system that will water 185,000 acres of land in New Mexico, Texas, and Mexico. It will store the entire flow and flood of the river, for its full capacity will be 115,000,000,000 cubic feet of water, which reclamation service experts say would cover the state of Delaware to a depth of two feet. Confined to a four-foot pipe this body of water would encircle the earth seventy times.

Announcement is made of the closing of options by the United States Government on about fifty thousand acres of the famous Biltmore estate in Asheville, N. C. The Government holds options on about eighty thousand acres of this estate. The land in question lies in Henderson and Transylvania Counties, and will be added to the Appalachian forest reserve. The consideration is said to have been about two hundred and fifty thousand dollars.

A public attorney, to whom could be submitted all questions of law by the poor and unfortunate of a community and who would prosecute and defend all cases where one of the litigants had no funds, is proposed for Kansas. Three years ago a bill of this kind was introduced, but failed to pass because it was such an innovation.

A bill has been introduced in the Cuban Congress which if it should become a law would seriously affect every foreigner owning or hoping to own property in Cuba or its adjacent islands, inasmuch as it provides against foreigners acquiring property there and requires those who are owners already to dispose of their holdings within ten years.

The Eastman Kodak Company has appealed to the United States Supreme Court from the decree of the New York Federal district court, which held the company was imposing a restraint on interstate trade in photographic supplies, and ordered a division of its property into separate corporations of distinct ownership.

A preliminary statement of the general results of the 1914 census of manufactures for the leather industry has been issued. Reports were received from 767 establishments having a total output valued at $347,512,939. During 1914 there were tanned in the United States 138,547,692 hides and skins of all kinds.

All railway safety records were broken in 1915 when 325 American roads, reporting to the bureau of railway news and statistics of Chicago, went through the entire fiscal year to June 30 without a single fatality to a passenger in a train accident. The roads reporting operate 161,948 miles of line.

Mount Washington's famous old Tip Top House, which was burned last year, is to be rebuilt. This house, which succeeded the first shelter erected by Ethan Allen Crawford in 1823, was put up in 1853, and has been familiar to generations of visitors to Mount Washington.

Commerce reports say that a law recently passed by the Chilean Congress and approved by the council of state authorizes the President to invest 10,000,000 pesos ($3,650,000) in the construction of public buildings on sites now held by the Government.

A favorable report has been made to the House of Representatives by the public lands committee on the Kent bill to establish a bureau of national parks.

During the past winter season unusual catches of fish have been made on the west coast of Norway. Prices ran high and large profits were made.

The Massachusetts Institute of Technology will dedicate its new buildings on the Charles River Basin, across from Boston, June 12 to 14.

Yale University has just received by will a bequest of $500,000 to be used for general purposes.

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Christian Science Sentinel

"What I say unto you, I say unto all, WATCH" Jesus

Vol. XVIII May 27, 1916 No. 39

Safeguarding the Home of Thought

IRVING C. TOMLINSON, M.A.

Two would-be visitors are ever awaiting admission to the home of consciousness, and the kind of reception which we extend to them, strange as it may seem, determines our peace, health, and comfort. Giving access to one, we bring discord, discontent, and distress upon ourselves. If we receive the other, we have in our mental home the light, the peace, and the comfort of Love. It is an axiom that true or false thinking determines the coming or going of our guests, whether welcome or unwelcome. If the homekeeper's thoughts are full of self, ignorance, or sin, one of these two will be absent, while the other will become an ever-usurping tenant. On the other hand, if the good host is cherishing unselfishness, charity, and meekness, then the honored guest makes frequent calls and is a welcome member of the family, while his dishonored counterfeit fails to find the latch-string out at his approach.

Each of these visitors brings with him a goodly supply of apparel in which he seeks to clothe his host. The one has new raiment of the finest texture, free from soil or rent. The other coaxes the owner of the house to garb himself in tattered garments, stained and bedraggled. The curious situation is, that once having admitted these guests and thereby given them dominion, he can but robe himself in the clothing which they provide. If the entertainer is cordial toward the agent of discord and disease, he will find himself garbed in the soiled, torn rags of impurity and hypocrisy; but if he extends a glad reception to the representative of Truth and Love, he will be clad in "the robe of righteousness" and "the garment of praise."

The thoughtful reader has already guessed that these two visitants who ask the hospitality of the fireside are spoken of in the Bible as "the Son of man" and "the prince of this world." Of the first it is said, "When the Son of man cometh, shall he find faith [receptivity] on the earth?" Of the other it is written, "The prince of this world cometh, and hath nothing in me." The Son of man is "The Prince of Peace." The prince of this world is the false god of discord and disruption. The dwelling-place of the former is the kingdom of heaven, the regnancy of wide-flung harmony. The abode of the other is the realm of fear and hate, the domain of warring human will-power.

The companions of the Son of man are angel thoughts of peace and good will. The associates of the prince of this world are the demons of disunion, discord, and disease. Of the former it is written that he shall "arise with healing in his wings." Of the latter it is said, "Ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers." The Son of man begets in those about him tender compassion, spiritual love, eternal life. The prince of this world engenders bitter strife, widespread suffering, and untimely death. The Son of man is the reflection of Truth, and when he comes, if he finds trust in Principle and faith in good awaiting him, then he takes his place in the family circle, an abiding presence. He enters into the inner recesses of the heart, and human consciousness is flooded with blessings.

On page 270 of Science and Health we read, "The pride of priesthood is the prince of this world." Among its other names are human will-power, fear, selfishness, doubt, envy, resentment, uncharitableness, and ingratitude. When this prince of darkness appears, if he finds responsiveness to his base suggestions he makes himself at home, and soon the easy-going householder learns that he is entertaining a sorry company who pass by the names of sin, suffering, discord, disease, and death. How vastly important, then, for the welfare of the master of the house, is the character of the reception he extends to the representative of Truth and the representative of error when they knock for admittance. Both cannot be entertained at the same time. He who plays host to the prince of this world repels the coming of the Son of man; but where the Son of man abides, there the prince of this world is never admitted.

When the great Master said, "The prince of this world cometh, and hath nothing in me," he must have fully realized what it would mean to him to make good his declaration. It is written of him that "he came unto his own, and his own received him not." Those to whom he brought the light of Truth, the peace of God, rejected and crucified him; yet in his bitter experience he did not lose faith either in God or in himself. He manifested no false sense of self-depreciation, but held fast to the Father's love and to himself as the divine idea of infinite Mind. His true follower will therefore refuse to notice a slight, and will not give heed when unkind words are spoken, but knowing the false as unreal, and holding firmly to the truth of being, free from self-condemnation or justification, he will remain calm and joyous, reposing ever in the sunlight of good, thus proving, as did the Son of man, that the prince of this world finds in him no response, no place in the home of his consciousness.

When Jesus was betrayed by Judas, how truly was it shown that the prince of darkness had nothing in the Prince of light! This base act of ingratitude aroused in the Master no sense of resentment. All the bitter experiences of the crucifixion made him in no way resentful toward either God or his fellow men. Likewise with the Christian Scientist, should a friend prove false or seem neglectful, if this wide-awake disciple overlooks it and holds only love in his thought, then he puts off sickness and puts on health. Resentment is an open door for the incoming of discord and its attendant ills, while love dwells in "the secret place of the most High," and so the forgiving one abides "under the shadow of the Almighty," far remote from this world's ruler.

Perhaps the severest test came to Jesus when he was deserted by his friends; yet even then there was no sense of self-pity, no indication that he gave way to despair. Through his strong confidence in the ultimate victory of Truth he paved the way for final and complete triumph. So with the present-day disciple; if under the maltreatment of those who should be his friends he puts aside everything like self-pity and thinks only of the many things for which he has to be grateful, continually knowing that man is God's reflection, he

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will shut the door in the face of the prince of this world, and furnish indisputable proof that the Son of man is come and has found an abiding-place in his heart.

Mrs. Eddy gave careful instructions to her followers to be ever on guard for the coming of the welcome visitor and the rejection of the unwelcome one. She wisely selected as the name of our weekly messenger of Truth, *Christian Science Sentinel*, and for its motto she chose the well-known words of Jesus, "What I say unto you I say unto all, Watch." Of this scientific, literary representative of "The Prince of Peace" she says that it is "intended to hold guard over Truth, Life, and Love;" and elsewhere she writes: "There is no door through which evil can enter, and no space for evil to fill in a mind filled with goodness. Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort" (The First Church of Christ, Scientist, and Miscellany, pp. 353, 210).

The watchful doorkeeper, true to his trust, allows only such visitors to cross the threshold as are welcome to the family. No rebels, no traitors, no enemies to God are permitted to enter. Contrariwise, the door is flung wide open to the coming of that visitor whose presence means strength, inspiration, and enlightenment to every member of the family. If one is true to the teaching of Christian Science, the prince of this world will never be admitted to the sacred place of consciousness, while the Son of man will ever be a welcome and abiding guest.

A Lesson from the Sunshine

LOUISE KNIGHT WHEATLEY

In a certain sunny window there hangs a small cut-glass prism, which, delicately swaying with every passing breeze, catches the sunbeams as they wander by, holds them for an instant, and then by the magic of its touch sends them into the room transformed into dancing rainbows. Into this rainbow room there entered once a young girl who seemed to be carrying a load of care truly greater than she could bear. Her story was like that of many others,—just the simple story of a belief in a great weight of responsibility; that loved ones were dependent upon her efforts, and that constant demands must be met which were far in excess of her slender income. After a long and desperate struggle, with no prospect of relief in sight, she had at last sought to find a way out of her difficulties through Christian Science. All through the recital of the conditions involved, the rainbows gleamed and glimmered, and as she finished, one of them lay at her feet, a long, tremulous shaft of light. Somehow the beauty of it seemed for the moment to crowd out all more serious thought, and the care-worn face relaxed a little as she glanced toward the window. "It just needs the sun, doesn't it?" she said.

It thus became a simple matter to point out to the eager listener the truth taught in Christian Science,—that as the rainbow is formed by the sun and receives its color and activity from it, so man, the child of God, is an expression of the divine nature, pure, beautiful, and good. It is so easy to see that a rainbow can be and do nothing of itself. Gloriously lovely though it is, if the sun were taken away it could not maintain its existence for a single instant. All this is equally true of man. Since God is Spirit, as the Master declared, man, God's image and likeness, is, must be, wholly spiritual. The belief that man is not wholly spiritual, but in part material, has resulted in a heritage to the human race of endless complications. We have been educated to believe that we all depend in some way upon one another, and an intricate fabric of human relationship has been woven from this supposition.

Humanity seems to be divided, in spite of itself, into two classes,—those who lean, and those who are leaned upon; those who are pushing and dragging, or those who are being pushed and dragged. Yet does not our gentle visitant the rainbow point out a better way, God's way? How obvious it is that none of its colors push or crowd or drag upon one another in their effort to exist. There is room for all, enough for all, a place for all. Does any one color have to shoulder the responsibility of the other six? Yet this is practically just what many a patient, overworked, overconscientious human being, staggering along life's highway, is trying to do. He is trying to carry the whole rainbow himself, and is tired of the struggle.

The one who had come carrying a burden, went away with a song in her heart instead. True, no sudden change had taken place in the outward situation. Nothing strange or spectacular had happened while she had been away from home. Her income had not been augmented since she left, nor had the demands upon it diminished; but her viewpoint had been changed, and that is sometimes the greatest thing that can happen to one. The weight of personal responsibility which had been crushing her to the earth was gone. She saw that her one responsibility was to know that the responsibility was not hers at all, but God's. As the wonder of it grew, she drew a deep breath of relief for the first time in years. She did not stop to analyze or question; she only knew that the weariness was gone, and as she made her way home she was so happy that she even stood still a moment to hear the birds sing, a thing she had not done since she could remember.

As time went on the simple, vital truth was learned that while human relationships are not to be ignored, nor human obligations to others lightly canceled, yet the right idea about these same relationships and obligations, held continually in thought, must inevitably result in the removal of all wrong and unjust conditions; and it was seen that in Christian Science there is indeed a way out of every human difficulty, no matter how hopeless it may at first appear. Even with their feet in the stocks, Paul and Silas sang songs of praise in the prison; and a little later "the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed." It is a significant fact that not only were the bands of Paul and Silas loosed, but freedom came to every one else in the prison as well.

Just so when relief from any wrong situation is obtained through the correct, scientific thinking which Christian Science enjoins, it must result in a blessing not to one only, but to all concerned. When and how the doors shall be opened and the foundations of the prison shaken is not for us to say. The Father knows, and in His own wise way, not ours, in His own good time, not ours, He will bring it to pass. The one important thing for us to do is to hold steadfastly to the truth which underlies every human situation, no matter how complicated, remembering always that a faithful, persistent mental effort in the right direction cannot fail to bring about that glorious freedom which is the rightful heritage of every child of God.

And here we are reminded of Mrs. Eddy's words on page 295 of Science and Health, where she says: "The manifestation of God through mortals is as light passing through the window-pane. The light and the glass never mingle, but as matter, the glass is less opaque than the walls. The mortal mind through which Truth appears most vividly is that one which has lost much materiality—much error—in order to become a better transparency for Truth. Then, like a cloud melting into thin vapor, it no longer hides the sun."

Christian Science says to each weary one: Your task is

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easy, after all. You have only to maintain such crystal-clear transparency that the light you send forth may be beautiful and bright. After a while a tired world will catch the gleam of Truth's rays, and will rest a moment from its workaday grind to note their radiant loveliness and to wonder whence they come. It will not think of you at all,—and that is well. With eyes that have long been awearying for the vision, the world will look through you and beyond you to where shines the sun.

✧

Ark of the Covenant

GEORGE AUSTIN ANDERSON

MEN write history which subsequently is read by other men, and while it seems more than we may expect that every historian should write with discerning wisdom, it is nevertheless within the possibilities of every individual reader's attainment to read human history with a divining consciousness of the vast range of man's real being, and to see the incidents therein contained, not as facts in any final sense, but as symbols.

Since all history is typical of states through which every man in some sense passes, the interest which all come to feel in it is easily explained, and this is especially true with regard to the history of the people of Israel. In his essay "History" Emerson says: "There is no age or state of society or mode of action in history to which there is not somewhat corresponding in his [each man's] life. . . . This life of ours is stuck round with Egypt, Greece, Gaul, England, war, colonization, church, court, and commerce, as with so many flowers and wild ornaments grave and gay. I will not make more account of them. I believe in eternity." Though he reasoned well, the fact that this great writer failed to make due distinction between the divine Mind, whose expression is spiritual understanding, and mortal mind, whose function is idolatry, marks the inadequacy of his philosophy.

Throughout the ages mankind have acknowledged a power outside themselves and have looked to it for approbation, condemnation, and guidance. The essential unity which exists between God, the infinite good, and the real man, is counterfeited in the material concept of creation which simulates the divine. Here the order is reversed. Mortal man has made his gods in his own image and likeness,—whether this take the form of a graven image patterned after his physique, or whether he worship and serve his inner beliefs, his mortal mind misconceptions, the more general form of idolatry today, misnamed natural law. Both are phases of the belief of life in matter and of man as a creator, even the belief of a material birth and its subsequent growth, maturity, and decay.

From time to time men of God have moved among their fellows and made their mission felt even unto generations then unborn. Such indeed was the influence exerted by Abraham, Jacob, Moses, and the prophets. These men were the acknowledged leaders of their people. They were far more spiritually enlightened than their followers, and constantly taught and exhorted all such to be obedient to God's law; to uphold the covenant God had made with them and renewed from time to time after their various transgressions.

As we learn in Christian Science that matter is nothing, we find the incidents, places, and people in all Scriptural history to be indicative of states of mentality, for outer conditions are but the expression of inner being. Viewed in this light, Noah's experience in the ark is particularly helpful. On page 592 of Science and Health we are told that Noah stands for "knowledge of the nothingness of material things and of the immortality of all that is spiritual." Noah's faith, his spiritual understanding, was his saving ark; the spiritual concept supplying his every outward need at that time. The flood typifies mortal mind, tempestuous, turbulent, treacherous, and unstable, engulfing all who venture on its stormy surface unsustained by the ark of spiritual consciousness.

Christ Jesus was able to walk upon the waters because he was sustained by his understanding of Truth. True, in this experience there was no material symbol of an ark sustaining him; but this only shows the vast difference between the spiritual apprehension of Jesus and that of Noah. It is possible for each of us to be provided with this saving ark, which embraces all the ideas emanating from divine Mind, even as in Noah's ark were representatives of all living things. God is Mind, and from Mind emanate all things; God is the sole creator. We can conceive of Mind as expressing itself only in ideas, and these will be found in the ark of spiritual understanding.

Though to sense-testimony during the flood all was at the mercy of mortal mind, the ark rode securely, the only thing not engulfed. Spiritual understanding always has been, is now, and ever will be, above the testimony of the senses. Within this ark is perfect safety, and if we are content to abide here we shall eventually find ourselves firmly anchored on the mountain top of the revelation of divine Truth. Even now this mountain has appeared above the surface of the troubled waters, and winged thought has already brought to those within the ark the olive leaf, the spiritual evidence of abiding peace, the promise of a full salvation from sin, disease, and death. Mrs. Eddy defines ark as "safety; the idea, or reflection, of Truth, proved to be as immortal as its Principle" (Science and Health, p. 581). In this ark we may find refuge at all times, and there rest secure in the understanding of infinite Love.

✧

"Ye have need of patience"

ELSIE V. ALBERT

A MOST helpful illustration of the unfailing power of Truth as revealed to us in Christian Science came into my experience recently. About the middle of October I invested in six narcissus bulbs, thinking that by Thanksgiving day they would be in bloom. It was however found that the bowl was only large enough for five of them, so the sixth was placed by itself in another jar. Almost immediately the five began to thrive. In a couple of weeks the leaves and flower-stalks had unfolded and shot up. Then the buds burst forth, and about the middle of November the blossoms were full blown and fragrant. Even then the stalks kept on growing, and finally had to be supported.

The one lone bulb, on the other hand, had shown no sign of unfoldment. It lay there, an ugly brown thing,—and how many times the temptation came to throw it out as unworthy of any care! It was changed from one window to another, but all to no purpose. Often it seemed in the way, but the thought expressed by Paul would come again and again: "I have planted, Apollos watered; but God gave the increase." These words from Science and Health (p. 520): "Growth is the eternal mandate of Mind," were recalled, also this passage from another of Mrs. Eddy's works (No and Yes, p. 8): "We can rejoice that every germ of goodness will at last struggle into freedom and greatness." And so the days passed into weeks, until it was nearly Christmas time. At last a tiny green sprout told that the law of growth was there, and day by day the unfoldment went on slowly but surely, until a tiny bud appeared, and finally burst forth in perfect blossom, fragrant and sweet. It brought more joy than the other five, because of its wonderful lesson of patience, and it lasted when they were faded and gone.

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Every one who has learned how to pray in the light of Christian Science has had abundant proof of the power of the word to heal instantly both physical and mental discords, and no one can be less than deeply grateful for the understanding which is "instant in season, out of season," for Truth, the ever-present remedy for all human ills. But the larger, deeper lessons come sometimes only after long weeks or even months of patient endeavor, persistent effort, and prayerful activity in endeavoring to let the Mind which was in Christ Jesus be also in us, and rule out of us the carnal thoughts of self-love and self-will in their insidious phases of evil. And how stubborn and tenacious seem these errors of mortal mind which so persistently refuse to yield to the sunshine of Truth and the gentle, persuasive ministrations of ever-present Love! Despite our stubborn, relentless obstinacy, however, the great Father-Mother Love, brooding over all earth's tired children, with infinite patience and tenderness leads each one to push through the tight wrappings of his self-enswathed mortal belief and step out of mental darkness into the liberty of Life and light.

Should we not therefore leave the unfoldment of each individual to the unerring wisdom which guides and controls every one of God's pure and perfect ideas, knowing that Truth and Love can furnish the only aids in this infinite task? Quick demonstrations give us courage and conviction, but those problems which seem harder of solution are fraught with supreme value to each one of us, because only through the persistent knowing and application of the truth are the divine attributes reflected. Only through "patient continuance in well doing" can we expect to win and wear the crown of the faithful.

James says, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." And how clearly does our beloved Leader express the same thought on page 242 of Science and Health: "In patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love the adamant of error,—self-will, self-justification, and self-love." Our part is to do our work, and then wait patiently for the divine influence to be manifested through the human concept.

Can we do less than strive to follow the perfect example of him who said, "I judge no man," and that of our Leader, who knew so well what it meant to wait patiently for a sin-sick and sorrowing world to accept the light she was pure enough to receive and impart. Paul says: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."

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Being a Blessing

RACHEL NELKIN

THE promise, "Thou shalt be a blessing," quoted in a recent letter to the writer by a friend, recalled vividly to her thought how the application of the truths of Christian Science fulfils in the experience of its students this Scriptural promise to Abraham.

About three years ago, after the writer had caught her first glimpse of the unerring adaptability of Christian Science to every human problem, and experienced many blessings as a natural reward of its study, she became imbued with a great longing to share these blessings with all who came intimately in contact with her. In speaking of this impelling desire to her practitioner, who was also a faithful teacher, she voiced the fear that the spiritual gift she had to offer might be misunderstood and rejected. Being a Jewess, and moving mainly in a Jewish circle, she had often anticipated in thought the many difficulties she would encounter; at the same time she realized that she could no longer find any pleasure in following barren pursuits, nor enjoy or enter into idle, purposeless conversation and pastimes. The practitioner's reply brought light and joy, for it embodied the declaration that the student had a rich, spiritual gift to bring to her fellow men, and that she must be true to herself, the only self which forever reflects wisdom, spirituality, and truth. This advice was earnestly heeded and followed.

In "Miscellaneous Writings" (p. 354) Mrs. Eddy writes, "Experience shows that humility is the first step in Christian Science, wherein all is controlled, not by man or laws material, but by wisdom, Truth, and Love." These words made a deep impression upon the writer, and she rejoices in the many blessings she has received through the application of this truth. She has been healed of false and foolish pride, which is ever a stumbling-block to genuine friendliness and affection and a robber of spiritual riches.

With the loosening of the shackles of false pride and self-distrust, and the putting on of "the whole armor of God," prayer to be among those who strive to follow the Master and spread his loving and saving gospel, has been abundantly answered. Opportunities seem constantly to arise in which we may make—

> life most sweet, as heart to heart
> Speaks kindly when we meet and part,

as this thought is so lovingly expressed by Mrs. Eddy (Poems, p. 7). If we are alert we shall find that occasions multiply when it is possible to express the helpful, healing thought, to speak the encouraging word, to give the friendly smile, the audible thanks for the hitherto unnoticed courtesies often impersonally shown us, but which nevertheless help to make us comfortable and happy; to offer gifts spiritual and gifts material, out of the fulness of the heart.

Always, when thinking upon the blessings which Christian Science has brought her, the writer feels inexpressibly grateful for the unfathomable depths of this demonstrable religion made available for mankind by the efforts and devotion of Mrs. Eddy. Experience teaches how futile often is the explanation of the letter of Christian Science, but the spirit of it, the reflection of divine Love, is irresistible, and can always be lived and practised.

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Enlightenment Born of Experience

PETER V. ROSS

HEALING in Christian Science means vastly more than simply the alleviation of physical or mental suffering, however much to be desired that may be. It brings, among other things, that quickening of the understanding which makes possible the discernment of the process whereby truth is made to operate in human affairs and establish harmony where before discord had reigned. It also brings to light the method by which truth is utilized in order to maintain an already existing harmonious state against the attacks of evil in the various forms of sin and sickness which it attempts to assume. The writer has seen this illustrated in the experience of one who when he began the study of Christian Science was suffering from an eye difficulty for which glasses had been worn and treatment received from oculists for years without bringing more than partial relief. Through the application of Christian Science, however, the glasses were discarded and the sense of sight became normal.

A gentleman who had been told of this experience, called on the one who had been thus relieved, for confirmation of what he had heard, and in the course of the conversation he remarked that he could understand how Christian Science

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could cure some disorders, but that he could not see how its processes, which are purely mental, could reach a condition due to malformation of the eye, to faulty curvature of the cornea. How, he asked, could the shape or form of a physical organ be changed by a metaphysical process. It then began to dawn upon the one whose sight had been restored that the physical eye, like the rest of the body, is simply the product of the human mind, that it is merely what human thought makes it. Hence the eye and the sense of sight will incline toward perfection or imperfection according as the human mind and its thoughts are perfect or imperfect. Wrong thinking is externalized in imperfectly developed organs and disordered functions, while right thinking manifests itself in human conditions which approach perfection, as we learn in Christian Science.

Obviously, therefore, if any structural defect or functional derangement exists to mortal sense, the thing to be done, in order to bring about a right condition, is not to treat the human body, but to correct that thought which controls the body and all its organs. In Science and Health (p. 228) Mrs. Eddy tells us that "mortals will some day assert their freedom in the name of Almighty God. Then they will control their own bodies through the understanding of divine Science." This is clearly a mental process, whereby the human mind with its erroneous and eccentric thoughts is brought under the compelling rod of the divine Mind and made to think healthful thoughts, a process which naturally brings about healthy bodies, for divine Mind knows and produces perfection only. As human sense is instructed by and brought under the control of the divine Mind, it takes on more and more the qualities of that Mind, and thus enlightened and governed it presents a more harmonious concept of man.

Possibly the figure of the compelling rod may suggest in this connection too much of force and coercion, something akin to human will-power, which is quite foreign to Christian Science practice. Human sense is perhaps to be corrected rather than compelled. Mrs. Eddy says, "If mortal mind knew how to be better, it would be better" (Science and Health, p. 186). What needs to be done, therefore, is not to coerce, suppress, or destroy human sense, but to enlighten it, free it from erroneous beliefs and concepts, so that the true idea of man may be gained and express itself accordingly in individuals, free from deformities and infirmities. Such instruction, however, necessarily effects the dissolution of mortal mind in due time, for when the images of disease are erased and errors are removed, mortality is swallowed up of immortality. The process is not, therefore, one of compulsion but of enlightenment.

In his letter to the Ephesians Paul says that "we wrestle not against flesh and blood, but . . . against powers, against the rulers of the darkness of this world." So in the application of Christian Science to the cure of the ills of the flesh we are dealing not with a condition of the human body or of its organs, but with a state of the so-called human mind; not with disease, but with the thought which believes in or produces disease. When metaphysical practice is viewed in this light, mystery no longer enshrouds its *modus operandi* in restoring health and harmony for spiritually advancing humanity.



When error seeks my sturdy craft
To wreck it on the reefs of fear,
I'll hoist the sail of faith aloft,
Nor doubt that God my course will steer.

FLORENCE E. GOLDTHWAITE.

Selected Articles

[Käte Weber in *Das Kleine Journal*, Berlin, Germany]

Since the article here following is a reply to an article which appeared in our columns, and since we wish to observe the rule of justice that one attacked should not be denied a word in his own defense (even though the attacked be "Christian Science"), we shall not refuse Fräulein Weber, publication committee for the Christian Science movement in Germany, a hearing. Our own point of view, however, remains unchanged by the acceptance of this article.—*Editor Das Kleine Journal.*

In *Das Kleine Journal* of Dec. 2 there appeared an article entitled "Hocus-pocus," referring to a sect in the east of Berlin claiming to heal the sick by means of magnetic influences said to be similar to the methods used for healing in Christian Science. I know nothing of this sect, but to judge from the article its tendencies have no similarity to those of Christian Science, whatever may have been said to the contrary in recent times. The prevailing notions about Christian Science may well be classified as "hocus-pocus," but this does not in any way connect them with Christian Science. They are illusions that exist only in the minds of those who hold them, and nowhere else.

The real life is conscious, spiritual activity. The sun never rotated around the earth and the earth never was flat. Spirits, witches, and sorcerers never existed, but for mankind they seemed to live as long as these false beliefs were held in thought. Slaves and bondmen never were necessities, but for millions of men this disgraceful condition was equal to a law of nature. And why? Because they believed in slavery as a necessity. Just as spirits, witches, sorcerers, were idols which existed only in human minds and nowhere else, so were slavery and bondage, and they had to be corrected there before they could disappear from experience. So it is with all things. The world, life, is for us as it appears to the consciousness of each, and this is why we all live in different worlds.

The thoughts of men are constantly changing, and all human conditions change with thinking. We live in a different world than did our savage forefathers, because our thinking is different from theirs. The changed thought is always the cause of changed conditions, in large and in small things. All discoveries that have been made are the result of improved thought. Mankind reaches out for truth and perfection, and truth and perfection are reflected in consciousness, and can only be manifest to us after we recognize them.

Mrs. Eddy, the Discoverer and Founder of Christian Science, knew that Jesus understood and taught spiritual law. She recognized that as life implies consciousness, all the functions of the body must be dependent on thought. She saw that all that is manifest to us materially is the result of our material consciousness. This material consciousness she recognized to be a mental activity made up of false thinking, and she named it mortal mind. By this she designated it as a condition of thought which is mortal because it is false. For everything that is wrong has to pass from human consciousness,—it never existed anywhere else; and that which is mortal never was true, never was real. Material, false thinking is not true mental activity, but rather a dream condition.

Mrs. Eddy recognized false thinking, mortal mind, as the cause of all inharmony. As a result of experience and observation, also through experiments in homeopathy, it became clear to her that this mortal mind controls all the activities of the human body. When emotions produce changes in the body, this is the proof that man controls his body through thought; and if this is true, he always controls it through thought, not in exceptional instances only. It is impossible that corporeal consciousness, made up of false thinking, can be the basis of existence. There must be a first cause, a primal Mind, an original consciousness. Mrs. Eddy says

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(Science and Health, p. 278), "Spirit is the only substance and consciousness recognized by divine Science." The divine Mind must be perfect, for it must be eternal; and only perfection can be eternal, because perfection only is free from change and has stability. In reality perfect consciousness is the only consciousness there can be, for all false thinking is not real, not based on truth or reality, and it disappears as soon as the truth is recognized.

The failures of medical science, the uncertainty, the contradictions, the unreliability of its knowledge, and the statements of many prominent physicians, must lead thinking men to consider whether *materia medica* is really the means whereby mankind can obtain absolute and permanent health. Medical science has had plenty of time and opportunity to reach absolute conclusions. If Christian Science is right in this, that all is mental, the uncertainty and the lack of success of medical practice are explained. Medical science is based on materiality; it treats a material man as a being dependent on matter, and it consequently meets with contradictions and enigmas. It tries to explain the different effects on different individuals by the different so-called constitutions of men.

These constitutions are perhaps the greatest obstacle which the physician meets; and if they are the result of different conditions of thought in men, much becomes clear that seemed obscure before. The healing practised and recommended by Jesus would be an impossibility if men were a variety of machines inhabited by human souls, but it becomes clear when life is understood to be spiritual consciousness. Christian Science healing is based on the understanding that God is the only real, perfect consciousness, the idea of which is man. God is unchanging, and His creation must therefore be like Him,—perfect and unchanging. It is the understanding of God's law which heals man, and it is the fear of dangerous material laws which makes men sick.

The Bible teaches thinking on the basis of perfection; it teaches an omnipotent God, one perfect consciousness from which man in reality never can be separated, for he lives only because God lives. Without cause, there can be no effect. All separation from God is in consciousness only; it is false thinking, and false thinking has no reality; it is not eternal, but disappears together with its effects as soon as the truth is known.

No one will deny that mankind will yet go through many phases of thinking. What is this constantly changing thinking but the endeavor to reach Truth, the understanding of the laws that result in eternal harmony, in full happiness, for which we are all longing because our nature demands it. In matter we shall never find it. Sooner or later we shall recognize the emptiness of material life, of material pleasures. What leads to sorrow can never lead us to happiness. Material thinking has the seed of destruction in itself, for it leads to suffering. "By their fruits ye shall know them." Wrong thinking that leads to suffering must be corrected by right thinking, and this will lead to happiness. The clearer we see that wrong thinking is related to suffering as is cause to effect, the sooner we shall turn away from wrong desires and false pleasures, the more we shall strive to learn how to think right and know good. Mrs. Eddy says in her text-book, "Science and Health with Key to the Scriptures" (p. 322), "The sharp experiences of belief in the supposititious life of matter, as well as our disappointments and ceaseless woes, turn us like tired children to the arms of divine Love."

Every man will finally reach this point; but only when we recognize that matter has no consciousness, but rather is the result of material thought, do we begin to understand the truth which Jesus said would make us free. Our salvation consists in the recognition of man's spiritual nature. If man were material, subject to material laws, he could never be saved and gain happiness, and life could rightly be called a most cruel and absurd institution. "Ye shall know the truth, and the truth shall make you free," said the great Nazarene. What else could deliver us? That which is not true will ever lead into bondage!

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[Charles W. J. Tennant in *Croydon* (England) *Guardian*]

In his sermon at the George Street Congregational Church the clergyman is reported as having referred to people who today are turning aside from Christianity and the church of Christ and embracing the "gratuitous irrelevancies of Christian Science." Those who have adopted Christian Science have done so because they have found therein Christianity in its original purity, healing the sick and reforming the sinner. On page 26 of Science and Health Mrs. Eddy writes: "Our Master taught no mere theory, doctrine, or belief. It was the divine Principle of all real being which he taught and practised. His proof of Christianity was no form or system of religion and worship, but Christian Science, working out the harmony of Life and Love."

It is rather interesting in this connection to note that John the Baptist was in doubt whether Jesus was the Messiah or not, and so sent two of his disciples to ask Jesus if he were. They received this reply: "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." This answer signified the signs by which Jesus intended Christianity to be known for all time; therefore it is quite as necessary today that it should be proven with "signs following" as at any other time in the world's history; in fact, the need has become more apparent with the advance of so-called material knowledge. Any one who gains an understanding of Christian Science can to this extent prove for himself that its teaching is in absolute conformity with that of Jesus the Christ.

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[Thorwald Siegfried in *Puyallup* (Wash.) *Herald*]

I would be glad to have space for comment on your statement in a recent issue, that you have been unable to find the source of Christian Science healing outside of certain movements which deal with the speculations and theories of the human mind. Having in mind the attempts of the necromancers of the Old Testament to duplicate the works of the prophets, we find in the words of Jesus a scientifically accurate rule by which to distinguish the one from the other. In the seventh chapter of Matthew he concludes the Sermon on the Mount with a warning against "false prophets," and declares that they will claim to have prophesied and cast out devils in his name. "Then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

The point of Jesus' warning is contained in the last word, "iniquity." It is the translation of a Greek word meaning "contrary to law," and indeed in the thirteenth chapter of Luke the same point is made still clearer by the use of the Greek word translated "iniquity" but meaning "without principle." These meanings harmonize with the question of Christ Jesus in Matthew immediately preceding this warning. "Do men gather grapes of thorns, or figs of thistles?" Obviously they do not, for the law is that good does not proceed from evil.

So real is disease to the human mind that in their fear of it people resort to everything but Truth, God, in the endeavor to obtain health, until, as Mrs. Eddy has said, "the sharp experiences of belief in the supposititious life of matter, as

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well as our disappointments and ceaseless woes, turn us like tired children to the arms of divine Love" (Science and Health, p. 322). Now the lawlessness of the human mind is seen in its belief that it is first really sick and then really well; first thorns, then grapes. In fact there may be less fundamental reality in the human mind's so-called health than in its disease, for the reason that true health is not a condition of matter but of consciousness, and that person who believes that his health is in matter fulfils the Scripture, "If therefore the light that is in thee be darkness, how great is that darkness!"

Christian Science, however, is unique in its teaching of the wholly metaphysical nature of all reality, including the real man; and it heals disease because that teaching corresponds with the ultimate facts of existence, and because the real man, who is thus brought into consciousness, is now and always has been as God created him, healthy, sinless, and perfect. It teaches that God, infinite good, never created evil. That is not only logical; it is the everlasting fact and law.

If our perception is not keen enough to distinguish "good seed" from tares before they are sown, we still have the Master's directions for the "harvest," and therein he clearly shows that all beliefs "which do iniquity" shall be destroyed. The seed and harvest of Christian Science are both of "wheat," because it operates by the law of Spirit. That is why those who practise it diligently find each day richer than the one before.

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[John V. Budd in *Milwaukee* (Wis.) *Sentinel*]

Recently I attended a lecture on Christian Science given at a church of that denomination in this city. The speaker was a man unknown to me, and probably to most of those who attended the lecture, and yet the spacious church, seating normally I should say about fifteen hundred, was crowded to the limit, even the speaker's platform being filled, while many people were standing. I am told that hundreds were turned away. The previous evening the same lecture had been delivered before a like crowd in the same place.

The lecturer talked quietly and without oratorical effort or embellishment, and yet for an hour and a half he held the close attention of that vast throng, and so far as I observed not one of the people left, not even those who were standing. One notable feature was that a large percentage of the audience was men. I am told that this is the ordinary course of affairs when this denomination gives a lecture.

All this impressed me greatly. Without having any particular religious bias myself, I could not help considering what would be the result if a lecture by an unknown speaker on almost any other subject should be offered. One is forced to the conclusion that there is a great and vital interest in this new movement; that the people see in it the fulfilment of a hope, the promise of something they do not find elsewhere.

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[Robert S. Ross in *New York* (N. Y.) *Herald*]

Christian Science declares that God, Spirit, Mind, is the perfect Principle of all that really exists; that the real universe, including man, is spiritual, perfect, harmonious, intact now and forever, and that this spiritual fact can never be changed. According to Christian Science the man of God's creating does not need to be healed or saved, because this man is neither sick nor a sinner. The realization of the spiritual fact corrects the mortal or Adamic concept of man and brings about what is known as Christian healing.

"Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick," Mrs. Eddy writes on page 476 of "Science and Health with Key to the Scriptures." When the student of mathematics corrects an error in a problem he does not suggest it away; he applies to it the basic rule of mathematics and the error disappears. When the student of Christian Science undertakes to heal the sick he does not use will-power; he realizes the truth of being. Referring to this purely metaphysical process, Christ Jesus said, "Ye shall know the truth, and the truth shall make you free." Christian Science and the Christianity of Jesus are identical.

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[Duncan Sinclair in *Dumfries and Galloway* (Scotland) *Standard and Advertiser*]

In a review of a book of addresses recently published, it is stated that the author of them pronounced Christian Science "to be 'founded on a scheme of metaphysics which is crudely absurd,' but the faith built upon that unsatisfactory foundation he regards as 'entitled to all respect.'" There is not the slightest doubt but that the respect which Christian Science is now receiving from all classes in the community is due entirely to its intrinsic merits. On the face of it, does it not seem ridiculous to ask any one to respect any system, faith in which is said to be based on a "scheme of metaphysics which is crudely absurd"?

It is because the metaphysical position of Christian Science is absolutely sound that it is doing such unprecedented healing work today. And what is the metaphysics of Christian Science? It is that God is infinite Mind, Soul, Spirit, divine Principle, Life, Truth, Love, infinite good. That is the basis of all Christian Science deduction and Christian Science practice. As a system Christian Science is perfectly logical. It never deviates from its allegiance to the spiritual fact that God is infinite, and that He is therefore omnipresent and omnipotent.

The Founder of Christianity, Jesus the Christ, was the greatest metaphysician the world has ever known, and at the same time the most scientific of men, because he knew most of Truth. Humanity continually seems to forget that Christ Jesus in every healing of sickness or sin, and by every demonstration he gave over the elements, such as his walking on the water and his stilling of the tempest, proved the supremacy of spiritual law over so-called material law. He showed conclusively that the truth which he taught could destroy a belief of sickness as readily as it could a belief of sin in the human consciousness; hence the Christ is, as the Christ ever was, or as the Christ shall ever be, "the savior of the body," as well as the deliverer of mankind from every phase of erroneous thinking.

Christian Science is faithfully endeavoring today to follow in the steps of the Master by obeying his commands, not only to spread the truth about God, but to heal the sick, as the Nazarene did, through the Mind of Christ, or the spiritual understanding of God and of man made in God's image and likeness. In the text-book of Christian Science, "Science and Health with Key to the Scriptures" (p. 358), Mrs. Eddy writes, "Christian Science, understood, coincides with the Scriptures, and sustains logically and demonstratively every point it presents."

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Remember,—

If you are in the right you can afford to
Keep your temper;
If you are in the wrong you cannot
Afford to lose it.

ANON.

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Editorial

[Reprinted by request]

Take Notice

We wish to caution members of The Mother Church in regard to the frequent solicitations they receive by mail and otherwise to invest their money in enterprises which purport to make a special appeal to Christian Scientists.

In the business world it is not customary to exploit the church affiliations or religious experiences of those connected with business enterprises seeking to sell either their stock issues or their merchandise. When such a course is adopted it should not be considered as recommending the soundness of the investment.

It is hoped that every Christian Scientist will make an effort to discourage the use of the directory of practitioners and churches in *The Christian Science Journal* as a mailing list for the literature of stock-selling schemes and business enterprises.

The Christian Science Board of Directors.

Boston, Mass., Dec. 29, 1915.

"Judge not"

While it is unquestionably true that those who are seeking "first the kingdom of God" are assured and do attain the peace "which passeth all understanding," this plane of achievement does not by any means carry with it exemption from trials of their faith and even persecutions because of their faith. Jesus made no secret to his followers that tribulation was likely to be their earthly portion, but he also gave them this comforting assurance, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." Mrs. Eddy's teaching is along this same line. On page 97 of Science and Health she says, "Earth has no repayment for the persecutions which attend a new step in Christianity; but the spiritual recompense of the persecuted is assured in the elevation of existence above mortal discord and in the gift of divine Love."

There is need, therefore, for careful discrimination and loving thought in our judgment of our fellow men. The superficial assumption that a Christian Scientist who to sense has been given many and serious problems to meet is therefore lacking in a clear understanding of Truth, borders perilously near an infraction of the divine command, "Judge not." Even though there be a seeming failure to measure up to the highest standard, who can forget that dramatic scene when the accusers of the woman brought before Jesus slipped away one by one under the search-light of Truth: "He that is without sin among you, let him first cast a stone." Instead of criticizing and perchance condemning the one who is passing through deep waters, how much more Christlike, how much more helpful to our brother and to ourselves it would be, to realize the truth that because God's children are reflections of the one Mind they must have a perfect understanding, and that this brother or sister is being "persecuted for righteousness' sake,"—not because of too little understanding, but because envious error always seeks to obstruct an open channel for Truth.

Mrs. Eddy puts a pertinent question when she asks, "Have you shared the blood of the New Covenant, the persecutions which attend a new and higher understanding of God?" (Science and Health, p. 33.) Error found it worth while to be more active than ever before when it discovered the works which Jesus, the greatest exponent of Truth the world has ever known, was doing. When that persecution culminated in the crucifixion, even those closest to him wondered if he could have been correct in his understanding of God's omnipotence and omnipresence, else why had this shameful thing come upon him. Our beloved Leader trod the same thorny pathway to the kingdom. She whose clear understanding of God and His law made her a chosen vessel for the revelation of Truth anew to mankind, knew to the full what it meant to be persecuted for righteousness' sake. She sacrificed all that earthly ambition might crave in order to give to the world her discovery of the Principle of the Christ-healing in its wondrous perfection, and in so doing passed through deep waters such as few have been called to share. Nevertheless, it was through these very trials she attained to heights the limited vision of her judges could not reach. It was hers to "rejoice, and be exceeding glad," for it had been her privilege to share in the cup of sorrow and suffering which all must drink if they would be accounted worthy of the kingdom.

The darts of error were leveled against Mrs. Eddy because she was strong in her understanding of God's allness; but having put on "the whole armor of God," she could stand against them unmoved, for she knew that "when these things cease to bless they will cease to occur" (Miscellany, p. 143). In their own experience Christian Scientists find that through earnest study and practice of the teachings of Christian Science they have been uplifted to a plane of exaltation whereon they are able to meet the error which would have crushed them but for this higher vision. To such is vouchsafed the joy of saying with Paul, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." To them the world's judgment of their accomplishments matters not.

Archibald McLellan.



Conformity to Law

All who are interested in noting the happy adjustment of means to an end cannot fail to be impressed as they look upon an up-to-date printing-press, a Jacquard loom, or any other of the thousand mechanical devices which figure so largely in modern so-called civilization. To observe the ease, the exactness, and the rapidity with which difficult things are done nowadays is simply fascinating, and one follows many of the intricate processes with something of the feeling with which he would watch the masterful performance of a great artist. In both instances there is manifest a marvel of intelligent command which in the one case is identified with a single personality, in the other with all who have contributed to the unfoldment of a complex idea.

It has been a long way from the first use of the wheel, the lever, and the wedge to the present perfection of the many wonder-working inventions which have so largely made the modern manufacturer a mere onlooker, and this gulf has been spanned by that patient coordination of right ideas which, as Christian Science is proving, has no less certainly to do with humanity's spiritual advance. Studious and persistent effort to find and profit by an unvarying and universal order explains all these mechanical achievements, and it also explains, as Mrs. Eddy has outlined on pages 226 and 227 of Science and Health, that triumph of spiritual understanding, that gain of "the prize of the high calling of God," the overcoming of sickness and sin, which is the glory of the Christian Science movement.

For most of us the attainment of eternal life involves a patient trying-out procedure, in which we demonstrate and

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so finally accept and assimilate real values for ourselves by subjecting the ideas communicated to us to that repeated test which is rightly named scientific. The perception and utilization of divine law, even as inventors have discovered and applied material laws, points the one way to individual and world redemption; and here every genuine good that has been gained in past religious history is conserved and added to, in that going on "unto perfection" which the knowledge of the Christ Science stimulates and makes possible. To realize and profit by the higher potencies of faith in Christian Science is to honor every right and every noble deed of all mankind in all the past,—and what a blessing it would prove if all religionists would but awaken to this fact!

In attributing a perfect expression to the spontaneity of individual greatness, the instinct of true genius, we are likely to forget that such an achievement is but the unimpeded play of the activities of ever-existing law, in the fulfilment of which man, the God-governed man, appears. Thus all the astonishing increase of the facilities for accomplishing things gives inspiring intimations of that inheritance of good which in all its richness and amplitude but measures the capacity of him who has awakened to the spiritual truths of being.

When the machine is perfected, everything is done automatically. The crudeness and the failure of its imperfect antecedents is forgotten; it is now adequate to every demand upon it. And here again it illustrates the larger, the freer, the nobler concept of man which in Christian Science becomes the abiding inspiration of all who hunger and thirst after rightness. The ability to do the right thing the first time, which one has defined as skill, is to be gained only through conscious conformity to spiritual law. It is to have that sense of unfettered freedom which is ever preening its wings "for a skyward flight" (Science and Health, p. 261) and which expressed itself in the glad cry of the psalmist, "I delight to do thy will, O my God: yea, thy law is within my heart."

JOHN B. WILLIS.

"Faith and unfaith"

A WELL-KNOWN poet says that "faith and unfaith can ne'er be equal powers," a sentiment with which most thinkers would agree; and yet, sad to say, there is much more unfaith in human experience than faith. What is perhaps even worse, there is a great deal of misplaced faith, that which goes out to an unworthy object. Though this kind of faith may for a time seem to act as a motive power in personal endeavor, it must fail sooner or later, because its supposititious object has no real existence. Knowing the falsity of all belief which rests upon material objects or the carnal mind, Christ Jesus said to his disciples, with the sublime confidence of spiritual understanding, "Have faith in God." On page 430 of Science and Health Mrs. Eddy says, "Faith should enlarge its borders and strengthen its base by resting upon Spirit instead of matter."

It is simply astonishing to see how professed Christians excuse themselves for want of faith; indeed they sometimes seem to regard this mental state as commendable rather than otherwise. This is because they confuse faith with mere credulity, which have in fact no relation to each other. Credulity is always an outgrowth of material sense and never rises above mortality, whereas faith of the kind that Christ Jesus taught and demonstrated reaches out toward the things of God, to spiritual reality. Now it is true that one's faith may seem faint and feeble, but if it lays hold upon the divine it will grow into greatness and power as a well-nourished child. More than once the Master said, "O ye of little faith;" but even this little was better than none, and it is deeply touching to read the Master's words to Peter before the testing time of his trial and crucifixion. Jesus said to him, "I have prayed for thee, that thy faith fail not." It sometimes happens that this is the best service which a Christian Science worker can render to the one who seeks his aid, for in Revelation we read that those who come unharmed through fiery trials are they who "keep the commandments of God, and the faith of Jesus."

The writer of the epistle to the Hebrews tells us in the eleventh chapter, which has been called "the great epic of faith," that "without faith it is impossible to please" God, not merely difficult, but impossible; so we are here surely dealing with the most vital question of human experience. Optimists tell us that we should have faith in ourselves and in our fellow men, but it always happens that when we let material sense have the ascendency we disappoint ourselves, and we need not be surprised if others disappoint us for the same reason. The Master's faith did not rest upon mortal man, for he told his disciples that one of them would betray him, another deny him, and all of them forsake him. Yet in spite of this Jesus' faith in God and in the power of divine Truth remained unshaken, for he declared that although heaven and earth should pass away, his words, the words of Truth, should never pass away.

It is too often forgotten that faith can never find a secure resting-place in materiality, nor be strengthened by material evidence. If one rejoices overmuch in the evidence of physical improvement, he is apt to miss the real healing of Christian Science, the mental awakening and the spiritual uplift, and the glimpse of faith will not unfold, as it should, into spiritual understanding and strength. Our revered Leader tells us (Science and Health, p. 429) that "we must have faith in all the sayings of our Master," and Christian Scientists are striving to do this through the understanding gained in Christian Science and their daily and hourly demonstrations of the truth.

On the human plane the farmer who drops seed into the soil has faith that it will germinate and grow if rain and sunshine are not withheld. The Christian Scientist goes farther than this in looking to divine Principle and the spiritual law of growth for the protection of all that expresses God, good; and his assurance increases as he looks away from the material to the spiritual, praying ever, as did Jesus' disciples, for an increase of that faith which is allied to divine power.

ANNIE M. KNOTT.

Among the Churches

Current Notes

SOMERVILLE, MASS.—This church for the year ended Dec. 16, 1915, distributed 4409 *Sentinels*, 771 *Journals*, 33 *Heralds*, 15,676 *Monitors*, 28 *Quarterlies*, and 97 pamphlets. Subscriptions to the *Monitor* have been given to four public libraries, four engine-houses, and seven fraternity houses at Tufts and Jackson Colleges; police station, car-barns, city farm, and high school, and is received in two newspaper offices in exchange. The *Sentinel* and the *Journal* are in four city libraries and the *Sentinel* is at the Home for the Aged.

Distribution Committee.

MCMINNVILLE, ORE.—Adherents of the Christian Science faith have definitely determined to construct a church building on their lots at the corner of D and Pine Streets. The estimated cost is about three thousand dollars. Construction will begin as soon as there is promise of favorable weather.

Telephone Register.

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PARIS, ILL.—Some of the steel work which will be used in the construction of the Christian Science church has arrived and is now on the ground. Much of the lumber has also been placed, and according to those who have the matter in charge, work will commence in earnest about April 1. The Scientists expect to have the new building ready by the latter part of summer at the furthest.—*Paris News.*

HOBOKEN, N. J.—It was learned today [April 1] from an authoritative source that the handsome Mattlage mansion with adjoining grounds at 410-412 Hudson Street, opposite Hudson Square Park, was purchased by First Church of Christ, Scientist, for twenty-four thousand dollars. The Christian Scientists expect to make all necessary repairs or alterations at once, so that by May 1 they may move from their present quarters at Washington and Third Streets into their new home. One of the church-members said that they do not anticipate building just yet, but it is possible they will do so in a very short time.—*Hudson Observer.*

MIAMI, FLA.—With the purchase yesterday [March 22] of the lot at the northwest corner of Eighth Street and the Boulevard came the announcement last night of the proposed construction of a church edifice on the property by First Church of Christ, Scientist, of this city. The location for the new structure is one of the best, being on the bay front and in the central residential section, where property values are considered above the average. According to one of the members of the building committee, the new edifice will cost in the neighborhood of twenty thousand dollars.—*Miami Herald.*

DUNKIRK, N. Y.—The Christian Science Society has bought property on Washington Avenue, opposite Washington Park. The lot has a frontage of 90 feet and a depth of 180 feet. The house on it will be remodeled for temporary use by the society, and later will be removed and a church built.—*Buffalo Express.*

HOOD RIVER, ORE.—Construction work on the edifice for First Church of Christ, Scientist, is progressing rapidly. The auditorium will seat two hundred and fifty persons.
Correspondence.

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The Lectures

Council Grove, Kan.

Willis F. Gross, who delivered a lecture on Christian Science at the Commercial Club rooms, was introduced by Will McConnell, principal of the High School, who said in part:—

History is one illuminated story of man's tireless effort to answer an inner longing for things divine. Creeds have arisen and perished. Dogmas have flourished for a time and then have become time worn and unsatisfactory. Ever the church has stood out as a pioneer and a martyr in the cause of righteousness. It has drawn into its ranks the best that the age has to contribute. Yet nowhere is change more apparent than in this institution which has permanence for its very foundation. The unprecedented multiplicity of creeds in the Christian churches of today all attest to unrest and uncertainty of detail.

The nineteenth century has done much toward destroying the contributions of the past, but it has placed us centuries in advance along many lines. It has robbed government of its mystery and corruption, it has placed the sciences in the realm of the known, it has put before us the great social problems that our country must face; and who is to say but that in these later days it has given us a religion which will clarify much that heretofore has been questioned? We have studied this religion but little, consequently we know but little. We have learned that it substitutes science for mysticism and reason for dogmatism; that it welcomes all who are serious and sees an opportunity for every one; that many who have come to scoff, have remained to pray; and that it has wielded a powerful daily influence in the lives of many people. These things commend Christian Science to us for our gravest consideration.—*Correspondence.*

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Marion, Ohio

Charles I. Ohrenstein delivered a lecture on Christian Science in the Elks Hall. He was introduced by D. R. Crissinger, who said in part:—

It was my pleasure many years ago to introduce the speaker at a Christian Science lecture. At that time there was much ridicule, considerable doubt, and some honest criticism. Now there is thoughtful consideration of and honest inquiry into Christian Science. The skeptical have learned to believe and are followers, and the honest critic has found comfort. This religion has had a phenomenal growth, and it is a natural and worthy growth.

Christian Science ever puts to the fore the good, the right, the lofty, also happiness and love, and leaves to the realms of forgetfulness the bad, the wrong, the low, as well as despair and hate. Is it then any wonder, in these days, that intelligent men and women are flocking to Christian Science for help? They have tired of the teachings of passion, prejudice, and fear. They come to Christian Science because it offers something that satisfies the cravings of the heart and mind and points the way to correct living. That something is the simple faith and teachings of Christ Jesus, and is strictly spiritual. It comforts, heals, and brings peace of mind, contentment, and love.—*Correspondence.*

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Oakland, Cal.

Joseph B. Mills in introducing William D. McCrackan, who lectured on Christian Science at Masonic Temple, San Leandro, said in part:—

The world is being awakened to the understanding that health, happiness, and success are normal and natural, that the religion of Christ Jesus offers a full salvation, and that it meets humanity's full need. We have long been taught that salvation was limited to the next world, and that it could be attained only by patiently submitting to the trials and afflictions sent upon us by an all-wise God. This definition has never been satisfying, and because of this men began to cry out for a practical religion, one which could be applied to their every-day life, and which would prove to the world that the promises of the Bible could be taken without any discount.

Jesus' whole career showed what mighty works could be done in Truth, while Christian Science shows how the same works may be done today by the same power. Christian Science is a religion of works, and not of words only. Our Master said, "By their fruits ye shall know them," and is it not significant that in all his recorded sayings he never established any other test of discipleship than that of works? He knew that men might talk rightly and live wrongly, but he knew also that they could not accomplish the works which he accomplished without thinking right themselves.

Mrs. Eddy declares that the teachings of Jesus, when rightly understood and rightly applied, are sufficient, without the aid of anything else, both to regenerate the sinner

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and to heal the sick. If this be true,—and thousands are testifying to it daily,—then the most important thing that can engage the attention of thinking men and women today is to gain that understanding.—*Correspondence.*

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Cleburne, Texas

Bliss Knapp delivered a lecture on Christian Science to a large audience at the Carnegie Library. The speaker was introduced by W. M. Odell, who said in part:—

The real seeker after truth in any field is not he who with dogmatic intolerance refuses to listen to the views of his fellow man, or who blindly leads where others follow, but he who lends his ear to every man, and then forms his opinion according to the promptings of his own judgment and the dictates of his own conscience.

The great truths upon which the religions of Christianity are based are not new; they have existed through all ages. Within recent years, as time is measured, there has arisen a great religious order which has offered to the world a new vision of these truths, and which has within a short time taken a prominent place among the great organizations which are seeking through the Scriptures to solve the problems of life and eternity. To those of you who believe that through its teachings you have found the light of divine Truth, it will be a privilege to hear its lessons from one of its distinguished exponents. To those of us who have sought the light along different paths, it will be a pleasure to hear him.

With toleration for the views of every man, with the highest respect for the religious views of all men, with a willingness to seek information from every source, and with admiration for any cause which has for its purpose the spiritual betterment of mankind,—as one who stands for this spirit, it is my pleasure to introduce the speaker.

Johnson County Review.

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Miami, Fla.

The spacious auditorium of the Central Grammar School Building on Avenue C was filled almost to its capacity on the occasion of a lecture on Christian Science by Clarence W. Chadwick. V. W. Helm in introducing the lecturer said in part:—

The remarkable progress of Christian Science is due to the fact that it has restored and made available to mankind the drugless healing power of primitive Christianity. Through the beneficent application of this new-old truth, thousands have been healed of supposedly incurable diseases, and have gained that peace and harmony of mind which makes for real happiness. In its operation Christian Science is essentially and intensely practical,—a religion to be lived, not merely believed; a religion of common sense; virtually the Science of right thinking, which can be applied to one's daily needs and problems of whatever character. Moreover, it does not direct its appeal to the fickle emotions, but rather to the calm and logical thought.—*The Miami Metropolis.*

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Waupun, Wis.

A lecture on Christian Science was delivered in Scenic Theater by George Shaw Cook. The Rev. A. G. Wilson, former pastor of the Congregational church, in his introduction said:—

I have been chosen to introduce the speaker of the evening because of my attitude of neutrality toward the issues of Christian Science—the policy of patient waiting for more reliable information on the subject. We should have hospitality and the receptive mind toward those who are capable of this illumination. Christian Science presents the alternative of being either the greatest and most important discovery of human history or the most stupendous error ever urged upon mankind. The people who are helping to settle this question are entitled to our gratitude. If the movement stands for a true principle of reality it belongs to all. It was not a human creation.

However, our Christian Science advocates should remember that they are putting forth claims that appeal to the average man as both absurd and impossible; statements that are opposed to all that inheritance of accepted knowledge which has come down to us through the process of centuries of patient thought and investigation. It is not to be expected that such a claim would be readily and cheerfully accepted. But this is exactly what would be expected at the introduction of a new and vital teaching. No great discovery in the history of progress has been at once and universally received. All have fought their way to favorable consideration. Christian Science must be subject to the same rule and test. All great scientific discoveries were at first considered with distrust and aversion. Christianity at the beginning had few friends; its Founder was nailed to the cross. Truth must walk in a thorny path.—*Waupun Democrat.*

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Lectures to be Delivered

CANADA—Kingston, Ontario: George Shaw Cook, Church Edifice, 95 Johnston Street, 8:15 p.m., June 9.
St. Thomas, Ontario: Dr. Francis J. Fluno, Engineer's Auditorium, 8:30 p.m., June 9.

COLORADO—Denver (Second Church): Clarence C. Eaton, Church Edifice, South Grant Street and East Bayaud Avenue, 8 p.m., June 9.

CONNECTICUT—Stamford: Virgil O. Strickler, Church Edifice, Prospect Street, 8 p.m., June 4.

ILLINOIS—Danville: Charles I. Ohrenstein, 3 p.m., May 28.

MAINE—Camden: Charles I. Ohrenstein, Church Edifice, Central Street, 8 p.m., June 9.
Dover and Foxcroft: William R. Rathvon, Church Edifice, Lincoln Street, Foxcroft, 8 p.m., May 30.

MASSACHUSETTS—Concord: George Shaw Cook, Church Edifice, Monument Square, 3:15 p.m., June 4.
Holyoke: Bicknell Young, City Hall, 3:30 p.m., June 4.
Lexington: Jacob S. Shield, Town Hall, 8 p.m., June 8.
Lowell (Society): Frank Bell, Playhouse, Shattuck and Market, 8 p.m., June 8.
Malden: Bliss Knapp, Auditorium Building, 8 p.m., June 6.
Melrose: Jacob S. Shield, Memorial Hall, 3 p.m., June 4.
Plymouth: Virgil O. Strickler, Universalist Church, 8 p.m., June 5.

MICHIGAN—Marquette: William D. McCrackan, City Hall, 8:15 p.m., May 26, and Marquette Upper Peninsula Branch Prison, 8 p.m., May 27.

NEW HAMPSHIRE—Concord: Dr. Francis J. Fluno, Church Edifice, State and School Streets, 8 p.m., June 1.

NEW JERSEY—Dover: William R. Rathvon, Baker Theater, West Blackwell Street, 3:30 p.m., June 4.
Newark (Second Church): Virgil O. Strickler, Shubert Theater, 3 p.m., June 4.

NEW YORK—Herkimer: Charles I. Ohrenstein, Richmond Theater, 4 p.m., June 4.
Ithaca: John W. Doorly, Lyceum Theater, 3 p.m., June 4.
Rochester: Frank Bell, Temple Theater, 3:30 p.m., June 4.

PENNSYLVANIA—Ellwood City: Hon. Clarence A. Buskirk, Majestic Theater, 3:15 p.m., June 4.

VERMONT—St. Johnsbury: Clarence W. Chadwick, Pythian Hall, 3 p.m., June 4.

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Testimonies of Healing

It was about twenty-five years ago that Christian Science was introduced to the quiet little Wisconsin village of which I was at that time a resident, and well do I remember the manner in which it was received by those who did not then accept its teachings. The objections to what we supposed it to be were pronounced, and we tried to persuade those who accepted it to drop it. It did not seem to us possible that the healing power of Truth as demonstrated by Christ Jesus and his followers in the days of primitive Christianity could be discovered by a woman of our day. We were so very skeptical that our prejudice was not destroyed even though we witnessed the proofs, the healing and reforming value of Christian Science.

I did not then understand the kindness and patience which the Christian Scientists exhibited, but I can now see how they had grown in grace until they would not see the evil by which we were allowing ourselves to be influenced, as being anything real or a part of the real child of God. The time soon came, however, when I too needed help. *Materia medica* was given a trial for several years, until I was told by a specialist that I had a form of skin disease that he could not cure, as he had exhausted all the means at his command without success. In the mean time Christian Science had been recommended to my wife and boy, and treatment given to them with very satisfactory results. I was finally ready to ask for help, and then and there the seemingly great wall of prejudice melted away and the journey from sense to Soul began.

Physical healing and spiritual uplift were one and the same to me, for after the first treatment I laid off glasses, and a moral reformation and a new interest in the study of the Bible began. It was about two years before all evidence of the eruption was gone. The healing seemed slow, and during this time those of my family who had recommended Christian Science became discouraged and suggested that I return to the specialist; but perseverance and the loving patience of the practitioner kept me studying until the healing was complete. I have since been a daily student of the Bible, as well as of Science and Health and other Christian Science literature, and have received untold benefits. It has become a real pleasure in the home, the church, the office, and everywhere, to know something of the joy of service, how to rest in action, and to seek my own in another's good. (See Science and Health, p. 518.)

This testimony is given as further evidence of my appreciation of the help I have received through the illumination of the Scriptures which has come as a result of reading Mrs. Eddy's writings, and through the church services and meetings. It is now very clear that when we let that Mind be in us "which was also in Christ Jesus," our words and lives are acceptable to God, and then only do we begin to express the perfect man made in His image and likeness.

E. Everett MacGill, St. Paul, Minn.

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I feel impelled by a great sense of joy to tell what Christian Science has done for me. I did not come into it for physical healing only, but through a desire for spiritual light, a longing to know God. By profession I am a trained nurse, and have for years handled cases in the old way, helping patients through gloom, doubt, and despair without any seeming ray of light other than chance; but with the dawn of this new light, this change of concept, all things seem new. My work is a real joy, for while administering in their material way to the material bodies of my patients I can also know the truth which heals and makes free.

After attending the Wednesday evening testimony meetings for over two years, I was attacked by what to mortal sense would be called a slight stroke of paralysis and asked for Christian Science help. The practitioner came from church, and after talking with me for a while, gave me treatment. I was healed instantaneously; strength and light flooded my consciousness. I prepared my grip that evening, walked ten blocks to a new patient, and was able during the case to perform my duties with efficiency, feeling no effects of my previous illness. My healing has been permanent, and the spiritual uplift has been such that I am able to demonstrate the truth for my family and others as well as for myself. I am practising what I know, and am indeed happy to glorify God in declaring the truth of the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures."

In my new-found joy I have but one desire,—to put on the Mind which was in Christ Jesus, to give the message to others, and thus help to bring the kingdom of God on earth. I am thankful to God for the spiritual light, and to our dear Leader for giving us this new-old truth.

Maria Louisa Johnson, Stege, Cal.

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The Preface of Science and Health opens with the words, "To those leaning on the sustaining infinite, today is big with blessings" (p. vii). This great truth has been proved to me in many ways. Soon after leaving school in 1902 I was attacked with a severe stomach trouble, which was not overcome until Christian Science found me in 1911. In September of that year a friend told me about the healing accomplished in Christian Science. At that time I had been confined to my room about nine days with what the doctor called malarial fever and other complaints, and my eyes were badly affected. My friend almost insisted on my going to see a practitioner, even though I did not care to go and thought I was not able to do so.

The practitioner asked me if I believed in Christian Science enough to lay aside all material means and trust God. I said I did, but my thought was that I would try it a few days, and if it failed to help me I would return to my medicines. She then gave me a silent treatment and had me read aloud the Lord's Prayer with its spiritual interpretation as given on page 16 of Science and Health. When I asked her what I could eat, she told me I could have anything I wanted, saying the food God provided never made any one sick. That night I slept well, a very unusual thing, and the next morning arose feeling all right. I went to work, and found that I could walk without getting tired, something I had not done for a long time. It rained heavily and I stopped for a while, then went on with no harmful results. That was the end of my illness.

My eyes were so badly affected that I could not read more than twenty minutes at a time; but now my sight is perfect. Corns and bunions have disappeared, also a throat trouble which I thought was hereditary. In April, 1913, I was overcome with a painful spasmodic ailment. I worked four hours declaring the truth, but as the difficulty had not been overcome, I again called for help, and the trouble disappeared within an hour. It has been over three years since I took any medicine.

I have been attending Christian Science services since I was healed, never missing a meeting, and have found the spiritual food which satisfies. In August, 1912, I bought my first copy of Science and Health, and have read it through ten times. I have come to love the Bible, which was not the case in former times. I am now a member of The Mother Church, and have had many beautiful demonstrations for

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myself and others. I am grateful to know that I can help others, particularly my own people (the colored race). As I have been benefited by the testimonies of others, I hope some one will be helped by mine. I am grateful to Mrs. Eddy for this Christ-teaching, and thankful to God for the spiritual understanding.—JOHN H. PITCHFORD, New Orleans, La.

When Christian Science came into my life five years ago, it found me a physical wreck and unhappy. I had tried many physicians and material remedies, but was at last told I must undergo an operation, and if I lived through it I might be better. Again and again I had been told that it was only a question of time until I would have a paralytic stroke. There was a complication of kidney and liver trouble which grew worse continually, and no encouragement was given me that it would ever be overcome. Those were dark and hopeless days. I had been a church-member for twelve years, and had prayed that God would hear and answer my prayers; but at last I only looked for something to ease my suffering until, as I thought, death would set me free.

I did not want to be healed through Christian Science, but "man's extremity is God's opportunity." From the first treatment I was greatly benefited, and that night I slept peacefully, something I had not done in a long time. Before this I could not sit up all day and did practically no work. Now I am perfectly healed of all these ailments and many more, so that I am able to do all the housework and help my husband in the store. I was also healed of acute lung trouble in less than twenty-four hours.

We have proved that God is an ever-present help in times of sorrow as well as in sickness. The physical healings have been wonderful, but the spiritual uplift that has come to me through the study of Christian Science is indeed more wonderful. For all this I am grateful to God, also to Mrs. Eddy.

ANNA KINGREY, Galena, Kan.

With a heart filled with gratitude I wish to acknowledge the many blessings I have received through Christian Science. In the Christian Science text-book, "Science and Health with Key to the Scriptures," our beloved Leader writes (p. 120), "Science reverses the false testimony of the physical senses, and by this reversal mortals arrive at the fundamental facts of being." About eight years ago all the hair fell out from my right eyebrow. I consulted the most eminent physicians but received no help, as the skin had become shiny. As a last resort I accepted Christian Science treatment, and through the loving, patient help of a practitioner I was completely healed. I have also been healed of severe throat affection and coughs.

I am thankful to God for His goodness and for this truth which I have found in the study of the Bible as explained in Science and Health; also for our periodicals, those silent messengers of Truth, which have helped me wonderfully on my journey from sense to Soul. I am particularly grateful for the unfolding of Truth which has made it possible for me to become an active member of the Christian Science church and a teacher in its Sunday school.

MARY FREDERICA HEINZ, Berkeley, Cal.

[Translated from the German]

It has been my privilege to experience God's care and omnipotence since I have learned through Christian Science that man is His perfect offspring, hence forever intact. My little two year old boy was playing indoors at my side, when a set of heavy roebuck horns dropped from the wall and struck the child on top of the head. As may easily be imagined, my sense of fear was very great at first; still I was at once able to declare the truth of being. The child's head was bleeding and he was crying loudly, but I tried to realize the presence, omnipotence, and abiding love of God. On washing the little head I saw two holes caused by the points of the horns, yet without allowing myself to entertain any sense of worry I quieted the child, and after a short time he was bright and playful, then took nourishment as if nothing had occurred, and went to sleep. I used no remedies of any kind, neither did I observe any hygienic law. Two days later the holes had entirely disappeared.

I think of this instance of help received as an especially beautiful proof of the care of ever-present Love, although it is but one of many which it has been my privilege to receive. I would like also to express my profound gratitude to Mrs. Eddy, the Discoverer and Founder of Christian Science, for having shown us the way to Truth, and for imparting through her works a vital knowledge of God and the truth of being.

FRAU MARGARETE KUEBUSCH, Stuttgart, Germany.

Four years ago I began the study of Christian Science, after having been constantly under medical treatment for nine years. I had undergone three surgical operations at different times during these years, the last one for gall-stones. Then I gradually grew worse, and became so frail that the attending physician forbade any attempt to sit, stand, or walk. The doctor who was treating me at this time called in a very prominent surgeon to diagnose the case for him, as he had been treating me for Bright's disease without any success whatever; in fact I seemingly was growing weaker all the time.

The diagnosis was gall-stones, and an immediate operation was declared necessary. On being told that I attributed my present condition to just such an operation, when it was claimed that the gall-bladder had been removed, the surgeon became very thoughtful, and finally said the gall-bladder had not been removed, that gall-stones were in the ducts, and that the operation had been but partial. The surgeon had become frightened and quit when he found the gall-stones in the ducts. I decided that the operation would have to remain but partial, as I would never submit to another one.

At this refusal both doctor and surgeon left me without care, except what a nurse could give. Some days passed in this condition, when a friend prevailed upon me to try her doctor. After much quizzing and examining this doctor said I was nearly dead from theories and medicine, so he gave me no medicine whatever, but used all the means known to him to cleanse the system of poisons. In six weeks' time I could walk in my bedroom. The doctor then told my husband to get me out of this climate; that I would die if I stayed here, and might do so on the way to the Pacific coast, though to the sea-level I must go. I went, and after remaining there eight months, came back very little improved in health.

One day, while sitting on the porch, a neighbor brought me Mrs. Eddy's works, all except her latest book. This gentleman is not a Scientist, but he has a partner in business who is a good Scientist and who gave the books to him. I mention this as a proof of how Love does its work. After much reading, and with more right thinking than reading, I began to understand. The first lines in the chapter on Prayer in Science and Health (p. 1) seemed to show me that I would be healed by this prayer and faith: "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God."

While the understanding came slowly, it has been a constant source of inspiration, unfolding to me the relation of God to His spiritual creation, and showing me that divine

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Love is an ever-present help. The constant reading of Science and Health has taught me to trust a higher power than the man-made laws or material medicine on which I had depended for years. It has given to me a God I can reach through the demonstration of His truth and find relief,—relief not only from pain, but from the fetters that had bound me as only sin can bind.

I have been healed of a hasty temper, an unforgiving disposition, and resentment with all vexatious problems of life. As I have progressed in the demonstration of this new-old religion the way of life has become brighter, for it has shown me how to forgive a wrong which at the time it was done it seemed impossible to forgive. I did not want to forgive it, and even said God would not ask any one to forgive such an offense. Christian Science teaching has so filled my heart with love that hatred, wrongs, and fears are all forgotten.

I am very grateful to Mrs. Eddy, our Leader, who has done so much for the betterment of mankind.

Virginia M. Pritchard, Wilmette, Ill.

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As one who has received untold blessings through the teachings of Christian Science I desire to express my gratitude for this practical revelation of the truth which has healed me of sickness and sin and brought peace and joy into my life.

Since becoming interested in Christian Science I have been completely healed of liver complaint, weak eyesight, owing to which I was compelled to wear glasses when reading or writing, and very severe headaches, besides many other physical troubles. Then too I have been healed of the desire for strong drink and tobacco. Impure desires and moral temptations have also been overcome through the realization and application of the truth revealed in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

This wonderful healing did not all take place immediately; it came about gradually, as the inevitable result of the unfoldment of the truth to my awakened consciousness and the spiritualization of thought. Sometimes I despaired, when it seemed as if no progress was being made; but the help of a loving Christian Scientist reassured me, and the text-book was studied with renewed energy, until I began to realize that healing is going on all the time, since the divine Mind is ever active and omnipotent.

Christian Science has never failed me, and I would not have been spared one of those experiences which have driven me with greater determination to the study of Science and Health to learn more of the healing truth for myself. It has meant everything to me, and I can never be grateful enough to Mrs. Eddy for having revealed the truth to this age, and for giving to the world a practical and demonstrable religion.

Frank C. Treacher, Highgate N., London, England.

✧

Christian Science healed me of a malignant growth on the face, from which I had suffered for twenty-five years. I read Science and Health and as many of Mrs. Eddy's other writings as I can get. Every ailment which troubled me has been healed since I began this reading. I had taken medicine for eighty-nine years, but I know now that Truth is the only true remedy. I am thankful I found the truth in this life.

Nannie G. Wilson, Mulberry, Kan.

It is with a deep sense of gratitude that I confirm the above statement. My grandmother not only suffered for twenty-five years from a malignant growth, but had acquired the drug habit, morphine having been recommended by her physician as the only means of easing the pain. She asked for Christian Science treatment in September, 1914. There was immediate relief from pain, and the drug was gradually reduced until she was able to rely wholly on Christian Science treatment. By Thanksgiving day her face was partly healed, and in January, 1915, there was not a sign of the trouble, not even a scar. She was also free from the drug habit. A physician had stated that she could not live if the drug was taken from her, but she is perfectly well today, has gained flesh, and is as active as she was years ago. Although ninety years old, she occasionally attends our services and lectures.

When treatment first started there was no encouragement, as the condition was so serious. The belief in old age prevailed, and all the things which attend it were manifest, but the saying, "One on God's side is a majority," was proven true, and also Jesus' statement, "Ye shall know the truth, and the truth shall make you free." Our home life has been turned from misery into harmony and praise, and I rejoice always that we have a practical understanding of God, divine Truth, with which to relieve human suffering and sin. I am grateful for the labor and perseverance which our beloved Leader, Mrs. Eddy, put forth in order to give to humanity this demonstrable knowledge.

Marie Hawley Bell, Mulberry, Kan.

✧

Several years ago I received the first Christian Science literature I had ever seen. It came from a relative living in a western state, and found me in a very much discouraged and melancholy condition, as I had experienced a sorrow and loss from which it seemed impossible for me to recover. Although I had united with a church when quite young and had been active in Sunday school and other church activities, the teaching I had received and the way I interpreted the Bible gave me no comfort. I read in the *Sentinel* of many people being healed and wondered why I could not be also. On July 22, 1913, I borrowed a copy of Science and Health, bought a *Quarterly*, and began reading in earnest. Soon afterward I was entirely healed of appendicitis in one day, with two absent treatments.

For over thirty years I studied the words of the Bible, so to speak, without understanding them; and when my work here was interrupted by sorrow and loss and I was left alone, as I thought, to fight the battles of this life for two children and myself, I became confused and could not find the way; but I am very glad to say that through the study of Science and Health, in connection with the Bible, I am being helped to find it. I certainly feel thankful to God, also grateful to Mrs. Eddy for this revelation.

Minnie A. St. John, Canton, Ohio.

✧

I had known of Christian Science for a number of years and owned a copy of Science and Health, but did not think seriously of Science until confronted by the necessity for an operation. About eight years ago I was suddenly taken very ill, and the physician who was called in pronounced the trouble appendicitis. My fear of the operating table was so great that in my extremity I turned to God for help.

A Christian Science practitioner was called over the telephone and asked to take the case. She consented, and said she would give me an absent treatment immediately and see me the next day. That was about eight o'clock in the evening, and in an hour's time I was quietly sleeping, all pain and discomfort having subsided. I was healed in a comparatively short time, and I speak advisedly when I say healed, for in eight years there has never been the slightest return

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of the trouble. Many other ailments have assailed me, but one and all have been met by Science, which I have indeed found to be "the Comforter which leadeth into all truth" (Science and Health, p. 127).

My heart overflows with gratitude to God for giving us this revelation of Truth through our beloved Leader, Mrs. Eddy, and I am truly thankful that through the study of Christian Science I have been able to gain a clear and demonstrable understanding of the spiritual import of the word of God and its healing power.

EDITH HIDEN, Birmingham, Ala.

I have a deep sense of gratitude for the blessings that have come to me through Christian Science, and it is with a desire to tell others about it that I send this testimony.

About seven and a half years ago I was a physical and mental wreck, suffering all the tortures that a diseased body and mind could inflict. At this juncture I turned to Christian Science, not that I had any faith in its curative power, but simply because it was the only thing I had not tried, and the thought was that if it did not do me any good it could not harm me, as nothing could cause me to be in a worse condition than I then was. I now look back upon the day when I first consulted a Christian Science practitioner as the most blessed day of my life, for it started me on to find a better condition of health than had ever seemed possible, and more than this, a happiness which like the peace of God "passeth all understanding."

Up to the time I turned to Christian Science my thought from earliest childhood was that I was doomed to fill a consumptive's grave, as I was the only one left out of a family of eight, my mother, father, four brothers, and a sister having passed on with this dreaded disease. To mortal sense there was good reason for me to think that I too would follow in the same way, for I had always suffered with severe colds from the beginning of winter until spring, and rarely knew what it was to go through a night without coughing until nearly exhausted. Now I rarely have a cold, and if I do, it is quickly overcome through the power of Truth.

I have proved that an understanding of God as gained through Christian Science heals not only disease but grief as well, for in those days which now seem a hideous nightmare to me, I was eating my heart out with a longing for human love and was looking to personality for the one and only thing that would make life bearable. Yet reason told me that I could not have the thing I so much desired. This condition was not quickly overcome, and many hours of anguish were spent in fighting it. The final triumph did not come till one day, when this longing seemed more than I could bear, I fell on my knees and said, "Father, Thou knowest what is best for Thy child; Thy will, not mine, be done," and then and there the demonstration was made. From that hour I have been convinced that earth has no sorrow which divine Love cannot heal.

There are many other discords too numerous to mention that have been destroyed, and there are still some to be mastered; but I know that if I am faithful, eventually all discords will fall before divine Love, and I will be "every whit whole." For all the blessings vouchsafed me I am most grateful to God, and thankful to Mrs. Eddy for bringing us this blessed truth, also to the practitioners who have ever shown a spirit of loving-kindness and have been to me a tower of strength in times of discouragement.

BESSIE C. BROWN, Baltimore, Md.

We gain the strength of the temptation we resist.

EMERSON.

From Our Exchanges

[Rev. Henry Kingman, D.D., in *The Biblical World*]

So long as the world has vividly before it the memory of Jesus and of his irrepressible confidence and hopefulness through days of evil fortune, and so long as it has with it in every generation his followers, of a like spirit of indomitable good cheer, it will refuse to take the mere acceptance of the inevitable as an adequate discharge of life's obligation. There must be a better success than this. It is victory that men want,—the victory of a self-possession undaunted and expectant in the face of every problem and disappointment that the world can yield. . . . Our only chance of winning is by the way that Jesus found sufficient so long ago,—the way of faith in God. His faith, his teaching, and his spirit still afford the only way to such an undiscourageable optimism as was his.

[Bishop Ryle in *The Guardian*]

We know indeed that there are those who exclaim that contemporary events only prove that Christianity is a failure and that a new gospel is wanted. They seek for comfort in occultism, and think they have found hope in spiritualism. Secret mysteries, without moral responsibility and without corporate duties, have a special attraction for those who regard the church as obsolete and unsympathetic. Endor is often the refuge of those who shun the thought of Calvary. Men seek for any vision but that of a God who forgives sin and who asks for self-surrender of will. Those who have no wish for the vision of God will not find it. On the whole, men get what they seek,—it may be pleasure, self-indulgence, or self-satisfaction, or it may be the very drug of spiritual life, the deadly narcotic which seeks to stifle pain in self-absorbed expedients. But it is not so much a revised gospel that we need as a purer and more humble spirit to receive and welcome the old one, Jesus Christ, "the same yesterday, and today, and forever."

[*The Christian World*]

There are scholars preoccupied with their own dogmas; they are forever expounding them and explaining away any disturbing factors. There are others who, with all that is given to them, keep the still mind, and are listening. The one scholar will not learn because he is not ready to hear; the other will have the reward of the humble, he will inherit the new reaches of knowledge. None but the humble can inherit this portion in the earth.

This is abundantly true of spiritual knowledge. It is kept from the noisy throng, who never give themselves time to listen. It is given to the quiet spirits who in stillness are waiting, as the operator waits in a wireless station, to catch tidings from the world unseen. It is impossible to hear except in silence. That is why the speaker upon religious themes needs silence more than other men.

[*American Lutheran Survey*]

One of the most difficult problems following the European war will be the prevention of class legislation and the furtherance of policies which inure to the advantage of all the people. A sense of social obligation will permeate the nations more and more to the displacement of mammon worship. Already there is evidence that the people are wearied of the supremacy of crass materialism and are turning to a better conception of the philosophy of life, involving as it does the awakening of the consciousness of the duty of a larger measure of service to society. In this growing consciousness of the duty of the individual toward his fellow men, even at the sacrifice of his

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own interests, is the most hopeful sign of a more just and equable distribution of the wealth of the nation, and with it the increased happiness and development of the people.

[*Unitarian Word and Work*]

Out of all the illusions and guesses and superstitions that have been associated with the Founder of Christianity, there emerges one vital and indisputable fact, viz., that it was not, after all, the death of Jesus, nor anything that may have occurred to him after his death, that bears directly upon the welfare of the world today, but the life he lived when he moved among men. Scarcely had he disappeared from mortal view when his very enemies began to recognize his spiritual greatness and exclaim, "Surely this man was a son of God." Scarcely had the sun risen on the morrow than people who had been spiritually blind began to see that life was something different from the house of clay in which it had been confined.

[*The Continent*]

To Jesus Christ Christianity was a life,—a vital, self-perpetuating force which must scatter through the world spiritual seed to reproduce after its kind wherever it fell on good ground. How it might grow—under what exterior forms it might flourish—he cared not, if only the life was still the life that truly came from him. Housed in one form of church or another, what could that signify, provided only men were being made new creatures in himself? More unthinkable than all else is that the Lord Jesus would set artificial limits on spiritual forces. He was not creating in the earth a monopoly of grace; he was giving his grace to the whole world as a free gift for all men.

[*The Christian Register*]

The happy prospects in life depend much more upon the way people look than upon what they have to look at. If they think mostly of the discouraging things, that is what they will see; if they keep their minds resolutely fixed on the far purposes and hopes of good, they will see visions and glorious possibilities. Just now we seem shut in by the darkness of what is closing around us; but there are rifts,—and glimpses appear of heights in light. If we keep on our way and steadfastly look upon what is beyond, we shall see the horizons. Inevitably we shall find in time that we are all the while faring toward them.

[*The Advance*]

Jesus came, not merely that those dead in sin might have life, but that those who had life might have it more abundantly. Had there been no sin, still God must have given us proof by living example that the life of God is, and that the life of man must be, a life of love, manifest in sacrifice and in service. Had there never been sin, but only innocence growing slowly and darkly toward the good, there must have been at-one-ment. For God's life is not mere innocence; it is character. And the life that is at-one with God must be a life of character.

[*The Christian*]

Our every sense of incompleteness confirms us in the belief that God is still at work upon us, restoring us to the dimensions of His unchanged purpose, of which we have come so far short by wilful waywardness. And herein is our confidence, both for our own lives and that of the nation. He will complete that which He has undertaken. Only let us make no mistake about this—upon us, as individuals, rests the determining responsibility of the fulfilment or frustration of omnipotent grace.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health.

Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00, six or more to one address, each 75 cents.

Orders for the books named above and other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Publishing Society

"Law and Work" is the title of a new pamphlet containing the following articles: Love Fulfils Law, The Logic of Christian Science, Undisturbed, God's Law of Adjustment, Authority.

The increased cost of binding the periodicals has necessitated making an advance in the selling price of the bound volumes. The new prices, which take effect April 1, are as follows:—

JOURNAL.—Volume 32 (April, 1914 to 1915). Cloth, $3.00; half calf, $3.75.

SENTINEL.—Volume 16 (September, 1913 to 1914) or Volume 17 (September, 1914 to 1915). Either volume, cloth, $3.25; half morocco or half calf, $4.00.

For all other bound volumes of *Journal* or *Sentinel* write for prices.

DER HEROLD.—Volumes 5 to 12 in cloth, $2.75 each; volume 4 to 7 and 9 to 12 in half morocco, $3.50 each; volumes 4, 5, 9, 10, 11, 12, in half calf, $3.50 each.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken at less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, editorials, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

BOUND VOLUMES: Current and past year, cloth $2.50; half calf or half morocco $3. On earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for publication in the columns of the MONITOR should be addressed: Editor, THE CHRISTIAN SCIENCE MONITOR.

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Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also as a supplement the Lesson-Sermons of the following month which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

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Works on Christian Science

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"What I say unto you I say unto all-WATCH" Jesus

Vol. XVIII No. 40

Boston, June 3, 1916

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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Items of Interest

It is reported that tungsten ore, the most sought-for mineral in America, has been discovered in the Quitman Mountains of western Texas. Samples have been assayed and are said to run high in this ore. The prospectors claim that the specimens are to be found in many places in the Quitman Mountains. Recently there was made from Tucson, Ariz., a shipment of tungsten ore which was valued at $6180. This mineral has been discovered in the Tule Creek district of Arizona, near Prescott, and there is much activity in that district at present. A reduction plant has been established in the Bradshaw Mountains, near Prescott, and the tailings of the old Tiger mine there, which was abandoned a number of years ago, are to be worked for this ore, which was dumped out when the mine was being worked for rarer metals. This practice is being followed in a number of mines of Arizona and New Mexico, and many mining men are making a good stake by leasing the dumps and tailing piles of the old mines and working them for tungsten. There are said to be millions of dollars in tailings of tungsten on the dumps of the Southwest, waiting to be taken out.

A decision just handed down by the full bench of the Massachusetts supreme judicial court declared unconstitutional a legislative enactment which forbade the courts to issue injunctions in labor disputes unless it appeared that "irreparable damage" was about to be done. The decision says in part: "No discussion is required to show that it is beyond the power of the legislature to declare that without any process at law a well-recognized kind of property shall no longer be property. Lawful property cannot be confiscated under the guise of a statute. A further effect of the present statute is to deprive the plaintiffs of the usual protection of the laws. The statute provides in substance that the property rights of labor of any individual or number of individuals associated together shall be recognized in equity as property when assailed by a labor combination, unless irreparable damage is about to be committed, and that no relief by injunction shall be granted save in like case for which there is no relief in law."

It is estimated that as the result of reductions in tariffs charged by the Central Railroad of Peru there will this year be a total production of wheat in mountain sections which are contributory to this road's territory about three times as great as in 1914, when the freight rates on this road were considered practically prohibitive for the transporting of grain from the mountains to the coast sections. Most of the wheat now used by the milling industry, which is located in coast cities, is imported from Australia and California. The prompt response in increased acreage of wheat, which followed the introduction of cheaper rates of transportation, has called attention to other sections where there is much land available for wheat raising and which would undoubtedly similarly respond to cheap and easy transportation facilities.

In line with the program of the Massachusetts Fish and Game Protective Association to establish a chain of bird preserves throughout the state, the work of stocking a large preserve at Dudley, Mass., has begun. A member of the association has offered the use of his own country farm and woodland estate of 400 acres, and several neighboring properties amounting to 800 acres, as a game preserve, under the support of the association. The series of bird preserves which the association expects to establish throughout the state will be looked after primarily by the respective landowners with the association's help and advice. It is hoped that other landowners will come forward and enroll themselves under similar conditions.

Six hundred grain elevators, to be owned and operated by the Peruvian Government, will be built in various parts of Peru during the next five years. They will be uniform in construction, made of concrete, and about one hundred feet in height, and will be located along the Transandine Railway, some of them being placed at an altitude of almost three miles. The farmers will bring their grain direct to these elevators, and it will be purchased there by the Government, which will store and resell it in accordance with the state of the market. These elevators will for the first time provide a means for placing the large grain crops of the fertile valleys on the market at a low production cost.

The famous Niobide, the disputed ownership of which aroused much public interest, has been given to Italy. The statue was discovered eight years ago during digging operations executed on land belonging to the Banca Commerciale upon the site of the ancient Gardens of Sallust. Due notice of the find was given to the authorities, and the expert archeologists sent to examine the statue pronounced it a Greek original of exquisite workmanship and great value. Ownership was disputed by the municipality of Rome and the Banca Commerciale. The statue will be added to the collection in the Museo delle Terme in Rome.

The administration shipping bill, designed to upbuild the merchant marine and strengthen the navy, passed the House of Representatives by a vote of 211 against 161, virtually in the form in which it was introduced. The bill proposes to appropriate $50,000,000, to be raised by Panama bonds, for the purchase, charter, or lease of ships by the Government. These ships would be sold or leased to private capital as rapidly as possible, with the Government reserving the right to call them back into service as naval auxiliaries.

The canal under the mountain between Marseilles and the river Rhone, described as one of the most notable engineering achievements of modern times, was officially opened on May 7 in the presence of the French Cabinet and other officials. The waterway runs for five miles in a tunnel under the mountain and links Marseilles with the inland cities of Lyons, Avignon, and Valence. It also gives Marseilles a direct water connection with Havre and the North Sea.

The sundry civil bill, carrying a total appropriation of $127,287,221, $4,535,000 of that amount being for the Panama Canal, has been reported to the House of Representatives. The bill carries great increases for Panama Canal fortifications, for armories and arsenals, and for barracks in the Hawaiian Islands.

President Wilson has approved the act of Congress increasing the limit of deposits in postal savings banks. The depositor may now have an account amounting to $1000 upon which interest will be paid. Formerly $500 was the maximum amount a depositor could have to his credit.

The combined value of the gold, silver, copper, and zinc produced at mines in Tennessee in 1915 was twice that of the 1914 output. The value of the gold, silver, copper, lead, and zinc produced at mines in Virginia in 1915 was $303,957, against $47,877 in 1914.

A contract for seventy-five freight locomotives of the Mikado type for the Pennsylvania Railroad lines east of Pittsburgh has been awarded the Baldwin Locomotive Works. The order represents an expenditure of $3,000,000.

The Boston & Maine Railroad has closed contracts with the American Locomotive Company for delivery as early as next November of sixty powerful locomotives at a cost of about one million four hundred thousand dollars.

A new record for the transcontinental trip by automobile from Los Angeles to New York was made a few days ago, when the trip was completed in 7 days, 11 hours, and 52 minutes. The distance covered was 3471 miles.

The agricultural area of Alaska (mainly in the interior valleys) is as large as the combined areas of Pennsylvania, Maryland, Delaware, New Jersey, Connecticut, Massachusetts, Vermont, and New Hampshire.

The state of Oklahoma is producing at the present time more than three hundred thousand barrels of crude oil a day. In 1915 the state produced in all 118,000,000 barrels of crude oil.

The sugar production of Porto Rico for the season now drawing to a close will be in excess of 463,000 tons, as compared with 345,000 tons last year.

During the first four months of this year 28,751,070 money-orders, with a value of $153,004,832.76, were paid by the post-office department.

A Russian Government bureau is organizing a scientific expedition to make a thorough investigation of the mineral resources of Siberia.

The Spanish Government is planning to build an electric railroad from Madrid to the French frontier, to connect with French lines.

Vancouver Island, it is estimated, alone can supply 1,000,000,000 feet of merchantable timber a year for one hundred years.

In February 987,516 barrels of crude oil were shipped to the United States from Tampico, Mexico.

Spain is credited with producing more than three quarters of the world's supply of olive oil.

Fully sixty million cocoanut trees are under cultivation in Ceylon.

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Christian Science Sentinel

"What I say unto you, I say unto all, WATCH" Jesus

Vol. XVIII June 3, 1916 No. 40

Education in Truth

ROBERT NALL

THE spread of Christian Science, the scientific knowledge of God and the real man, is revealing the disastrous effects of false education. These can be seen on every side. To the observer there is an appalling mass of evidence showing irrefutably that the human race is the victim of its own mistaken apprehension of what constitutes true education. And yet this is not surprising when we remember that many leaders of thought have been misled in the same way.

Matthew Arnold, for instance, in his "Thoughts on Education" denied that the aim and office of education was to make "a man a good citizen or a good Christian." Its prime, direct aim, he said, "is to enable a man to know himself and the world." Arnold of course was writing from the purely materialistic or naturalistic standpoint; and that is just where his pronouncement lacked vital force. Spiritual consciousness would have impelled him to recognize that education in its highest sense relates to the true nature of God as Spirit and of man as spiritual. Once that is conceded, then for a man to know himself is to know his spiritual capacities and powers, his real status in the universe, his eternal unity with his divine source, his rightful place in the kingdom of heaven.

In every civilized community perfectly legitimate stress is laid on the education of children, but in the light of Christian Science it is beginning to be seen that there is right and wrong education. Pedagogy is often nothing more or less than an effort to cram into the minds of the young a mass of useless information. Now "information itself," as Bishop Butler once said, "is really the least part" of education. True education is the unfoldment as well as the impartation of truth; it is the dispersal of ignorance, especially the ignorance which presents itself in the concrete form of incrustated false beliefs to which mortals cling with such tenacity. A knowledge of the world may and frequently does mean merely that race beliefs about supposititious laws of matter and mortal mind are more securely held until of course the awakening comes and the whole educative structure topples over because it was a mass of erroneous concepts. It is now very generally admitted that the most highly honored material theories are usually given up within a decade, displaced by other material theories which in their turn are rejected for those that are less cumbersome and have at least a greater promise of good for mankind.

It is here that one turns with relief to the clear light thrown upon this momentous question by Mrs. Eddy. On page 62 of the Christian Science text-book, "Science and Health with Key to the Scriptures," she says: "The entire education of children should be such as to form habits of obedience to the moral and spiritual law, with which the child can meet and master the belief in so-called physical laws, a belief which breeds disease." If all down the centuries such education had been practised, the wonderfully purifying, uplifting, and redemptive effect upon humanity would have been immeasurably greater than we can conceive. A grave responsibility rests upon Christian Scientists everywhere to see that this Science—this knowledge and understanding of Truth—which they love so well shall in this respect be "given free course, and be glorified" in its beneficent administration.

Are we not all "children of a larger growth"? What Christian Scientist has not had to become like a little child before he gained even a glimpse of Life as God? Has he not realized the awful bondage of entirely wrong concepts about God and man and the laws of unerring, infinite Mind? Does he not know that nine tenths of what he has been taught had to be discarded before he could know the truth that made him free? He has had to unlearn before he could learn, and reject before he could receive. Have we not all been expected to master or memorize a whole curriculum of alleged facts relating directly or indirectly to religion, theology, heaven and earth, the present and the future, which we have been glad to jettison as soon as the light of the knowledge of the gospel of Christ Jesus, when interpreted aright, streamed into the consciousness?

Knowing, therefore, what error is and what its demoralizing influences are, the way for education in right beliefs is now open. And here let it be remembered that erroneous hypotheses, or wrong concepts, or ignorance of the truth, are anachronisms. They do not belong to nor have they any connection with the real, spiritual man. He, as the immortal idea of God, possesses all true knowledge, and is never misled, nor does he suffer from false education. The education which blesses and comforts, sustains and enlightens, is the unfoldment to the human mind of this true knowledge—that which apprehends God as Life, Truth, and Love, as divine Principle, and therefore that which effectually destroys any belief in the reality of sin, sickness, and death.

But is not that beyond mortal apprehension? some one may ask. Mortal thought is the foundation and the precursor of all evil; mortal knowledge leads to discord and decay. In Christian Science human sense is educated out of its false beliefs and man is governed by divine Mind, which comprehends all infinity and embraces all truth. It is in this way that sickness and sorrow are overcome. The physical sufferer, bowed down with pain, and with only the prospect of death before him, learns in Christian Science that his condition is abnormal, because God never intended that he should be sick, nor did He send sickness to him. The physical condition is simply the product of wrong education. So long as mortal mind is allowed to rule, so long will the sufferer remain in ignorance of the healing power of Truth, and be burdened with that most flagrant educated falsity, the belief of life in matter. To all such the Christ appeal, "Learn of me, . . . and ye shall find rest," is of profound significance.

Human sense may thus be instructed, and the errors which constitute much experience made to disappear before the omnipotence of Truth. The process may be slow, but it is certain. Mrs. Eddy says, "Mortal thought does not at once catch the higher meaning, and can do so only as thought is educated up to spiritual apprehension" (Science and Health, p. 349); but yield it will, and the result is what we know as salvation. "And they shall be all taught of God," Jesus said, quoting the prophets. "Every man therefore that hath

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heard, and hath learned of the Father, cometh unto me." It is thus that God, who is Love, leads into all truth. It is thus that Spirit quickens, enlightens, teaches, imparting that spiritual understanding which as true Science (knowledge) is the activity of divine Mind, and the redeemer of every one who flees for refuge to God.

"The king's meat"

J. LILIAN VANDEVERE

As in the days when Jesus held a wide-eyed little listener in gentle durance as an object-lesson to the contentious disciples, so even now the child is in our midst, a subject for sincere consideration. The importance accorded childhood today is seen in the tendency of the age toward attempted betterment along the lines of infant mortality, child labor, and child study, as epitomized in the movement for "better babies." The cry is, "Let us give to them, and make of them the very best." Our revered Leader has never failed to recognize the needs of childhood, and has always acknowledged the child's readiness to accept the truth. On page 237 of Science and Health she says, "Children should be taught the Truth-cure, Christian Science, among their first lessons, and kept from discussing or entertaining theories or thoughts about sickness."

A captive Jewish lad was once summoned to the Babylonian court. He was to reside there three years under the tutelage of the wise men of the land, learning their language and mystic lore and being fed with the bounty of the royal table. Surely a promising outlook for a boy of ambition! Yet he begged of the head eunuch a simple diet, and communed diligently and daily with the God of his fathers, counting this the one needful object of understanding. Alarmed for his charge's chance of royal favor, the eunuch demurred; but the boy offered a fair and businesslike proposition. Let a ten-day trial be made; then the eunuch might compare his condition with that of those who had "fared sumptuously every day." This was agreed to, and when the time for a decision came, the young face, smiling assurance, showed a health and fairness surpassing all the others. When the time of study and training was ended and the boy stood before the king for a final test in keenness of mentality, the understanding which God had given him was proved tenfold that of the king's wise men.

This story of Daniel shows the application and result of a method which fairly parallels the rearing of children according to the understanding of divine law gained through Christian Science. The tenderness and joy of family life is enhanced, for it is a new and transcendent "best" that we find for them in the realm where Love guides; and all that is given up are the fearful thoughts, those driving worries which, as one mother said, "look for rashes and sore throats, and always find them."

People searching for the best of modern methods can but be attracted by the aspect of the countless children raised today without medical care, and noting their sturdiness and vigor they must admit them a superior stock, "fairer and fatter in flesh." This is divinely natural, for they are fed on the real substance, which in its nourishing and sustaining qualities is proved vastly superior to "the king's meat" of ordinary care. This "bread of life" is broken for them in the Christian Science Sunday school with its wisely selected lessons, and the way the little ones are enabled to meet their small problems, and even those of the grown-ups, shows the spiritual instruction imparted there to be practical and pertinent. Like Daniel, these children have their times of trial, and come through accident, contagion, and various vicissitudes more than conquerors. As parents see the beneficent effect of this law of Love, anxious watching and the false ties of human relationship lose their power, while awakened consciousness sees for the lambs of His flock one Father-Mother God, and that they and the little ones are alike His children.

The child Jesus grew in understanding and in the human manifestation of manly stature, but the treasure hid in Mary's heart was not the added cubits, but the words of Life spoken by her son. So little has mortal thought apprehended this better part, that even the disciples concerned themselves busily about material food, only to be met with the Master's rebuking assurance, "I have meat to eat that ye know not of." Children are never too young for the "sincere milk of the word," these ideas of Truth and Love. Indeed they behold the Father's face when mature thought oftentimes sees neither cloud by day nor fire by night. We who seem the instruments of care for them may ponder this, looking for sustenance for both them and us to that bread which if a man eat he shall never die.

Called Out of Darkness

REV. CHARLES D. REYNOLDS

THE Scriptures refer to light as a synonym for God, but more often God's manifestation in human consciousness is spoken of as light, and those having an understanding of God are constantly referred to as those having light, or as walking in light.

David said, "Thou art my lamp, O Lord," and we read again in the Psalms, "Thy word is a lamp unto my feet, and a light unto my path." Speaking of the divine manifestation, John declared, "God is light, and in him is no darkness at all." Referring to the power of the spiritual understanding which he and his disciples were bringing to mankind, Jesus said to them, "Ye are the light of the world," and of himself, "I am the light of the world." Paul, writing in the same strain to the converts at Philippi, said, "Ye shine as lights in the world," and it was he who testified that he saw a light at midday "above the brightness of the sun." Peter refers to the redemptive power of the light revealed by Jesus and the feeling of gratitude it inspires in those who have been called "out of darkness, into his marvelous light."

In Christian Science the term is figuratively used in the same way to denote spiritual understanding and to illustrate its transforming work in human consciousness. When this understanding comes to human sense, its first impression is that of light. The perception of spiritual truth brings with it an illumination that can be best described by the impression produced by light on one who has been in darkness. The legitimate and only possible effect produced by light is to reveal that which is invisible because of the darkness. The relation between light and darkness illustrates the relation between spiritual understanding and the testimony which the material senses seem to present. The power of light demonstrates the fact that what appears to the senses to be darkness is in fact not a reality or entity, but an illusion.

Similarly, to accept the testimony of the material senses and believe that the objects of creation are as they appear to be, wholly material, is mental and spiritual darkness, "the night of materialism" referred to on page 562 of Science and Health. But as the perception begins to dawn that man and the universe, all real existence, is spiritual,—and this is the testimony of spiritual sense,—and what the corporeal senses report as matter and its discords begins to vanish, the conclusion cannot be avoided that the phenomena presented by the material senses are deceptive, fictitious, unreal, and must be corrected before one can know the facts.

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Having hypothetically assumed that it is not the sun but the earth that moves, the astronomer was soon compelled to conclude that what seems to be the motion of the sun about the earth is an illusion; so Mrs. Eddy, having found the proof that the objects of creation, including man, are spiritual, was compelled to conclude that what appears to the senses as matter is illusion. Spiritual understanding removed the deception. Spiritual understanding is a state of consciousness which rejects and expels material evidences as automatically as light dispels darkness. When the true evidence appears, the false disappears. The only chance for a deception is to escape detection. The Scriptures constantly refer to the darkened state of those who are without spiritual understanding, and the need of striving for spiritual knowledge as the only means of escape from sin, the false evidence of the senses, deception, vacuity, darkness, suffering; in a word, materiality. In spirituality lies the only chance human sense has of extricating itself from the mystery and darkness of materiality.

Picture for a moment a person lost in darkness, in a strange land, groping amid dangers to find his way. After much effort and reflection upon the seeming hopelessness of his position, he faintly observes in the distance a man walking along a road with a lantern in his hand. Picture now what his thoughts and emotions would be at the expectation of what that light might do for him. Could he look at it indifferently or turn his back upon it? No. His first impulse and desire would be to reach the light and to overcome every obstacle that might lie in his pathway. He would know that the nearer he came to the light the more light he would have, and conversely the less darkness. If while hastening toward this light he should recall the prophecy of Isaiah, foretelling the power of spiritual understanding over the mental darkness of those who know only what the material senses report, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined," he would comprehend as he never had before how the knowledge of God brings to men a salvation infinitely greater than that which a human sense of light brings to our sense of darkness.

As revealed in Christian Science, the parallel is clear, —there is no salvation from darkness except by gaining the light of Truth, spiritual perception or understanding. Though the lantern's rays which reach us may be weak and the darkness may yet seem dense, there is no other hope, no other promise of safety, peace, and satisfaction. No matter how faint the ray of light that is seen, it inspires hope and courage, and the vision is never forgotten. The trials, struggles, and difficulties encountered by those who have seen the light and who are trying to follow where it leads, were never more faithfully or graphically depicted than in Bunyan's "Pilgrim's Progress" in the character of Christian and those who journeyed with him, or attempted to do so. Their goal, the Celestial City, here typifies the attainment of perfect spiritual understanding, light, harmony, heaven.

As a light shining in darkness, Christian Science comes to every one of its followers. And it is in the teaching of Christian Science that he finds a sure guide and a "Key to the Scriptures." The Bible tells us that the redeemed shall "need no candle, neither light of the sun; for the Lord God giveth them light," and this is in accord with our Leader's words on page 461 of Science and Health: "Only by the illumination of the spiritual sense, can the light of understanding be thrown upon this Science, because Science reverses the evidence before the material senses and furnishes the eternal interpretation of God and man." In the words of Jesus, "If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light." To come out of darkness is the most momentous call to which humanity is listening today, and it is becoming clearer at every step of the way.



Simplicity of Christian Science

ANNE MAY LILLY

One often hears from those who are investigating the teachings of Christian Science such remarks as, "I cannot understand Christian Science; I am not sufficiently intellectual," and other statements of like character. As a matter of fact, however, material education or intellectual ability is not essential to a grasp of spiritual truths. It is oftentimes the humble thought, unbiased by the world's opinions, which soonest grasps the spiritual truths. Little children, especially, prove apt pupils of Christian metaphysics. Mrs. Eddy illustrates this on page 237 of the text-book, "Science and Health with Key to the Scriptures," when she writes: "A little girl, who had occasionally listened to my explanations, badly wounded her finger. She seemed not to notice it. On being questioned about it she answered ingenuously, 'There is no sensation in matter.' . . . It might have been months or years before her parents would have laid aside their drugs, or reached the mental height their little daughter so naturally attained."

The great Teacher often expressed his affection for this pure child-thought, with its receptivity to Truth and Love. The gospel narratives contain many illustrations of his tenderness toward them and of his efforts to impress on his hearers their need to gain a like degree of simplicity and love. A characteristic example of this is found in the eighteenth chapter of Matthew, where we read: "And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

In a majority of cases where difficulty is experienced in gaining a measurable understanding of the fundamental propositions of Christian Science, it will be found that the inquirer is trying to graft the conclusions of this Science on the material premises held in his own thought, and this cannot be done. The basic facts of Christian Science are that God is Spirit, that He created man and the universe after his own likeness, and they are therefore spiritual and not material. All real being is Spirit and spiritual. This proposition, which is demonstrable as well as supported by the Bible teachings, must be taken as the basis of all right reasoning. Starting from this standpoint, even though it be accepted at first only as a working hypothesis, the glorious truths of Christian Science speedily become luminous and susceptible of proof by demonstration.

It must be kept in mind, however, that Science and Health is not a book which can be comprehended by a casual reading, or indeed by innumerable perusals. To expect this would be as irrational as to suppose that a working knowledge of mathematics could be gained by reading through a volume on arithmetic without attempting to solve a single problem. Of one who was complaining of the difficulty of understanding Science and Health a more advanced student inquired, "Is there not one sentence in the book which you can understand?" "Oh, yes," came the reply. "Then," said the other, "put into practice in your daily living the little you now

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understand and more will unfold daily." This is wise counsel, and if faithfully adhered to, great growth in spiritual understanding must follow. The offspring of Spirit naturally love and comprehend the things of Spirit, and the realization of this must tear away the veil of materiality which would darken our vision.

To aid in gaining a truer understanding of Deity, which is mankind's great need, Mrs. Eddy gives (Science and Health, p. 465) a number of synonyms for God, among them being Mind, Principle, Life, Truth, and Love. Let the one desirous of gaining a working understanding of the Science of Life take as his starting-point any one of the above synonyms which particularly appeals to him,—for example, Love. Then let him start the day with the thought that man is the offspring of Love. Let him strive constantly to reflect this divine Love to all with whom he may come in contact, and it will be in turn reflected back to him. Love is ever with its own ideas, guiding, guarding, pointing out and illuming the path, and will meet every need. One who puts forth a conscious effort even for a single day to be governed by divine Love in all that he says and does, opens wide the channels through which Truth must flow into his consciousness, with healing and cleansing in its train. This personal experience will give him an idea of the real meaning of Christian Science which could not be gained by years of mere academic research.

Growth in spiritual understanding is simply a question of attaining the humble, receptive thought, which faithfully puts into practice that which it comprehends, be it much or little. There is nothing in this mental attitude, moreover, which can rightly be scorned, even according to mortal standards, since it is he whom the world deems wisest who is most conscious of the limitations of human knowledge, and he is always the first to follow the gleam of a new light. Endless vistas of revelation open up progressively to the man of unprejudiced mind, and the promise contained on page 558 of Science and Health is fulfilled in his own experience: "To mortal sense Science seems at first obscure, abstract, and dark; but a bright promise crowns its brow. When understood, it is Truth's prism and praise."

Divine Protection

EARL E. HARRIS

As a conductor in the employ of an electric railway company, I have had many opportunities to prove the truths of Christian Science. The prevention of accidents to our passengers is a duty of first importance, and "Safety first" is our motto. Our officials caution us in this way: "Be sure your course is clear before you act." "Don't take chances." "Observe the rules." While the advice is important and is usually heeded, accidents still seem to occur, even when all the rules have been obeyed.

This only goes to show how finite are the laws of mortal mind. In Science and Health (p. 424) Mrs. Eddy says, "Accidents are unknown to God, or immortal Mind, and we must leave the mortal basis of belief and unite with the one Mind, in order to change the notion of chance to the proper sense of God's unerring direction and thus bring out harmony." By acknowledging this statement as a fundamental fact, and by dropping the mortal beliefs concerning accidents, I have been able in my work to realize and demonstrate to a degree this wonderful truth.

One day last summer, while on duty, a sense of impending accident came to me,—a picture of two cars colliding. The picture presented was so vivid that the terrible crash appeared as real as if the collision had indeed taken place. This ended my mental experience, for as I remembered Mrs. Eddy's words, "Stand porter at the door of thought" (Science and Health, p. 392), I knew that such a mortal suggestion should not be entertained, and then I saw that I should hold firmly to the fact that divine Mind governs, and that man is always under God's government. Although an accident would seem unavoidable under the conditions suggested, I knew that God governs all, and that He is ever-present intelligence. By meeting this suggestion of mortal discord with the spiritual facts, the truths of Christian Science, it was shown to me how such an accident was preventable. Several hours later the worth of this revelation was proven to me, and I am indeed grateful.

During the evening rush we reached our terminal late. The car of the other line was not there, but we concluded that it had arrived and gone again, as was often the case on that trip. All was clear for us, we thought, since on the return trip we did not meet the next car on our own line until we reached the double track one mile below; so our car was fed up to top speed and we were gaining, when all at once the car of the other line swung into view from around the corner and was upon our track before the motor-man saw us. The emergency brakes were applied, and the passengers jumped to their feet and stampeded to the back of the car. My motor-man, thinking that a crash was inevitable, left his post to avoid injury. For a moment I felt helpless; then all at once I remembered what I had been thinking only a few hours before and what had been shown me in the way of prevention. I signaled the motor-man to back the car, and he jumped to the controller and reversed, only having time to back eight feet; but it was enough. The space between the cars was barely a foot, but neither had been damaged and no one was hurt, as would have been the case had our car remained where it was first stopped.

While the motor-men and passengers were talking of the narrow escape, I was filled with such a sense of gratitude that I had not a word to say. This was to me a great proof of God's ever-presence, and I realized then as never before the truth of this passage from Science and Health (p. 424): "Under divine Providence there can be no accidents, since there is no room for imperfection in perfection." Even though a rule governing the operation of cars entering single from double track had been disobeyed by the other motor-man, placing so many in danger, all were protected through the operation of God's spiritual law.

"Christ in you"

MAUDE V. PATTERSON

In his epistle to the Colossians, Paul uses this expression: "Christ in you, the hope of glory." Again he says in Philippians, "Let this mind be in you, which was also in Christ Jesus." It is obvious that the Mind which was in Jesus did not belong to him alone, was not his personal possession, or we would not be told to have the same Mind in us. In proportion to our letting or allowing, therefore, will we express as did Jesus the Mind of Christ. Jesus was the perfect channel, because he knew absolutely the oneness and allness of Mind, and the consequent impossibility of the existence of minds many.

In the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy repeatedly affirms God to be the only Mind or intelligence, and Christian Scientists the world over are gratefully proving, with "signs following," the truth of this statement. This seemed very difficult for the writer to understand, during her first few years'

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study of this book. Even after many satisfying proofs of God's loving and protecting care, which came as results or answers to scientific prayer as taught in Christian Science, she still believed intelligence to be a product of the human brain, and the following experience is told so that others may profit by it.

Several years ago, when my little son was about two and a half years old, we had in our garden a quantity of beautiful sweet peas. The summer of that year was unusually warm, with intensely hot winds which seemed to scorch all vegetation. There had been no rain for weeks, and the sweet pea vines became so dried and brown and lifeless that I had determined to pull them up. The child listened carefully as I audibly voiced my regret that the hot sun and wind had destroyed the flowers. Without a moment's hesitation he stretched out his hands toward them and said, "Dear little sweet peas, the hot sun can't unbloom you, because God is Love." Then he ran away to his play, leaving the problem with God. That very day the transformation began, and from the seemingly dried and brittle plants came forth green leaves and a profusion of most beautiful blossoms. They were the wonder of the neighborhood, being the only flowers of the kind to survive, and they lasted until after the bitter frosts came.

This occurrence was followed by another of a different type. A severe illness attacked me, and the child, noticing my inability to be about, asked the reason. I told him briefly that error was trying to talk to me. After a short silence he said, "Don't you know error has no power over God's child?" The healing followed instantaneously.

In pondering these proofs of God's goodness, which came as direct answers to a little child's loving trust, my eyes were opened to the truth that I had so long been struggling to realize. Reasoning from a material basis, every one believes that the brain of a child two years old is not sufficiently developed to think deeply enough to make such statements, and all the human reasoning in the world has never of itself wrought the wonder of physical healing. Then I knew that the Mind which was in Christ Jesus, which is "the same yesterday, and today, and forever," reflected through the pure consciousness of this little one, had wrought the miracle. I realized too that when we children of a larger growth can sufficiently purify our thought and become as receptive as the child, we too will be perfect channels through which the divine Principle, or Mind, may be manifested. The understanding that intelligence is not dependent upon the development of the brain, has brought a freedom never before experienced, and an ever-increasing gratitude to our dear Leader, Mrs. Eddy, who has made this understanding possible.

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[Written for the *Sentinel*]

"The secret place"

LILLIAN BARKER BEEDE

WITHIN Thy secret place, O Love, I kneel:
The door is shut; no sinful sense can steal
Across the threshold of this holy place
Where I have come in search of truth and grace;
My lips are mute; here thought alone doth pray
For revelation of the Christly way.

Mind's white-winged angel-thoughts come from above
And thrill my being with the voice of Love;
Down through the centuries the message still
Proclaims the peace on earth, toward men good will;
The Christ is here, world wars destroying naught;
God's universal peace abides in thought.

Selected Articles

[Judge Clifford P. Smith in *Watertown* (Mass.) *Tribune-Enterprise*]

After a lecture in any community by a member of the board of lectureship of The First Church of Christ, Scientist, in Boston, it is not uncommon for some of the ministers of other churches to compare their respective religions with Christian Science, and conclude that the latter has no benefits to offer which cannot be gained through the former. These comparisons and conclusions are usually offered from pulpits, but wider audiences are sometimes sought by means of letters in public print. Christian Scientists have no objection to either of these expedients. It is to be presumed that ministers who continue in other churches continue to prefer the religions thereof, and their right to preach their own views is not questioned by Christian Scientists. Sometimes, however, the sermons and letters delivered in these circumstances seem to ignore the equal right of Christian Scientists to preach the gospel as they understand it, and are preached or written in a censorious manner.

The letter from a Congregational minister which appeared in the *Tribune-Enterprise* last week after a lecture by a Christian Scientist had been reported the week before, purported to be a public correction "in the interest of truth," of the "many erroneous statements or inferences" said to have been contained in the lecture to which it referred. It is to be observed, however, that the alleged errors of the lecturer consisted only in speaking the truth as understood in Christian Science as distinguished from the views entertained by our censorious friend. I am glad to say, however, that the letter in question was written with an evident intent to be fair and courteous. When the writer of it said that Christian Science "claims to be very different in its methods from that of Jesus," he may possibly have said more than he intended, for no statement could have been farther from the actual fact. Christian Science aims to be, in teaching and in practice, identical with the religion of Jesus the Christ, and there is no basis in Mrs. Eddy's writings for any other conclusion.

Christian Scientists are disposed to agree with the writer of the letter in question that important changes have recently occurred in the popular views of God. Indeed, we would agree with a recent author, not a Christian Scientist, who has said that the changes in religion during the last fifty years "are more marked than those, we may almost say, of all the time preceding." More of these changes have been wrought by Christian Science than have come to pass through the avowed acceptance of its teachings. It is a fact, which can be easily verified, that the most important changes in the people's views of God during the last fifty years have followed the course taken by Mrs. Eddy. This does not mean that all Christendom has accepted Christian Science, or that no important difference remains between it and other interpretations of the Christian religion. It can be said, however, that Christendom is reading the gospels anew in the light of Christian Science, and is getting a clearer, more definite concept of God. Incidentally, certain other churches besides the Church of Christ, Scientist, are beginning to speak of spiritual power over disease.

The main contention of the letter in question was a reproof of the Christian Science lecturer for applying the Master's words, "Ye shall know the truth, and the truth shall make you free," to freedom from disease. Our authoritative friend would limit the application of this promise; would confine it to freedom from sin. His statement was that "there is nothing in the whole eighth chapter of John about disease;" and he contended that there is no warrant for the broad applica-

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tion which Christian Science makes of this utterance. Such a contention illustrates the fact that all people do not find the same thing in the same Bible.

As I read the eighth chapter of John, not only are the words, "Ye shall know the truth, and the truth shall make you free," unlimited by anything in the context, but the context includes particular references to "life," a term which Jesus used with infinite meaning, and to "death," a term which he used in such a manner as to cover all that might be the cause of death. Thus we read, "He that followeth me shall not walk in darkness, but shall have the light of life;" also, "If a man keep my saying, he shall never see death." That death is the opposite of life, and that immunity from death would include freedom from disease, are self-evident propositions. It is to be observed, moreover, that Jesus specifically spoke of disease as part of the bondage of evil. (See Luke xiii. 11-17.)

Christian Scientists would say, therefore, that the context of the words in question furnishes no warrant for limiting their meaning, but does authorize the conclusion that "the light of life" is the truth of being, and is applicable to all and aught that might produce death or reduce the full abundance of perfect life. In other words, borrowed in part from St. Paul, sick people are "alienated from the life of God through the ignorance that is in them," and the appropriate remedy for this darkened understanding will restore them to "the glorious liberty of the children of God."

Concerning the true remedy for sin and disease, Mrs. Eddy has said, "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love" (Science and Health, p. 1). These words are plainly based on the teaching and practice of original Christianity, and their truth is again being confirmed by the results of Christian Science.

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[Thorwald Siegfried in *Okanogan* (Wash.) *Independent*]

For a rapid-fire succession of misleading statements about Christian Science it would be difficult to find the equal of the pamphlet recently distributed in your community, in which a minister attacks a man of straw of his own making and calls it Christian Science.

The pamphlet mentioned was written in 1903 and makes statements which even the author might not make again at this date, because events have proved them groundless. Thus the author states his belief that Christian Science is a scheme for enriching the Founder. Since the statement was written the fact that practically the whole of Mrs. Eddy's estate is devoted to the spread of the wholesomeness of Christian Science over the world has become public property, and is known to any one who takes the least care in informing himself on the subject. People everywhere are being blessed by the missionary activity of the writings of Mrs. Eddy and of the periodicals founded by her; these are to be found in public libraries, church lending libraries, and other places where they are placed by those who are carrying out Mrs. Eddy's directions in the disposition of her estate.

It is worthy of note that both ancient and modern objections to the financial side of the purchase and sale of Christian Science literature come only from those who by reason of their antagonism to Christian Science have no occasion to buy the literature. Those who actually buy it and make use of it, find a value in it compared to which the purchase price is a mere incident. It recalls the Scripture about the merchantman "who, when he had found one pearl of great price, went and sold all that he had, and bought it." Christian Science literature brings the "pearl" of infinite truth into the human experience, and enriches humanity by displacing its fears and superstitions with knowledge of God.

To the well-meaning people who are being used to attack Christian Science in your community, we can say that the statements in the pamphlet referred to are generally not more applicable to Christian Science than to primitive Christianity. The results of Christian Science can be traced in the lives of its adherents, each of whom is a better man than he would have been without its sustaining influences, and these results are contrary to the predictions of the pamphlet. Finally, if its would-be critics will study Christian Science sympathetically, before uttering hasty condemnations of it, no condemnations will follow, as many Christian Scientists can testify out of their own experience.

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[Avery Coonley in *Chicago* (Ill.) *Israelite*]

An article in the *Israelite* contains disparaging remarks about Christian Science, but it might be left without comment did it not purport to give information about this religion while conveying, unintentionally perhaps, false impressions of some of its teachings. It cannot properly be said that the article "exposes the fallacies of Christian Science and pricks its illusions," for it is evident that its author has not made such study of Christian Science and its accomplishments as would enable one to know whether or not it contained fallacies. If he had, it is safe to say that his article would never have been written, for an unprejudiced investigation would have convinced him that Christian Science is substituting happiness for unhappiness, contentment for suffering, and health for disease; and fair-minded people everywhere have an inherent respect for that which alleviates suffering, even if they are unwilling to admit that these results are brought about by the power of God, but instead attribute them to purely superficial and fortuitous circumstances.

One could only be driven to the conclusion that the remarkable list of achievements which Christian Science has to its credit were all coincidences, by an utter inability to conceive that God could so manifest Himself. And to maintain that unusual manifestations of protection such as those referred to as "miraculous" healing cannot be attributed to God's presence and power, seems to involve a repudiation of notable evidences of such power which the Bible credits to prophets and patriarchs.

Christian Science does not try to "convince a hungry man that he is not hungry." Shallow sophistry would neither prevent hunger nor cure disease, nor would a religion built upon it satisfy thinking people, either Jew or Gentile. The Christian Science practitioner does not say that "there is no sickness" in the sense in which such a statement would be generally understood. He does maintain, however, that sickness is not of God, who made all that was made, "and, behold, it was very good," but that on the contrary it is the result of false consciousness, which a right understanding of the allness of God corrects. Let it be recalled that the soundness and the practical utility of such statements have been sustained for nearly fifty years, and in thousands of cases by the healing of disease of all kinds in accordance with them.

The charge that Mrs. Eddy made sordid business out of her religion is disproved by the well-known facts of her life. While her book "Science and Health with Key to the Scriptures" and her other writings gradually came to be in enormous demand because of their great benefit to mankind, and eventually produced a large income, she neither hoarded money nor lavished it upon herself or in display, but lived a simple, retired, active life, devoted to good works and

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unmarred by any form of selfishness,—a life wholly inconsistent with the theory of covetousness.

There are no data to support the idea that such Jews as have become Christian Scientists have done so in pursuit of a fad or a fashion. That many have continued to find satisfaction in this religion for a long period of time is testimony to the contrary. Indeed, the fact that members of the Jewish race have turned to Christian Science in sufficient numbers to warrant a two-column article in the *Israelite* is pretty good evidence that something both rational and practical is to be found in that teaching.

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[Ezra W. Palmer in *The Grand Junction* (Col.) *News*]

Considerable space has been given recently in the *News* to the reporting of lectures in which spiritual healing by prayer was discussed. The speaker is quoted as saying that "the Bible taught healing according to promise, according to statute, according to atonement, and according to the commission given to the disciples and to the church." It is gratifying to note this frank statement, since Christian denominations for centuries prior to the advent of Christian Science have ignored the commands of Jesus to heal the sick. When Christian Science proved that healing by prayer was an inseparable concomitant of genuine spiritual understanding, it was met with opposition, denial, and denunciation. But indisputable facts cannot be explained away by sophistry or innuendo, and so it has come to pass that spiritual healing is being slowly acknowledged outside of Christian Science churches, even though the truth is more or less obscured by confounding it with autosuggestion, hypnotism, and various other subtleties of the human mind.

This clergyman attempted to label as "cults" outside of the church all religious denominations which teach spiritual healing of body as well as of mind. By so doing he casts an aspersion, perhaps unwittingly, on the Christian Science church. The Christian Science church accepts the words and deeds of Jesus, whose final commission to his followers was, "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." It is difficult to see on what rational grounds the critic can classify the Christian Science church among the "cults" when it obeys all the commands of the Master, in both healing the sick and reforming the sinner. Jesus disposed of all such artificial classifications when he said, "Ye are my friends, if ye do whatsoever I command you."

Jesus never taught that healing the sick was a "minor" part of the work of the church, or that her "major" work was the salvation of the sinner. This distinction made by the speaker has no Scriptural foundation. Jesus knew that sickness and sin were effects of the same cause, "the works of the flesh," and he healed them both, impartially and without distinction. In the case of the man sick of the palsy, as recorded in Matthew ix. 2-7 and Mark ii. 3-12, Jesus clearly showed that sickness and sin were both errors of the human mind and are cast out and destroyed through divine knowledge of God. Jesus said, "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house." On page 318 of Science and Health the question is asked, "Is the sick man sinful above all others?" The answer is, "No! but so far as he is discordant, he is not the image of God."

The world for centuries has been devastated by sickness, epidemics, and death, because Christian churches have failed to see that the robe of Christ is seamless and cannot be rent asunder, and is available for the full redemption of men from sin, disease, and death. Mrs. Eddy says, "He that touches the hem of Christ's robe and masters his mortal beliefs, animality and hate, rejoices in the proof of healing,—in a sweet and certain sense that God is Love" (Science and Health, p. 569).

Healing the sick through the power of God has its counterfeit in hypnotism and suggestion, the erroneous action of one human will upon another. This counterfeit has borne different names at various times and places. In the time of Jesus it was known as witchcraft, sorcery, necromancy, healing through Beelzebub, and so on. The Pharisees in their attempt to discredit Jesus, charged that he used this counterfeit action of the carnal or mortal mind. Jesus repudiated this charge and affirmed the true spiritual mode of healing the sick. He said, "But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." Contrary to the teachings of the speaker, hypnotic healing is never legitimate, and its continued use brings disaster, mental and physical, upon both the operator and his victim. On the other hand, spiritual healing, as Jesus taught and practised it, has no disastrous reaction, and brings the freedom, joy, health, and peace that only the sons of God can know. Such healing is not limited, but destroys mortality and brings to light immortality, verifying the words of Jesus, "Whosoever liveth and believeth in me shall never die."

When Paul said, "It is appointed unto men once to die," he was speaking of men under the law, the law of mortal belief which produces sin, disease, and death. Paul knew full well the mighty power of God to break the law of mortal belief, for on another occasion he wrote these immortal words: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

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[Charles W. J. Tennant in *The Medical Press and Circular*, London, England]

There seems to be a prevalent belief among the medical profession that Christian Science practice is a form of suggestion, according to the statements made by a lecturer as reported in a late issue. This is not the case, however. Suggestion is a system based wholly on the exercise of the human mind, and as this human or carnal mind contains within itself all evil, it is not capable of producing anything really good or godlike. Good can only proceed from God, the infinite cause of all that is good, and not from that which St. Paul terms "enmity against God."

To understand Christian Science healing one must discern the line of distinction it draws between the absolute and the relative. When Jesus declared, "Ye shall know the truth, and the truth shall make you free," he of course referred to the absolute truth, that which is "the same yesterday, and today, and forever." The study of Christian Science enables one to understand this truth, which is the sole means of Christian Science healing. It was always something which Jesus knew, never anything he blindly believed, that enabled him to heal the sick and the sinning and to raise the dead. He did not heal through suggestion, but, as he himself declared, by the finger, or Spirit, of God. That he expected his followers to heal by his method is evidenced by his declaration, "He that believeth on me, the works that I do shall he do also."

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We must take care of presumption when we measure God's plans by our theories.—GEORGE MACDONALD.

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Editorial

"What she could"

In the opening verses of the fourteenth chapter of Mark's gospel is recorded an incident so striking in its simplicity of narrative and in the recognition accorded for the service rendered, that the lesson it is intended to convey cannot well be ignored. Superficial and pharisaical judgment would condemn the seeming waste of precious ointment, but the ever-compassionate Saviour divined the motive of the offering, and throughout all time his commendation will be remembered: "She hath done what she could." Could anything be simpler! As some one has phrased it,—"Not what she could not do; not what she thought might be done; not what she would like to do; not what she would do if she had more time; not what somebody else thought she ought to do: but 'what she could.'"

Inspiration and opportunity do not always go hand in hand, but we may be very sure that if the motive is a right one, if it is to do good, occasion for the doing will not be lacking. So many times we limit ourselves by thinking we have not the money, or the time, or the ability to help as we would like to do; but wherever we are and whatever our condition, there is always some needy one to whom we may proffer Love's ministry, some one to whose parched lips we may hold the cup of living water,—the blessed assurance that today as of old the healing Christ is with men. If we are willing to do what we can, when and where and to whom we can, so long as we are in Love's service, we shall merit the same reward as did the woman who gave the best that she had for the Master's anointing, since the promise reads, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The one who comes to Christian Science for relief from sin, from sorrow, or from suffering, may be even as the beggar that lay at the rich man's gate, it is none the less an opportunity to do what we can,—to bid the sufferer, in the name of him who was servant of all, rise up from his wretchedness and go forth a free man. Such good deeds are not lost, though they pass unrewarded even by the giving of thanks.

Christian Science is essentially a religion of service, and its opportunities are boundless. On page 570 of Science and Health Mrs. Eddy writes: "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink." Truly is the harvest great and the laborers few in this world-wide movement for the abolition of sin, disease, and death! And the call is one which cannot be ignored. It comes alike to the toiler in the fields, the man in business, the woman in the home, the child in school or at play: "If ye love me, keep my commandments." Nor must it be forgotten that this love is best expressed in the doing of the works which marked Jesus' ministry,—healing the sick, binding up the broken-hearted, opening the prison doors to those bound fast in trespasses and sins.

It is well to remember too that we are all workers together. Because one is not a reader, an officer of the church, or a practitioner is no bar to service in Christ's name. When Moses built the tabernacle hewers of wood and drawers of water were quite as necessary to its completion as the more skilled artisans, and the same motive is needed today as when the children of Israel "brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work." No service is insignificant that is done unto God, and oftentimes those who are quietly and faithfully living the Christ-life,—doing what lies next at hand the best that they can,—are witnessing quite as effectually to the omnipotence of Truth and Love as those in the garish light of publicity. It may seem a thing scarcely worth mentioning to pass along a copy of our periodicals, to speak the loving word, to lend the helping hand where it is needed,—and even the humblest worker in Christian Science can do that much,—but if it is the best one can do, if thereby one more be added to the hosts of the redeemed, He who knows the motive of the deed will not fail to accord the tribute: "She hath done what she could."

ARCHIBALD MCLELLAN.

Sunday School Work Progressive

ALL superintendents and teachers in Christian Science Sunday schools are supposed to be thoroughly acquainted with the by-law in the Manual of The Mother Church which relates to the work of the Sunday school. Indeed all the activities of the Christian Science church lay hold upon vital truth, and are therefore of interest to every one who attends the services, and all should be deeply interested in this nursery of Christian character. We should never forget our Leader's statement that "progress is the law of God" (Science and Health, p. 233), and this certainly relates to the work of the Sunday school as well as to individual unfoldment. Progress means that teachers and pupils alike should be doing better work today than they did a year ago, and bringing forth fruits in accordance therewith.

In the Sunday school of The Mother Church, in Boston, it is customary for the superintendent to read on the first Sunday of each month the whole of Article XX, relating to the Sunday school, as given on pages 62 and 63 of the Manual, and the teachers cannot fail to be deeply impressed by the requirement stated in Section 2, which reads as follows: "The Sabbath school children shall be taught the Scriptures, and they shall be instructed according to their understanding or ability to grasp the simpler meanings of the divine Principle that they are taught." The next section deals specifically with the "first lessons," but here too the requirement of the preceding section holds good, for it deals with the Scriptures. It also insists that "the instruction given by the children's teachers must not deviate from the absolute Christian Science contained in their text-book." The Scripture teaching must therefore be in accord with Principle, and not mere personal opinion, and this calls for progressive spiritual unfoldment on the part of both teachers and taught.

Just here it is well to remember that Christ Jesus was evidently a very close student of the Bible, for he used the inspired word as his weapon in every encounter with error. His great victory in the wilderness was won in this way, and after his resurrection we find him bringing to his disciples such an understanding of the Scriptures as made their hearts burn within them. Should not we strive to do the same for the children today? We are told that Paul was mighty in expounding the Scriptures, but this was after he had learned the difference between the letter which killeth and the spirit which giveth life. In his epistle to the gentle Timothy he says, "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation." Our Master said, "Search the scriptures; for in them ye think ye have eternal life," and this is what the Christian Science Sunday school is designed to bring to the children,—life manifested in health, purity, truthfulness, and loving obedience.

We are here reminded that the children are to be "taught

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the Scriptures," not taught about the Scriptures, and experience has shown that it is usually best to confine the instruction to the Lesson for the day. This is always limitless in its possibilities, and the teacher should be rich enough in spiritual lore to answer in an inspiring way the questions of the pupils, whether these deal with Moses, David, Daniel, Christ Jesus, or with the truth revealed through Mrs. Eddy's discovery of the divine Principle of the Bible. In the earlier years of Christian Science work a great effort was needed to rise above the material sense of the Scriptures, which denied the present availability of divine Truth, and which dealt in a vague way with prophecy; as if its meaning could be gathered from dates, past or present, when its real value depends upon its daily fulfilment in individual experience.

Our great need is to know the Bible better, love it more, and practise its teachings through the spiritual illumination gained from Science and Health. These two books that God hath "joined together," we must not "put asunder" in our Sunday school work, but let them gently lead the children step by step into heaven,—harmony, health, happiness.

ANNIE M. KNOTT.

Exposure

IN looking over a western newspaper recently, a Christian Scientist came upon the heading "Christian Science Exposed," and instead of being disturbed thereby his discovery had a distinctly exhilarating effect. "Splendid," he thought; "just what is needed—nothing could render the world so great a service—let the good work go on until the truth is fully known!"

In his letter to the Philippians, Paul calls attention to the incongruous fact that while the many who were disseminating the gospel were impelled by good will, some were preaching Christ "even of envy and strife," and he adds, "What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." Christian Scientists have frequent occasions for this kind of joy and rejoicing, since even would-be destructive attacks upon the teaching they honor are constantly bringing forth good. They do not enjoy, much less do they rejoice in, the aspersions of antagonism, but they do court that exposure which effects the disclosure of the content of their faith; and the size of the contribution to their propaganda efforts which is unwittingly made by those who are laboring under the mistaken conviction that they are opposed to this movement, would confound them if they but had eyes to see.

The famous career of Don Quixote well illustrates the nature and outcome of the tilt which self-satisfied religious prejudice is wont to have with wind-mills of its own erection, and the result would assume the dimensions of little more than a joke, were it not for the fact that nothing is more unfortunate in its reactions upon the individual than the heroic espousal of an unwarranted undertaking. When endeavor has no better basis and impulsion than some blind sense of determination or some bias of religious education, the result is sure to be inglorious and likely to be disastrous to one's spiritual life. Let him, therefore, who essays to write upon this subject, make sure, first of all, that it is actually Christian Science which he is exposing and not his grotesque misapprehension of it.

It is apparent that Mrs. Eddy's undisturbed calm in the presence of criticism of Christian Science resulted from the fact that she knew it would help rather than hinder the truth's advance. Speaking of the matter, she says on page 110 of Science and Health, "This book may be distorted by shallow criticism or by careless or malicious students, and its ideas may be temporarily abused and misrepresented; but the Science and truth therein will forever remain to be discerned and demonstrated."

From its beginning, the Christian Science movement has been very earnestly and intelligently devoted to the enterprise so lightly set for himself by the writer of the article referred to. Furthermore, all its worthy representatives are humbly trying to "expose" Christian Science in the best possible way,—namely, by their daily doings, their walk and conversation before men,—and the sooner all who call themselves Christian Scientists become altogether awake to this fact, and the more quickly its teaching and spirit are thus revealed to all men, the sooner will the world be Christianized and God's kingdom come. The declaration and exhibition of the healing and uplifting power of divine Truth, which is effected by every true working Scientist, is the thing that contributes positively to the radiation of this redemptive Christ-ideal, and at the same time it serves to reverse the statements of that inept criticism which brings about the fulfilment of the saying that even the wrath of men shall be made to render a service to good.

JOHN B. WILLIS.

Among the Churches

Current Notes

BOSTON, MASS.—The First Church of Christ, Scientist. Services: 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading-rooms: Berkeley Building (suite 306-307), 420 Boylston Street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), southwest corner Devonshire and Milk Streets, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

PASADENA, CAL.—During the year 1915 the literature distribution committee gave out 49,188 pieces of literature as follows: 17,125 *Sentinels*, 2172 *Journals*, 888 *Heralds*, 24,237 *Monitors*, 2836 pamphlets, 244 leaflets, 1161 papers containing lectures, 25 copies of "Editorial Comments on the Life and Work of Mary Baker Eddy," and 500 copies of Senator Works' speech. The committee has placed forty subscriptions to the various periodicals in libraries, clubs, hotels, institutions, fire houses, and schools. Fifty-seven copies of Mrs. Eddy's works have been added to the public library and the loan library connected with the local church.

Correspondence.

WACO, TEXAS.—A booth was maintained for the free distribution of Christian Science literature at the Texas Cotton Palace, and over twelve hundred pieces of literature were given away. Much interest was manifested, not only in the booth, but in the subject of Christian Science, and many people stopped to get information.—*Correspondence.*

CHICAGO, ILL.—Twelfth Church of Christ, Scientist, has purchased a plot of ground on Grace Street, between Pine Grove Avenue and Sheridan Road, on which it intends to erect a church building. The location is five hundred feet from the lake. This church was organized in 1913, and is now holding its services in the edifice of the North Shore

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Hebrew Congregation. The land purchased lies a half-block east of the present location and is considered one of the most beautiful sites on the North Shore.—*Chicago Examiner.*

ELKHART, IND.—At a meeting held yesterday [March 14], the members of First Church of Christ, Scientist, accepted the plans that had been prepared for their new church edifice, which is to be erected at the corner of Second Street and Lexington Avenue. The structure will cost twenty-five thousand dollars.

It is probable that the contract will be let about May 1, and it is thought that the building will be ready for occupancy by December. The main auditorium will seat five hundred and twenty-five people, and provision is made so that a balcony can be added later. This will increase the seating capacity to seven hundred and fifty.—*Elkhart Truth.*

FRESNO, CAL.—The edifice of First Church of Christ, Scientist, will be ready by Oct. 1. The contract for the building has been signed and work will begin at once. The main contract was for forty-five thousand dollars, with smaller contracts amounting to fifteen thousand dollars. The church is to be located at the northwest corner of Calaveras and N Streets. The main auditorium will seat between eight hundred and fifty and nine hundred.—*Fresno Herald.*

HEMPSTEAD, N. Y.—Work on the new building for the Christian Science Sunday school began today [April 5]. The structure will be 31 by 10 feet, and will face on Franklin Street. Plans for the church edifice have not yet been decided on. The rooms in the Hempstead Bank, now occupied by the society, will be given up July 1.—*Brooklyn Times.*

EVERETT, WASH.—Negotiations with First Church of Christ, Scientist, were closed today [March 22] whereby three lots on the southwest corner of Wall Street and Hoyt Avenue passed into the hands of that organization. The sale price was five thousand dollars.—*Everett Herald.*

NEW BEDFORD, MASS.—The new twenty-five thousand dollar edifice of First Church of Christ, Scientist, at County and Mill Streets, will probably not be ready for occupancy until some time in May.—*New Bedford Standard.*

NEW BRITAIN, CONN.—Extensive alterations have been made by First Church of Christ, Scientist, on the chapel at the corner of West Main Street and Park Place.

New Britain Herald.

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The Lectures

Boston, Mass.

Prof. Hermann S. Hering delivered a lecture on "The Science of Christian Healing," under the auspices of The Mother Church, The First Church of Christ, Scientist, in the Church Edifice, Falmouth, Norway, and St. Paul Streets. He was introduced by H. Cornell Wilson, first reader, who said:—

You have been invited to listen this evening to a lecture on Christian Science. Lectures on this subject are given by members of the Christian Science board of lectureship of The Mother Church, and constitute one of the means Mrs. Eddy adopted for bringing a correct statement of Christian Science to public attention.

There are other ways, also established by the Discoverer and Founder of Christian Science, which make it easily possible for the investigator to gain a correct understanding of this teaching. These ways are found in the church services on Sunday and the Wednesday evening testimony meetings; the free public reading-rooms, maintained in communities where there are Christian Science organizations; and the publications of The Christian Science Publishing Society, chief among which are five periodicals, including a daily newspaper,—*The Christian Science Monitor.* With the lectures, these various means provide opportunities whereby misconceptions of Christian Science, which may prevail in the public thought, can be corrected.—*The Christian Science Monitor.*

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Manila, Philippine Islands

Virgil O. Strickler lectured on Christian Science in the gymnasium of the Y. M. C. A. He was introduced by Irving B. Dexter, who said:—

The desire to find the kingdom of heaven has been inherent in mankind throughout all ages. As the world advances in civilization this desire becomes more intense. Generally speaking, man has throughout all time bravely struggled with the ills that beset mortals on this plane, hoping to find the kingdom of heaven somewhere beyond the grave. Tonight we shall listen to a lecture on Christian Science, a religion which declares the kingdom of heaven to be a present possibility.

Thousands of men and women from all parts of the civilized world are daily expressing their gratitude for deliverance from sin, sickness, want, and various other ills of suffering humanity, through the practice of its doctrine, and are bearing testimony to the efficacy of its teachings in the achievement of happier, better, and higher lives. This, together with its phenomenal growth during the last fifty years, has made it the center not only of universal interest but also of much unjust criticism by those who do not understand its tenets.—*Correspondence.*

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Ashland, Ky.

The lecture on Christian Science given by Jacob S. Shield at First Church of Christ, Scientist, was largely attended. The lecturer was introduced by the Hon. E. B. Hager, who spoke in part as follows:—

Those of this audience who belong to the Christian Science church, as perhaps those who do not, know that I myself am not a Christian Scientist. My knowledge of its influence and beneficence is purely local, and my information concerning its teachings is distressingly limited. Yet never having been dominated by prejudice against it or blinded to the good that the Christian Science church has accomplished in our midst, I have not failed to observe that its influence has been for the best in ameliorating suffering and in ministering not only to the spiritual but also to the physical well-being of its votaries.

The progress and growth of Christian Science has been marvelous. Whether it is because other churches are losing their influence upon the people, or whether it is because the Christian Science church has healed the spiritual wounds that the other churches could not reach, is unimportant to consider. The fact remains that Christian Science is growing at a rapid rate and extending its beneficent influence over every part of our globe. It is not a faith of the ignorant and unthinking, but is the faith of intelligent, refined, and prosperous people, from whose countenances constantly radiates the happiness they enjoy in their faith and the physical and spiritual health it produces in them.

The purpose of the Christian Science church, as I understand it, is to relieve the suffering and the sorrowing, to redeem them from their sins and heal them of their diseases.

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That seems to have been the mission of Christ Jesus on earth; and if this new faith in carrying out its purposes even approaches the great good accomplished by him upon whose faith and teachings it has been established, it will have rendered mankind an inestimable service and will have established itself firmly in the hearts of the people. Is the faith accomplishing its purpose? I am not fully informed; but every day we read and every day we hear of some wonderful healing of the sick which has been accomplished by the Christian Science faith, and some wonderful regeneration of the sinful that it has brought about.

Teachings that can accomplish these results are certainly entitled to consideration, and to the respect of thinking men and women, whether or not they adopt them for their own.

Ashland Independent.

Lectures to be Delivered

CALIFORNIA—Long Beach: Clarence C. Eaton, Auditorium on the Pier, 8 p.m., June 16.
Los Angeles (Seventh Church): Clarence C. Eaton, Elks Hall, San Pedro, 8 p.m., June 15.
Monrovia: Clarence C. Eaton, Woman's Club House, 8 p. m., June 12.
Redlands: Clarence C. Eaton, Contemporary Club House, Fourth and Vine Streets, 2:45 p.m., June 14.

CANADA—Berlin, Ontario: Virgil O. Strickler, Star Theater, Queen South, 8:15 p.m., June 13.
Grenfell, Saskatchewan: Prof. Hermann S. Hering, Windsor Theater (Moving Picture), 8:45 p.m., June 13.
Medicine Hat, Alberta: Prof. Hermann S. Hering, Empress Theater, 8 p.m., June 15.
Virden, Manitoba: Prof. Hermann S. Hering, "Auditorium," 8:30 p.m., June 12.

COLORADO—Aspen: Dr. Francis J. Fluno, Church Edifice, 100 West Main Street, 8 p.m., June 15.
Glenwood Springs: Dr. Francis J. Fluno, Methodist Episcopal Church, 8:15 p.m., June 16.
Longmont: Bicknell Young, Auditorium, 8 p.m., June 16.
Montrose: Dr. Francis J. Fluno, Armory, 8:15 p.m., June 13.

CONNECTICUT—Bridgeport: Charles I. Ohrenstein, Lyric Theater, 3 p.m., June 11.
Greenwich: Jacob S. Shield, Havemeyer Building, 8 p.m., June 12.
Hartford (First Church): Willis F. Gross, Palace Theater, 3:30 p.m., June 11.
Norwalk: Jacob S. Shield, Regent Theater, 3:30 p.m., June 11.

DELAWARE—Wilmington: Hon. Clarence A. Buskirk, Church Edifice, Park Place and Van Buren Street, 3:30 p.m., June 11.

ENGLAND—Leicester: John W. Doorly, Cooperative Society's Hall, High Street, 8 p.m., June 27.

ILLINOIS—Chicago (Seventh Church): Virgil O. Strickler, Church Edifice, 5318 Kenmore Avenue, 8 p.m., June 16, and 3:30 p.m., June 17.

INDIANA—Attica: Hon. Clarence A. Buskirk, 8 p.m., June 16.

IOWA—Albia: Bicknell Young, Kings Theater, 8 p.m., June 13.
Chariton: Clarence W. Chadwick, Temple Theater, 8:15 p.m., June 12.
Oelwein: Bicknell Young, Orpheum Theater, 3 p.m., June 11.

KANSAS—Kansas City: William R. Rathvon, Scottish Rite Temple, 8 p.m., June 16.

KENTUCKY—Ashland: Frank Bell, Church Edifice, Seventeenth Street, 8 p.m., June 16.
Louisville: Frank Bell, Macauley's Theater, 8 p.m., June 15.
Newport: William R. Rathvon, Hippodrome Theater, 8:15 p.m., June 12.

MAINE—Augusta: Clarence W. Chadwick, City Hall, 8 p.m., June 9.

MARYLAND—Cumberland: Frank Bell, City Hall Auditorium, 8 p.m., June 13.

MASSACHUSETTS—Fall River: Jacob S. Shield, Music Hall, Masonic Building, 31 Franklin Street, 8 p.m., June 13.
Pittsfield: Virgil O. Strickler, Masonic Temple, 8 p.m., June 8.
Salem: Jacob S. Shield, Ames Memorial Hall, Y. M. C. A. Building, 288 Essex Street, 8 p.m., June 9.

MICHIGAN—Ludington: George Shaw Cook, Church Edifice, 8 p.m., June 16.
South Haven: George Shaw Cook, Princess Theater, 3 p.m., June 11.
Traverse City: George Shaw Cook, Grand Opera House, 8 p.m., June 15.
Ypsilanti: Clarence W. Chadwick, Masonic Temple, 3 p.m., June 11.

MINNESOTA—Excelsior: George Shaw Cook, Town Hall, 8 p.m., June 13.

NEBRASKA—Minden: Bicknell Young, Auditorium, 8 p.m., June 15.

NEW HAMPSHIRE—Portsmouth: Hon. Clarence A. Buskirk, U.S.S. "Southery," Navy Yard, 3 p.m., June 3.

NEW JERSEY—Atlantic City: William R. Rathvon, Keith's Theater, Garden Pier, 8:15 p.m., June 9.
Palmyra (auspices Riverton): Frank Bell, P. O. S. of A. Hall, 8 p.m., June 9.
Paterson: Frank Bell, Regent Theater, Hamilton Street, 3:30 p.m., June 11.

NEW YORK—Olean: Charles I. Ohrenstein, June 12.
Oswego: Virgil O. Strickler, Church Edifice, 175 West Second Street, 8 p.m., June 12.

NORTH DAKOTA—Grand Forks: Prof. Hermann S. Hering, Metropolitan Opera House, 3:30 p.m., June 11.

OHIO—Columbus (First Church): Charles I. Ohrenstein, Memorial Hall, 8 p.m., June 15.
Cleveland and Lakewood (community lectures), Bliss Knapp:—
Cleveland: Fourth Church, at Liberty Theater, 10315 Superior Avenue, 3 p.m., June 11; Third Church, at Edifice, West Twenty-fifth Street and Mapledale Avenue, 8 p.m., June 12; First Church, at Edifice, East Forty-sixth Street and Cedar Avenue, 8 p.m., June 13; Second Church, at Lyceum Theater, East Ninth Street and Bolivar Road, 8 p.m., June 16; Fifth Church, at Edifice, Franklin Avenue and West Fifty-eighth Street, 8 p.m., June 17; Grays' Armory (joint lecture), 3 p.m., June 18.
Lakewood: First Church Edifice, Detroit Avenue at Arthur Avenue, 8 p.m., June 15.

PENNSYLVANIA—Chester: William R. Rathvon, New Odd Fellows Temple, 3:30 p.m., June 11.
Titusville: Bliss Knapp, Woman's Club Auditorium, 8 p.m., May 30.
Williamsport: Charles I. Ohrenstein, High School, 8:15 p.m., June 13.

VERMONT—Bennington: Virgil O. Strickler, High School Auditorium, 8 p.m., June 9.

WISCONSIN—Waukesha: George Shaw Cook, Colonial Theater, 8 p.m., June 12.

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Testimonies of Healing

Christian Science was first brought to my attention in 1896, when my wife's mother was healed of an abnormal growth. About three years later, while stooping to examine some flowers, she punctured one of her eyes by striking it against a stick which held the flower upright. The injury was healed and her sight completely restored in less than a week. My wife, after being an invalid for years, had taken up the study of Christian Science and had been greatly benefited in both health and disposition. My boy, who was born with a double hernia and at five years of age had worn out four retaining bands, was healed in one night. These healings so impressed me that I determined to look into the merits of Christian Science for myself. Some time after taking up this study I discovered that for several years I had escaped the attacks of influenza which formerly had given me quite a tussle every spring and fall.

Some years ago a small spot appeared on the little finger of my left hand. At first I did not pay any attention to it, but the trouble spread rapidly until finally it covered both arms above the elbows and both legs above the knees. Different practitioners treated me during the three and a half years that I was in this state, but while they helped me greatly, the healing was not completed. At times I allowed myself to be very much discouraged, as my position compelled me to meet a good many people and some of them wanted to know why I always wore gloves. The thought was constantly with me that this work of overcoming the error was mine, and as time went on it became more and more insistent. My wife often tried to make me see that so long as I used any material means for relief I was not leaning upon God, and she lovingly told me that she did not think I would ever be healed until I put all my trust in Him.

One day the conviction came to me very forcefully that God needed no assistance from any source. I discontinued putting anything on my hands to keep them soft, put on gloves that were dry, and held fast to the truth as taught in Christian Science. For three days my suffering was terrible, but whenever it seemed unbearable I communed with God, placing myself absolutely in His care. After the third day my arms and hands were not so red, and from that time on I could almost see the error fade away. My arms and legs became whiter every day, and within a month hardly any traces of the disease were left, although it took almost a year for the finger-nails to grow into their rightful shape.

I was also thoroughly healed of the smoking habit some sixteen years ago. At another time I awakened one night in a heavy perspiration, and was so weak that I could hardly raise my hand. At first a great fear came over me, but I soon realized I must do my work, for there was no truth in that condition. For some time I could not get my thought clear, but after mastering the fear it suddenly came to me that the previous evening I had had a glass of ice-cream soda which did not taste quite right. I declared the truth that God's child could not be poisoned, and while working along this line of thought fell asleep. When I awakened in the morning the experience seemed like a dream to me, for my strength had fully returned.

These demonstrations have taught me many valuable lessons, for which I thank God constantly. I have the proof that God is always ready to destroy the sense of discord if we will come to Him as little children, without any doubts or fears, always knowing that "we live, and move, and have our being" in good. I am very grateful to those who helped me along the road to Truth and Love, for our literature, and for those faithful workers in Boston and all over the field through whose efforts mankind are being led into that truth which makes men free. It is my constant effort so to live that I may be a credit to Christian Science.

ALBERT W. SEEGERT, Chicago, Ill.

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I heard of Christian Science when it was first introduced in England many years ago. I was then suffering from acute rheumatism in my arm, and although not actually laid up with it, I was never free from pain. I had been to many doctors, and they sent me abroad to take waters and baths, but the pain continued. Then a friend lent me a copy of Science and Health, and I read it with great interest and was quickly healed. There has been no return of the trouble during all this time. I have also had countless other blessings and have been greatly helped through many dark days. I am deeply grateful for all that Christian Science has done for me, and can never half express my gratitude to Mrs. Eddy for showing the way, through this teaching, out of trouble and into a new and happy life.

HENRIETTA M. COCKERELL, London, England.

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It seems to me that all my life I wanted something good and true, that brought peace and not strife. Christian Science literature was placed in my hands, but at the first reading I was not willing to admit the healing power of divine Truth; however, I felt that I must have a copy of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and immediately purchased one.

For nearly a year I had been subject to attacks of neuralgia, and could not gain even temporary relief, except by taking an opiate. The day I secured Science and Health I felt one of these attacks coming on and decided to take nothing, but to wait until I could quietly read the book for which there was so much claimed, so that I could make sure of the healing power. This was not done in a skeptical way, but every line was read with a prayer to God to show me if it was the truth. In a few hours every thought of pain had left me, and it has never returned. Since I took up the study of Christian Science in earnest and discarded medicine I have not used anything but the healing power of Truth to overcome pain or any supposed physical ailment. That was nearly ten years ago. Up to that time I had, so it seemed to me, been sick most of the time. Periodical pains, for which I had to be under the influence of opiates for several days at a time to get any rest, were overcome, and I seem to be normal in that respect now. My general health is good, and I find that the only sure way to keep it so is to bar out all that is unlike God, good.

The teaching of love and brotherly kindness was what appealed to me when I first read Christian Science literature. It seemed a most beautiful thing that people studied a religion in which there was no strife or pulling for place and power, a religion that taught one so readily to forgive his enemies. But the time came in my personal experience when I had to learn how to forgive my enemies, and I thank God for a religion that teaches the only true way,—teaches one to lose sight of the mortal, material man, and see only God's image and likeness, to know that the only enemy is in one's own thought, the thought entertained that shuts out the Christ-idea. I came to the point where I had to stand still in Christian Science or see this in the right way, and everything I read or studied cried to me of the activity of the divine Mind and the fact that there is progress only through devoted effort. It has been a struggle, a wrestling, but the

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light is breaking. I owe all I have of health and happiness to Christian Science, and since it would be impossible to enumerate the benefits for which I am grateful, I only hope that I may be able to bring a little of the light so abundantly shed in my own life into the experience of others.

I feel very grateful for the struggle Mrs. Eddy made in the pioneer days of Christian Science, for the faith and fidelity that enabled her to leave this religion as a legacy to the world. I am thankful to God for again sending us the divine Comforter in the form of Christian Science. I know of myself I could do nothing, and my life would be a blank without the knowledge of God and a renewing of the teachings of Christ Jesus as revealed in Christian Science.

GUSSIE RANSOM, Houston, Texas.

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It is with a heart full of love to God, and gratitude to our Leader, Mrs. Eddy, that I testify to what Christian Science has done for my little daughter. Early in the summer of 1914 she was suddenly stricken with paralysis. She lost complete control of her left side and would fall every few steps, not being able to control one limb. The hand also was useless. After five weeks of faithful treatment by a Christian Science practitioner she was completely healed. She is today well, strong, and happy; is a pupil in the Sunday school of First Church of Christ, Scientist, of Brooklyn, and her perception of the truth is very inspiring and helpful.

This is only one instance of the power of Love in our household. Another was when this same little girl had measles in an aggravated form, but after ten days of absent treatment she was up and around our home. For these and many other demonstrations I am extremely grateful.

ELIZABETH W. SWIMM, Brooklyn, N. Y.

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It is a duty as well as a great privilege to tell others what Christian Science has done for me. Several years ago I called a practitioner for childbirth, and in about an hour after she arrived I was free from pain or weakness and rejoicing over the free delivery. A severe hemorrhage took place, however, and I became unconscious; but I soon awakened, and in a short time was free again from both the hemorrhage and its effects. In thirty-six hours I got up and dressed, and when the baby was three days old I commenced doing the housework for a family of six and suffered no ill effects.

Christian Science has been a great blessing to our family, and we have had many demonstrations of the efficacy of its healing truth. It has proved far more sure and given much quicker relief than *materia medica* ever did. I am truly thankful to God for giving us one pure enough to reveal this saving truth to the world.—SARAH E. DURHAM, Merrill, Ore.

✧

Christian Science came into my life when I was in extreme need of help physically and mentally. I was on the verge of *delirium tremens* when a friend mentioned Christian Science to me, and while not clear mentally, I was nevertheless aware of my great need of help, so decided to try it as a last resort. During twenty years of slavery to drink I gradually acquired the use of a dangerous drug, which I took hypodermically when whisky seemed too weak to satisfy the craving for stimulants. When I started on my first visit to the Christian Science practitioner I was worse than drunk, but I was healed in five treatments of both the liquor and the drug habit, and there has been no desire for stimulants of any kind since. I was healed at the same time of the cigarette habit, although I had previously smoked to excess.

Few people go deeper into misery than I went as a result of drink; friends, positions, everything that is said to make up the sum of life's happiness, left me, and Christian Science found me cynical, pessimistic, and lonely. Everything is different now, for I live a better, larger life. If happiness consists in praising God constantly and possessing that peace which passeth understanding, in the ability to look out on the world no longer as a pessimist but as a genuine optimist, then I am happy. The drunkard's home with all its misery has been transformed into a home where the Bible is read every day and Christ is the head of the house, and this transformation was brought about entirely through Christian Science.

Words fail me when I try to say how grateful I am for this change. I thank God that I was led to read Mrs. Eddy's wonderful book "Science and Health with Key to the Scriptures."—JAMES LAWRENCE, Chicago, Ill.

Through my husband's healing in Christian Science I was led to study the Bible, together with Science and Health, and much is being made clearer to me. Though a graduate nurse I now rely entirely upon Christian Science for help in times of sickness or trouble, and with the aid of practitioners I have wonderfully improved in health. Words fail to express my thankfulness to God, and my gratitude to our Leader and to all who have helped bring us to this saving truth.

MILLICENT H. LAWRENCE.

✧

My people are not Christian Scientists, but I am happy to say they are very kind in their attitude toward it. There are no Christian Science churches or even societies near here, but I realize that God is here just the same. I live on a farm, and in August, 1914, when I went into our smoke-house, a heavy fish net that was hanging from the ceiling fell, and a hook caught in my lower eyelid, tearing the flesh from the bone for several inches down my face. My family wanted to send for a doctor, but I called a Christian Science practitioner over the telephone, and then went to my room and washed my face. That evening one of my brothers took a note to the practitioner, nine miles away, and our daily affairs went on the same as usual. I only covered my face with a cloth. The wound did not swell or get sore, and in two days I took up my household duties. In a week only a scar remained, and now that is scarcely to be seen. All I can say is, that I could not do without Christian Science.

My daily prayer is to know more of this truth, to know more about this Principle that is so wonderful, and to stand by it.—KATHRYN LAMMERT, McGirk, Mo.

✧

Many years ago an eminent medical man told me that I was beyond all human aid. Other physicians, including friends, examined me and independently of one another arrived at the same conclusion, that I was a mental and physical wreck. Among the many ailments were said to be valvular disease and enlargement of the heart in an advanced form, causing malformation of the chest bone, together with the usual accompaniments of extreme nervousness, irritability of temper, sensitiveness, chronic stomach disorder, an internal displacement, varicocele, and functional trouble of a serious nature, also the early stages of paralysis on one side.

As anticipated by the medical men, my eyes began to fail, and my nights were sleepless, until at last the strongest opiates were of no avail. My circumstances were such that I had to follow my employment, and so I determined to disappear when unable to continue it. Relief was sought in a variety of ways, some of which were extremely drastic. As I was not religiously inclined, all hope or desire for God

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vanished, and when I tried to read the Bible for a short time it was found to be anything but helpful; in short, I became an agnostic. My father and grandfather having passed on at an early age from the same physical causes, according to the so-called law of heredity which my condition seemed to manifest it is probable I also should have passed away, as predicted, very early, if Christian Science had not come beautifully into my life.

At the time I did not think of healing, but the teaching appealed to my intellect; and I refused all offers of help which were made to me, with the result that I studied the letter of Christian Science twelve months without the slightest improvement. I then became desperate and appealed to a practitioner for treatment. The healing came practically instantaneously, and I began to feel like the man who sat at the feet of Jesus "clothed, and in his right mind." Self-will and self-love are vanishing, and each day is bringing blessings untold, while the Bible has become my constant companion. Several years have now passed, and I have not had the slightest return of the above mentioned troubles.

Words are inadequate to express my gratitude to Christ Jesus the Wayshower, and to our Leader, Mrs. Eddy, for her life of devotion and self-sacrifice, and my thankfulness to God for all.—Jervis Jones, Bristol, England.

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I have been healed in Christian Science of rheumatism, also of blindness in one eye after an unsuccessful operation. Our little boy has been healed, sometimes almost instantly, of whooping-cough, hysteria, and many other so-called children's complaints. His mother has been healed of severe throat trouble and of neuritis of long standing; in fact, she has been saved from the operating table.

Divine Principle has been the only preventive and curative agency in our home for many years. The truth of Christian Science has been our daily supply, its spiritual idealism has had an uplifting influence over our moral and social life, and it has brought peace and comfort to our home. These are but a few of the blessings for which we are thankful, and this statement hardly does justice to what we owe to Christian Science. We realize that we can best express our gratitude by being of service to others, and this we are trying to do to the best of our ability.

Ludwig F. Baechle, Birmingham, Mich.

✧

Nine years ago, while reading one of the Christian Science pamphlets to please a friend, I was instantaneously healed of chronic bowel trouble, from which I had suffered since early childhood. Material aid had failed to bring this healing, though I had resorted to many drugs and other remedies. After a serious illness brought on by this malady some years before Christian Science found me, I was told I must wear a bandage, and would probably have to do so the remainder of my life. Under this law the bandage was worn for a good many years, but when Christian Science healed me I was released from fear, and in a short time was able to remove the bandage without anxiety or any bad after effects. I slept that night like a babe, and awoke refreshed. I did not realize I was healed, but felt very happy and wanted to know more about Christian Science. I attended the meetings and in a short time bought a copy of Science and Health.

While my heart is overflowing with gratitude for all my physical healings, and the overcoming of the fear of everything and everybody, even to a draft of fresh air, I am most grateful for the spiritual uplift, for the joy and peace in the understanding of God as Principle and of man as His image and likeness, the consciousness of the power of Truth and Love to meet every need. I am also grateful for the light that has been thrown on the Bible, which was once a sealed book to me, but which I now love to read and study. I had been a great slave to medicine,—indeed it was a god to me; but I soon realized I would need it no more, and for nine years God has been my only physician, ever present and always available.

The little things in life are what count, and there are none too poor to give a pleasant smile, a kind and encouraging word, or do a kind act, for the world needs love, and surely we can all reflect this. I am happy in the understanding that heaven is not a locality which one has to die to reach, but a state of consciousness here and now. The Bible says, "The kingdom of God is within you," and surely a happy consciousness is a taste of heaven. I give this testimony with deep gratitude, and with the desire to help some weary searcher to find the truth. No matter what the need, by applying this truth with understanding we may find the Comforter that never faileth.

Words cannot express my thankfulness to God for all my blessings, or my gratitude to our revered Leader, Mrs. Eddy, for what she has done for humanity. My desire is to work with an honest and a good heart and try to serve in obedience and humility, to prove myself worthy to be called a true Christian Scientist.

Harriet Louise Weikert, Kansas City, Mo.

✧

My heart overflows with gratitude to God for the teachings of Christian Science. I joined a church at the age of eighteen and tried to live right in the sight of God, but soon became weary of the weekly round of churchgoing, since it gave nothing that satisfied. I took up another thought which for a few years seemed the truth and gave me much satisfaction, as it taught many valuable lessons. Later I was left with two little children to rear, and the outlook was indeed dark, since ill health and financial difficulties had left me in a hard way for the battle of life as I saw it then.

I became bitter toward my religion, although outwardly trying to cling to it through a sense of duty, and because by nature I was religiously inclined. In my anguish I would lie awake nights and ask why God had forsaken me. Finally in my despair I wished I could die. Once more I went to my church, seeking for some teaching to help me on, but came away with the thought that I never wanted to go again, for instead of leading me to God it was making an infidel of me. All I heard that afternoon was the tearing down of other platforms, while I only wanted to learn God's way.

At this time I was visiting a Christian Science practitioner, and I know now I was being prepared for the good seed. She never urged me to try Christian Science, but lovingly asked me if I had ever read "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had always thought Scientists discarded the Bible, but found it much in evidence in her room, and this set me to thinking and aroused a curiosity to read the text-book. She asked me one day if I could get it at the library, and that was all I needed to start me aright. I soon had Science and Health and eagerly absorbed it. When I read the interpretation of the Lord's Prayer as given by Mrs. Eddy (see p. 16) I was perfectly satisfied.

Christian Science is making me happier, my surroundings more harmonious, and is teaching me that I have all I need every moment. It is so helpful to trust in God and work out each problem as it is set before me. While I did not come to Christian Science for physical relief, I have been healed of a catarrhal condition of the stomach and of hay-fever. Through

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the understanding of divine Love, croup, loss, and many other perplexities, have been overcome.

I am thankful for our heavenly Father's guidance, and I am likewise grateful for the loving help of practitioners and friends, and for our literature, also for Mrs. Eddy's untiring love in presenting this truth to the world. Truly Love never faileth.—Maggie Opel Oglesby, Denver, Col.

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[Translated from the German]

In gratitude to God for all the blessings I have received through Christian Science, I would like to testify to the following. As early as 1912 I was suffering with very painful rheumatism, which became so severe as time went on that it was barely possible for me to stay out of bed even for a short time. My wife had to dress me and assist me in every way. The physicians from whom I sought relief were unable to help me. One said the trouble was gout, and that before another year had gone by I would be utterly helpless.

I went on suffering in this way until the fall of 1913, when dear relatives drew my attention to Christian Science. At first the thought of it did not exactly appeal to me, but when cases of healing through Christian Science were proved to me to be true, I decided to give it a trial. I then applied to a practitioner for treatment, which was taken up lovingly. Although he took a great deal of trouble to point out to me the love and goodness of our heavenly Father, things did not improve. I then had recourse to other means, but soon felt that it was not the way that would lead to healing, and thereupon I went back to Christian Science. Through the practitioner's renewed treatment and loving encouragement the error finally yielded, for which I am most deeply grateful. In about half a year's time I was able to walk without any difficulty, and now, despite my age of sixty-five, am in full health and strength. I am sure that the healing which has come to me through Christian Science is due solely to the infinite goodness of divine Love.

Through reading the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have reached the point where I joyfully trust Him who gives bountifully and helps those that rely on Him. I thank God from the depths of my heart, and am grateful to our faithful Leader, and to all who have helped me in my endeavor to know Him.

Fridolin Zimmermann, Bilten, Ct. Glarus, Switzerland.

✧

After my child was born I was in a terrible condition, and for a whole year was under a physician's care; but I had to be operated on after all. Later, two more operations were performed, followed by a nervous breakdown. In spite of all that was done for me I was a nervous wreck for eight years. In August, 1914, a neighbor told me of Christian Science and asked me to attend church with her. I did so, and finding a large number of intelligent looking people there, I thought there must be something in Christian Science. The following week I went to see a practitioner, and after four treatments was completely healed.

Words cannot express my gratitude for this wonderful healing and the harmony it has established in our home, also for the many blessings we receive daily.

Kate Kehrein, Milwaukee, Wis.

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What is life? he dumbly questioned year by year.
God is Life! back came the answer swift and clear.
What is love? again he questioned anxiously.
God is Love, and All-in-all eternally.

Maude Dale.

From Our Exchanges

[Richard Roberts in *The Constructive Quarterly*]

There are those who tell us that nations cannot from the nature of the case act unselfishly. That this is a perfectly gratuitous and unwarranted assumption needs no serious proof. There is no reason why, if any group of people can act from unselfish motives, a nation should not likewise be able so to act. The national nexus is not in its nature essentially different from the social nexus which binds any group of people together; and to deny that groups of people can act Christianly is to decline into the kind of pessimism which summarily hands the world over to the devil.

It is true, as any observer of human phenomena knows, that a group of people may in certain circumstances act collectively on a plane morally lower than any individual in the group would by himself be likely to do; but this is only one half of an important truth. Groups may no less act collectively on a plane and reach a height far higher than would be possible to the individual. The sense of solidarity may reinforce the timid and wavering motives of individuals and enable them to act together with a force and a consistency which would otherwise be beyond their power. The problem of Christianizing a nation is not that of converting every individual in it.

[Editorial in *Dayton* (Ohio) *News*]

Phillips Brooks said that "the Church of Christ ought to be a universal solvent, lying back of all our differences and composing them." The church has an opportunity today to demonstrate this claim. The crying demand is for something that will unite all that is helpful in humanity and discard all that injures. Not many, except those engaged in bitter conflict, defend national prejudice, class strife, or religious bigotry. The church can show her power to unify by unifying. This is no day for men or churches to sit in a dark corner hugging dear non-essentials, while great movements march by to victory. The vision of some is for a church as broad as the spirit of Christ in its sympathy, as businesslike as modern industry in its methods, and as far reaching as human need in its helpfulness.

[Rev. W. E. Orchard, D.D., in *The Christian Commonwealth*]

Indeed, the whole burden of the sin of this war rests on the church. We are not able to condemn politicians, diplomats, or newspaper writers. They do not share our views. Along the line of their presuppositions they are perfectly justified. But the church ought to have found the meaning of the cross and followed it centuries ago. If she had done so, one of two things would have happened by now: either the church would have been destroyed, which to a churchman is unbelievable, or the world would have been redeemed by now from the delusion, the futility, and the crime of war.

[Rev. Henry Kingman, D.D., in *The Biblical World*]

From what root does moral victory at the highest grow? The answer to this inquiry is not far to seek. Yet let us be sure at the outset that our judgment is not made worthless by the suggestion, openly made or half-consciously entertained, that Jesus won a triumphant manhood because he was a god sojourning on earth, victorious over human besetments by virtue of a divine birthright that separated him from all his fellows. We must give full weight to the unmistakable facts on which his early friends laid such stress, to forestall just such error. He was a man born of a woman, made in all things like unto his brethren, tempted in all points as we are,

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made perfect through suffering, learning obedience through the things that he suffered, and though with strong crying and tears, yet carrying his obedience even unto death. The victory he won in the face of all life's ills was a victory of triumphant manhood, and the principles by which he triumphed are eternally valid for his brethren. His moral victory grew out of his perfect adjustment to a certain realm of ideas apprehended only by faith.

[*The Christian Work*]

What this age needs more than anything else is prophets. The age of great preaching will come again when great souls speak face to face with God, and then go from Him with His word for His people. The great value of the Bible is not that it tells us what the prophet said, that we should merely repeat it, but that it is the divinely given way to the realization of similar first-hand experience of God. Jesus himself said that he was the "way" to the Father, and prayed that his disciples might enjoy his own intimate relationship with God. The minister of today should speak authoritatively, as one who has himself seen God. It is a critical, incredulous, and empirical age. It demands, with Thomas, to see the proof. It is not even satisfied with the authority of the Bible. If one preaches the love of God to it, it will straightway demand, "How know you God is love?" The prophet can always say: "I have experienced that love. I have been face to face with God;" and he begins his message with a "Thus saith the Lord," or with an "I know Him in whom I believe." It is a great and holy office, this of prophet, and it calls to young men of great souls and power of vision.

[*The Christian Register*]

"Traitors to Christianity" are to be condemned on the merits of their action and conviction, not on some one standard of what fidelity requires, nor by minds so obsessed by one view as to become fanatical and unable to see any other. A man may reserve the right to have a mind of his own and use the courage of his convictions without thereby surrendering any deep discipleship he may maintain to Jesus. The world needs that kind of discipleship more than any other.

[*The Standard*]

Right thinking must result in right doing. Unless orthodoxy produces orthopraxy it is only a pseudo-orthodoxy. It is supremely important that we have a true perspective of our Lord's person and work, but it is nevertheless more important still that this perspective be spiritual as well as intellectual, related not to our heads only, but to our hearts and hands. "Ye are my friends, if ye do whatsoever I command you."

[*The Universalist Leader*]

A life in which, like Jacob, we are forced to wrestle with the angel whose blessing we covet, a life in which we inherit by overcoming, is the most satisfying for those who prove equal to its demands. The green pastures and still waters are pleasantest to those who have reached them by following the shepherd's guidance over perilous and toilsome ways.

[*Zion's Herald*]

The cross of Christ becoming potent in the life of the individual believer means a new life in all relations. The ethical concept of the crucifixion is life guided in all things by the principles of Christ. This is the great message that comes out of the Lenten season with its emphasis upon the cross.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health.

Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00, six or more to one address, each 75 cents.

Orders for the books named above and other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Publishing Society

"Law and Work" is the title of a new pamphlet containing the following articles: Love Fulfils Law, The Logic of Christian Science, Undisturbed, God's Law of Adjustment, Authority.

The increased cost of binding the periodicals has necessitated making an advance in the selling price of the bound volumes. The new prices, which take effect April 1, are as follows:—

JOURNAL.—Volume 32 (April, 1914 to 1915). Cloth, $3.00; half calf, $3.75.

SENTINEL.—Volume 16 (September, 1913 to 1914) or Volume 17 (September, 1914 to 1915). Either volume, cloth, $3.25; half morocco or half calf, $4.00.

For all other bound volumes of *Journal* or *Sentinel* write for prices.

DER HEROLD.—Volumes 5 to 12 in cloth, $2.75 each; volume 4 to 7 and 9 to 12 in half morocco, $3.50 each; volumes 4, 5, 9, 10, 11, 12, in half calf, $3.50 each.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist.—The Mother Church.—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken at less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, editorials, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

BOUND VOLUMES: Current and past year, cloth $3.00; half calf or half morocco $5.75. On earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, one year 50 cents; single copy 15 cents; four copies or more to one address, each 12½ cents. In all other countries one year 60 cents; single copy 18 cents; four copies or more, each 15 cents.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on Wrapper.

The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for publication in the columns of the MONITOR should be addressed: Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, one year $5; six months $2.50. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also as a supplement the Lesson-Sermons of the following month which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, one year $1; six months 50 cents; three months 25 cents. In all other countries, one year $1.25; six months 63 cents; three months 32 cents.

SALE PRICE, DOMESTIC TERRITORY AND CANADA, POSTPAID: Single copy 10 cents; four or more copies to one address, each 8 cents. Foreign rate, single copy 12 cents; four or more copies to one address, each 10 cents.

Bound Volumes in cloth, $2.75 each; half calf or half morocco $3.50 each. Write for list of volumes in stock.

Pamphlets

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. RUSKIEW.

CHRISTIAN SCIENCE: "THE RESURRECTION AND THE LIFE." By CLARENCE W. CHADWICK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish and Norwegian.

CHRISTIAN SCIENCE HEALING VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England. Also printed in Norwegian.

CHRISTIAN SCIENCE: THE TRUE CHRISTIANITY. By CLARENCE C. EATON.

"THE SONS OF GOD." By COL. WILLIAM E. FELL, C.S.B.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLYNN, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

CHRISTIAN SCIENCE: THE SCIENCE OF SALVATION. By HERMANN S. HERING.

CHRISTIAN SCIENCE HEALING: SPIRITUAL AND SCIENTIFIC. By PROF. HERMANN S. HERING. Also printed in German.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture. Also printed in modern Greek, Russian, and Norwegian.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: THE EXPLANATION OF THE IDEAL MAN. By WILLIAM D. MCCRACKAN, M.A. Also printed in German.

CHRISTIAN SCIENCE: ITS DISCOVERY AND DEVELOPMENT. By WILLIAM D. MCCRACKAN, M.A. Also printed in German.

CHRISTIAN SCIENCE: GOD'S LOVINGKINDNESS PROVED TO MEN. By REV. WILLIAM P. MCKENZIE. Also printed in German.

CHRISTIAN SCIENCE: ITS RESULTS. By WILLIAM R. RATHVON. Also printed in German.

CHRISTIAN SCIENCE: THE RELIGION OF DIVINE LAW. By JACOB S. SHIELD.

CHRISTIAN SCIENCE: THE GOSPEL OF THE KINGDOM. By JUDGE CLIFFORD P. SMITH. Also printed in German and French.

CHRISTIAN SCIENCE: A RELIGION OF LOVE. By VIRGIL O. STRICKLER. Also printed in German.

CHRISTIAN SCIENCE: THE NEW BIRTH. By BICKNELL YOUNG. Also printed in German and Norwegian.

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"What I say unto you I say unto all-WATCH" Jesus

Vol. XVIII No. 41

Boston, June 10, 1916

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

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Christian Science Sentinel

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Items of Interest

Regulations have been issued under which private individuals and corporations may without further delay begin the leasing and operating of the vast coal fields of the territory of Alaska. Ten years have elapsed since the Alaskan coal fields were withdrawn from private entry and development. The regulations are accompanied by maps and important general information regarding the lands in question. There are about 33,370 acres of coal-bearing lands in the Bering River country, and about 13,920 acres in the Matanuska section restored to entry. Small areas in each of the fields have been reserved, as required by law. Areas of leasing units vary in size from 320 to 1200 acres in the Matanuska region, and from 200 to 1280 acres in the Bering River section. Both regions contain high grade bituminous and anthracite coal. Leases will be granted for a period of fifty years. The Government exacts a royalty of two cents a ton the first five years, and five cents a ton for the succeeding twenty years. After this period of twenty-five years, it is provided that the royalty shall not exceed five per cent of the selling price of the coal.

The value of the annual production of oil from the needles of various cone-bearing trees is about fifty thousand dollars. Black and white spruce and eastern hemlock produce very similar oils, forty to fifty thousand pounds annually, worth forty-five to sixty cents per pound. Red cedar produces fifteen to twenty thousand pounds of oil having the same value per pound as the spruce and hemlock oil. A few other species furnish the rest of the conifer-leaf oil produced in the United States. Besides the home product, small quantities of needle oil are imported from Europe. One of these, silver fir oil, brings four dollars a pound. In most cases these oils have a pleasant odor. A few are disagreeable when first distilled, but become pleasant with age.

The greater portion of the oil produced in the United States is distilled by small farmers in New England during the winter months, when farm work is slack. The process of distillation is very simple. Steam is passed through the needles, usually at atmospheric pressure. The oil volatilizes, and the mixed vapors pass into a cooling apparatus where condensation takes place, leaving a layer of oil and a layer of water. Distillation by steam pressure is more rapid and produces more oil.

Dimes, quarters, and half dollars of new design will be minted after July 1, according to an announcement by Secretary McAdoo. For the first time since 1891 a change will be effected in these pieces. The announcement disclosed that the half dollar has fallen virtually into disuse. The face of the new half dollar bears a full length of Liberty, with a background of the American flag flying to the breeze. The goddess is striding toward the dawn of a new day, carrying laurel and oak branches, symbolic of civil and military glory. The reverse side shows an eagle perched high upon a mountain crag, wings unfolded. Growing from a rift in the rock is a sapling of mountain pine, symbolic of America. The design of the twenty-five cent piece is intended to typify the awakening of the country to its own protection. A full-length figure of Liberty is shown, stepping toward the country's gateway, bearing upraised a shield from which the covering is being drawn. The right hand bears an olive-branch of peace. Above the head is the word "Liberty," and below the feet "1916." The reverse bears a figure of an eagle in full flight, wings extended.

A bill to recover title to 3,200,000 acres of land, worth more than $30,000,000, granted to the Oregon & California Railroad by the United States Government fifty years ago, has been brought up in the House of Representatives. The measure would authorize suit against the railroad for recovery of funds received for the sale of 800,000 acres of land at more than $2.50 an acre, contrary to the provisions of the original grant. An injunction against the disposition of the lands issued Dec. 9 last by the Supreme Court of the United States expires June 9. The measure is of special interest to sixteen thousand persons to whom agents sold the land and who were deprived of their rights by the Supreme Court decision. The bill would provide for the classification of the 8,200,000 acres as water-power sites, timber lands, and agricultural lands, and for the sale of timber tracts and homesteading of non-timber tracts at $2.50 an acre.

At Niagara Falls, Ontario, Spanish engineers have recently constructed an aerial cableway, which is 1800 feet long, across the whirlpool for the transportation of passengers. It is the longest aerial scenic tramway in the world, and probably the safest, says the *New York Times*. There are six parallel carrying or track cables in the installation. The passenger-car is suspended from a running gear which travels on these cables, and many provisions are made to insure safety. The car provides for twenty-four passengers and standing room in a raised aisle in the center for twenty-one more, besides the conductor. The weight of the car empty is three and a half tons; fully loaded, seven tons. Recently it was tested at a weight totaling 39,019 pounds.

The storage dam just completed at Elephant Butte on the Rio Grande by the United States Reclamation Service cost approximately five million dollars. This service has spent altogether for similar projects $43,000,000. This plant will provide for the steady irrigation of 180,000 acres. Irrigation has been enormously developed in other lands. India has 40,000,000 acres under irrigation; Egypt 6,000,000; Italy 700,000; Spain 2,800,000; France 400,000; while the United States has 10,000,000.

Boston ranks third among American ports on a basis of aggregate foreign commerce, according to a report issued by the United States department of commerce. The same report gives her second place in the United States in the value of imports. New York has succeeded London as the greatest commercial seaport, and Boston is nineteenth, outranking such ports as Manchester, Shanghai, Glasgow, Melbourne, and Petrograd.

A cargo of freight from Omaha to Kansas City, Mo., the first that has come down the Missouri River in many years, arrived there recently by the steamer "J. F. Silber." Merchants of Omaha are enthusiastic over river navigation, and they have guaranteed the "Silber" profitable cargoes in an effort to demonstrate the possibilities of the river in expectation that Congress will improve the stream for navigation.

By the application of "safety first" principles to the handling of freight, 112 of the principal railroads in the United States last year reduced their payments for claims for loss and damage to freight by over $7,500,000, as compared with 1914, says the *Railway Age Gazette*. The total payments for loss and damage for the 112 roads amounted to $31,916,548 in 1914, and only $24,290,024 in 1915.

Use of petroleum as locomotive fuel increased 18 per cent last year, according to a statement issued by the United States Geological Survey. It said 87,000,000 barrels were used as against 80,000,000 the year before. The increase is attributed to the relatively low price of crude oil and to the production of more low-grade oil. Oil fuel is used on forty railroads in the United States.

Recently a library of 10,000 volumes, composed of works by citizens of the United States or works written about the United States by people of other countries, was sent by the American Association of International Conciliation to the Musée Social Argentino in Buenos Aires. The opening and presentation of the library will take place on July 4.

The general results of the 1914 census of manufactures with respect to the cast-iron pipe industry, as issued in a preliminary statement of the department of commerce, showed that reports were received from sixty-nine establishments, the total products of which for the year amounted to 1,094,208 net tons, valued at $27,574,773.

A new fair rents court for New South Wales has been set up by the State Government to deal with disputes between tenants and landlords in regard to house rents. In the first case heard the rent of a member of Parliament was reduced on the evidence of a Government architect as to the value of the land and the cost of erecting the house.

Since Jan. 1 the New York grain trade has shown total receipts amounting to 69,670,000 bushels. According to figures published, 84 per cent went into the export trade, averaging 3,466,000 bushels a week. During the past year New York alone took 39.4 per cent of the receipts at the seven seaport outlets for grain, a total of 218,612,000 bushels.

The American steamship "Ventura," in her voyage from San Francisco to Sydney, New South Wales, reports that she picked up a wireless message from the station at Tuckerton, N. J., when 9000 miles distant from that point. This is said to be a world's record.

Philadelphia voted on May 15, by more than one hundred thousand majority, for a $100,000,000 bond issue for subway and other transportation improvements.

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Christian Science Sentinel

"What I say unto you, I say unto all, WATCH" Jesus

Vol. XVIII June 10, 1916 No. 41

True Courtesy

WILLIAM R. RATHVON

THERE are reasons why the courtesy of Christian Scientists should be spontaneous, unstudied, characteristic, since true courtesy is but the outward expression of that mental attitude which Christian Science inculcates, wherein brotherly love and thoughtful consideration for others are accentuated. "Be courteous" is the admonition Peter gave to the converted pagans and Christianized Jews in Asia Minor to whom his epistles were addressed. His words did not refer merely to the formal observance of the externals of manner and behavior. If he could but reach their hearts, their manners would need no looking after at his hands.

The word which has been translated "courteous" has a much higher meaning than is conveyed by our word courtesy as commonly used today. It is a composite of two Greek roots, *philos*, love, and *phronos*, mind, so that to be courteous is to have a loving mind. It is easily conceivable that Mrs. Eddy may have so interpreted it when she refers to "God's courtesy" (The First Church of Christ, Scientist, and Miscellany, p. 341). In a world of sham, manners may rank above sincerity, but a highly polished surface may hide a decayed interior. True courtesy is never a veneer. Studied politeness, courtly mannerisms, and the like, are admirable enough when accompanied by sincerity, but they are not of themselves characteristic of the genuine courtesy enjoined in Scripture.

In Christian Science no thought, word, or action stands by itself unrelated to any other,—each experience may recall another similar in quality, each word affect a listener, each action offer an example that may attract or repel. Not one of these is too little to be regarded as of no consequence, for if not rightly shaped or rightly placed it may mar or impede the development of greater things, just as the smallest screw or pinion in a watch, if misplaced, may make the timepiece still as a stone. Nothing is insignificant when considered in its relation to other things, and in Science relationship is universal; hence the importance of giving heed to the little things that enter so largely into Christian Science activity. "Trifles make perfection, and perfection is no trifle," is an oft-quoted saying of one whose colossal achievements in sculpture, painting, and architecture have never been excelled. But the Christian Scientist need not turn to Michael Angelo for wise words about little things as well as great; he gets them from a gentle woman whose words and works will be treasured in the hearts of men in all the years.

The metaphysics of Christian Science reveals that every form of wrong is a form of error, whether it consists of unideal behavior or of wrong thoughts about our neighbor. A lack of consideration for others, disregard of accepted rules, and selfish indulgence of personal preference, are not only discourteous but ignoble and degrading. This is especially true in connection with our church services, in which from the first note of the organ to the last word of the benediction there are calls, some audible and others silent, to reverent worship of God and to that unfoldment of understanding which characterizes our Lesson-Sermons. No act of ours, then, however trivial or unimportant it may seem to us at the moment, if it prevents, obstructs, or disturbs our own or another's reverent worship, is to be regarded as a triviality, but rather as a transgression.

Let us lovingly and impersonally consider a few common forms of thoughtlessly discourteous behavior among people when gathered for divine worship, and note how they may best be eliminated, that we may thereby add to the sanctity and serenity of our services. A habit without defense is that of turning to look at those who come in after the service begins. Harmless enough it may seem at first thought, but what does it indicate and what does it induce? Is it not prompted by inquisitiveness, and does it not show that gratification of our curiosity seems at the moment of greater consequence to us than the words of Truth which are being given us from the readers' desk?

How general this habit is, can be best understood by those who face an audience and see rows of heads turn when a diversion occurs in one part of the hall by a late arrival or by some one rising from his seat. Not only is this a gratification of idle curiosity and hence a self-indulgence, but it displays a lack of thoughtfulness and consideration for others. Let us remember that we are committing an act of discourtesy to those addressing us when we thus allow thought to follow profitless inclination. The habit is mesmeric, and therefore unscientific and reprehensible; but to discover how deep-seated it is one has only to watch his own impulses when he notes a late arrival or an unlooked-for movement in the church. It is a fault, but not a difficult one to eradicate after it has been uncovered.

Unnecessary coughing at our services is another inexcusable physical indulgence. It is safe to say that two thirds of this would be eliminated if the offenders would scientifically resist the inclination. This of course does not include the individual who may be laboring with an ailment which he has not yet fully mastered. Coughing and other noises are voluntarily suspended to a large extent at our services during the period of silent prayer, but when audible prayer begins the throat batteries are frequently unmasked, and for a moment confusion dominates. Whatever tends to confusion, unnecessary noise, or disturbance at a service, is to be recognized as an indication of animal magnetism and therefore error. This is true whether the offense is merely the effect of habit or the thoughtless indulgence of a passing impulse.

Another inadvertent habit quite general at our services and which has no defense, is that of dropping the hymnal into the rack or on the seat as soon as the last words of the hymn are sung. In large congregations the noise and confusion so caused are inexcusable. That it is not more disturbing to many is because most of us at the moment are offenders ourselves, and when one is making a noise himself he is not apt to be annoyed by the noise others are making. We do what we see our neighbors do, and thus aid in spreading the contagion of a mischievous habit. It approaches the

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ludicrous to see how many of us hasten to get rid of our hymnals at the same moment, as though all the books had suddenly become hot or heavy. By holding them until the benediction has been pronounced, we shall avoid breaking the solemnity of the climax of an impressive and uplifting service; to do otherwise is a senseless yielding to the mesmerism of suggestion. The closed hymnal, the convenient book-rack, the sight of our neighbor dropping his book, affect us like a yawn, and we unthinkingly do likewise.

Accuracy has been called the child of Truth, a statement the Christian Scientist should keep in mind if he is given to habits of exaggerated thought or speech. Extravagant expressions that might pass unnoticed from another, when uttered by one whose religion inculcates exactness, accuracy, and balance, challenge attention and comments which are sometimes none too helpful. Such colloquialisms as "I was scared to death," "I thought I'd die laughing," and the like, when coming from a Christian Scientist not only startle the thoughtful, but indicate a lack of appreciation of what the speaker has learned about Life. To imply even in thoughtless exclamation that life is at the mercy of fright or laughter, is to declare what we know is not only inaccurate but untrue. In quoting from the Psalms after he had counseled his readers to be courteous, St. Peter said to them further, "He that will love life, and see good days, let him refrain his tongue from evil; and his lips that they speak no guile." We are not to complain if the world expects not only that our speech be free from guile, but also from indiscretions and looseness, and as a matter of fact this is precisely what the world is expecting from us.

As we recognize that perfection is the goal toward which Christian Science is ever pointing, we should discard as we never did before the things that savor of imperfection, even the so-called little things. As we seek the truth and all that belongs to it, we instinctively become more exact in our thought and more accurate in our speech. In the giving of public testimonies it is gratifying to note that heedlessness and carelessness are diminishing in our meetings, thanks to the repeated admonitions that have appeared in our periodicals and from the readers' desk.

One of these practices is the well-intentioned statement so frequently heard at the close of a testimony, "I bring you greetings from First Church," and so on. As a matter of fact, the greetings the speaker brings are from himself and not from his church, unless his church has specifically authorized him to bring them. If it seems desirable to the visitor to announce his residence, it is sometimes fittingly done at the close of the testimony by a brief statement that he is a member of First Church of Christ, Scientist, of the city from which he came, or that he attends a certain church.

It may come as a surprise to many who have not previously given the matter analytical attention, to note how often we have thoughtlessly transgressed in these so-called little things. On the other hand, it may be pleasing to discover how easily these lapses may be corrected and avoided. But in this corrective process there must always be humility, or we may find ourselves smugly complacent, not to say self-righteous, as we note wherein others are still indulging what we have just overcome. Error is too shrewd rashly to attempt to force upon us the mental attitude expressed by the words "I am holier than thou," but it may succeed in tickling our ears by suggesting, "It is quite remarkable how many otherwise good Scientists are still delinquent in these simple matters."

It is well to be grateful for our progress, but we taint gratitude with self-righteousness when we compare what we have achieved with what our brother has not. The parable of the Pharisee and the publican does not carry a rebuke to the man who is humbly grateful, but to him who rejoices because he is not "as other men are." True courtesy, like true gratitude, does not seek to find another's faults or to exalt one's own virtues, but knows that in Christian Science every error is a falsity and all good is from above; therefore it is neither "mine" nor "thine."

Truth-filled Thought

GRACE SQUIRES

THE transformation of mortal thought, whereby old things pass away and all things become new, is to the Christian Scientist the royal road whereon Paul met Christ. If, like Paul, the vision blinds him with its overwhelming promise, he too has a probationary period when he finds himself in the desert of human belief, there to work out his problem with God. The voice of spiritual understanding remains still and small until it finds its utterance in the minutiæ of daily life, when, like the grain of mustard-seed, it displaces all else with its own growing vigor.

The transformation of one's whole concept of life from the material to the spiritual seems a vast undertaking at first sight, and one may easily despond if to his sense the desert period discounts his vision's hope with its long struggle. The fault lies not in the vision or in the desert, but in our own failure to apply the truth. Christian Science is simple. When one does not find it simple, it is his own confusion and not the truth which is at fault. Christian Science is founded on the gospels, and the Master's admonition to become as a little child points to its simplicity, while his loving invitation to the weary and heavy laden to come unto him fulfils its promise of rest for those who have found its truth.

We are wont, however, to be wise in our own conceits. Mortal mind is insistent, and we unconsciously carry its conceit and its insistence into our demonstration and make shipwreck of our faith. One's mental work or argument in too many instances is divided against itself. Mortal mind cannot win out. All it can do is to step out and stay out, and this is the least that it wishes, for its subtlety to preserve its own selfhood exceeds that of the serpent.

The one goal toward which every Christian Scientist is making his way is the understanding of spiritual truth. Christ Jesus said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." He knew it, and was therefore its revelator; but mortals do not know it. What they think they know is the suffering experiences of mortal life, hence their need to lay constant emphasis on that which they must attain. To "deny sin and plead God's allness" (Science and Health, p. 15) is the true prayer. In literary form the emphasis always falls on the last member of the sentence. Studied in this light, to "deny sin" is the weak member of this sentence, and to "plead God's allness" is the vital message which is heightened, not lessened, by its antecedent.

Perhaps some of us reverse the meaning of this sentence, and human experience adds its full quota to this tendency. We outline evil in our mental work, unconsciously turn toward it even while we think we are turning away from it; see it when we think we are blind to it, deny it when in reality we are pleading for it. The struggle necessarily is on, and in its pain we increase our efforts, grow more confused with each defeating thought, wonder how one ever finds his way out of such a maze, and like Achan still cling to the "accursed thing." The soliloquy of Eliphaz, "Should a wise man utter vain knowledge, . . . should he reason with unprofitable talk? or with speeches wherewith he can do no good?" is again in order.

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To one suffering with the strain and defeat of such fruitless hours, the opening lines of "What Our Leader Says," on page 210 of "The First Church of Christ, Scientist, and Miscellany," fall like dew upon parched and thirsty ground: "Beloved Christian Scientists, keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them." After this flood of light, sentence after sentence flows into consciousness with a radiance that awes one with its inspiration. With renewed energy he now puts aside the material sense of things, and however loudly it clamors for recognition, trusting to its deceptive insistence as before, he ignores its clamor and pleads God's allness. He finds that he has been doing exactly what he was cautioned against doing; that is, seeking truth through finite sense. Let one base his denials on the truth, and not base his truth on his denials. The one will heal, and the other may prove the broad way "that leadeth to destruction."

Truth is apprehended through spiritual vision, and one sees most when mortal thought is so humbled and crushed with the failure of its own sufficiency that it literally denies itself and so follows Truth. The transformation of the human sense is new work to every would-be Scientist. Throughout his life he has been its tool, never its master, and Paul has truly said, "To whom ye yield yourselves servants to obey, his servants ye are." To turn about and demand obedience from that which has ruled us, requires strength of purpose and unceasing vigilance, yet this task is the work of each.

To watch the kaleidoscope of mortal mind for one hour is informing, and leaves one in little doubt as to our need of a definite standard. Christian Science is that standard, including all good, all harmony. The understanding that thought is scientific and definite, proceeding from one vital center, even infinite Mind, "at once the center and circumference of being" (Science and Health, p. 203), instead of a confused medley that seemingly sweeps through the brain, gives one courage to turn his face in the right direction. Truth determines that direction. Jesus' prayers were profound affirmations of truth, because he always saw man perfect as the Father is perfect, and these facts are correlative. To know the truth is to see the perfect man, and for all Christian Scientists this is the pattern shown in the mount.

Distribution Work

FREDERICK R. RHODES

Some years ago, when the distribution of literature was first introduced into our city, it fell to the writer's lot to interview the manager of the largest hotel to ask his permission to place some Christian Science literature in the reading-room of that hotel. At first he refused to have any religious papers in the place, but after a few words about the teaching of Christian Science and its practical use in everyday life, he related an incident which had taken place over twenty-five years ago, and which had affected his whole future. He said he was then suffering from an unsightly blemish on the back of his hand which was pronounced incurable, and which seriously threatened to mar his business career as a hotel manager. While on a visit to an aunt, she had noticed this trouble, and asked him, after being told it was incurable, to let her seek divine help for him. He consented, and in a few days the hand was quite healed and the disease has never returned. He was very grateful for this experience, and therefore quite willing to allow our literature to be placed on the table in the writing-room, in order that some one might be led to the healing truth as an indirect result of his own experience of God's goodness.

The distribution work in our churches is of the utmost importance to the Christian Science movement, and the writer has experienced some wonderful yet natural results of this constructive part of our church activities. In Science and Health (p. 291) our Leader says that "universal salvation rests on progression," and church-members should see the necessity of doing their utmost to help this work in every way which lies in their power. Suppose that one is entering upon this work, what should be his mode of procedure?

It is important first of all, in doing our mental work, to know that we are going to give to the recipients of our periodicals an opportunity to learn that God is a present and available help in their every need, and that nothing can hide this fact from them. In the next place we should see that "order is heaven's first law," and so we should endeavor to deliver the literature as regularly as possible, and try to make sure that it is neat and clean. Besides this we should strive to know that it can arouse no opposition, hatred, or blind prejudice, but will be received in the same loving spirit in which it is offered.

This one channel is open to all church-members to do good work for their cause, and in the taking out of papers, the regular bringing in of papers as soon as conveniently possible, the attending of the monthly distribution meetings, in looking out for fresh places in their districts, as well as in other ways, they can prove true these beautiful words of our beloved Leader (Poems, p. 12):—

Then His unveiled, sweet mercies show
Life's burdens light.

Let us all give our most earnest efforts toward the unveiling of the "sweet mercies" which, as objectified in the *Sentinel*, the *Journal*, and the *Monitor*, will indeed make many a burden light.

God Revealed Through Man

FRANK P. EBERMAN

The writer of the epistle to the Hebrews opens that remarkable appeal for a more spiritual interpretation of Judaic symbolism with the proposition that God "hath in these last days spoken unto us by his Son, . . . by whom also he made the worlds." The thinker of today is thus pointed to one of the great rudimental facts of Christian Science, namely, that man reflects the power of the infinite, whereby divine Mind manifests His whole creative activity, and that therefore specifically every divine impulsion of Life, of Truth, of Love, is first of all whispered to individual consciousness in tender plea for expression, effectiveness, entity.

While, as our Leader says, "Jesus' teachings and demonstrations" gave to his disciples "a faint conception of the Life which is God" (Science and Health, p. 47), they waited many days for the direct message from its infinite source, and then there came a great influx of light and power. A significant circumstance attending this revelation of divine Science which so illuminated the sense of thousands on the Pentecostal day and which is now being repeated, was that "they were all with one accord in one place." No solemn conclave had been called, no specious conventions were in force, no contract hampered, no personal ties bound them. They were there of their own desire and accord, because each man knew for himself the call of Spirit. It had not been communicated from Peter to John, nor from John to Thomas, but one and all knew only an individual unison with and drawing to God.

This same sweet appeal entered directly the individual consciousness of Abraham as he climbed Moriah's side, intent upon the sacrifice of the boy whom the angels had foretold and guarded. And so, even while the whetted blade was poised

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in obedience to what he undoubtedly believed to be the call of God, but which was rather a merciless dogma of his old but unforgotten Chaldaic mysticism,—

> Even as our cloudy fancies take
> Suddenly shape in some divine expression,—

so the "Father of the Faithful" gained a clearer light, earned anew his title, and entered upon a fuller understanding of life and its divine immunities.

The angels of God's presence constantly renew, revitalize, and reveal the substance of individual, spiritual man. To them belongs the holiest ministry, for "they come in the night-time of sorrow and care;" or mayhap, as the surgeon's knife is poised and life is in the balance, they awaken the sufferer to a sense of man's spiritual identity, to cleanse consciousness of the false claims of matter, to dispel the painful dreams of the flesh, and to externalize in effective demonstration an actual alliance with Life omnipotent.

Such spiritual intuitions find their pathway only from God to spiritual man, the child of God. Preachers may expound, friends may appeal, saints prophesy, but it is man's capacity to understand God which is the saving sense. To the dull ear, the stiffened neck, the gross heart, the Saviour denied himself. Paul may plant and Apollos water, but it is God that giveth the increase, for, as Mrs. Eddy has said in Science and Health (p. 506), "understanding is a quality of God, a quality which separates Christian Science from supposition and makes Truth final."

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Gratitude for Our Sunday Schools

SARA DODGE

All students of Christian Science are familiar with the activities of the movement, the work of practitioners, of the local church, of the publication committees, of the lecturers, and of the Publishing Society with its missionary work in the publication of authorized Christian Science literature. Much is said about the importance of the Sunday school in this connection, but not so much about the fruition of this department of the church work. Perhaps this is due to the fact that as yet few people look back upon a childhood with thought developed by Christian Science.

The writer feels most grateful that for nearly ten years she had the privilege of attending a Christian Science Sunday school. During this time a high school course was completed, and later college work begun, when the help of the Sunday school was inestimable. Problems many and varied, which arose from intercourse with people opposed to or not in sympathy with Science, were solved; ill health was overcome; many discordant conditions were conquered, and great benefits, both material and spiritual, were realized. It would not be just to appear insensible to the help received from other Scientists, from practitioners, and from her family; also from lectures and from the periodicals. But the foundation gained through the Sunday school teaching of the commandments, the Lord's Prayer, with its spiritual interpretation by Mrs. Eddy, and the beatitudes, with the Lesson-Sermons, as outlined in the Manual of The Mother Church (Art. XX, Sect. 3), during this period of development, led to a wonderful growth in the understanding of Christian Science, which was manifested in physical redemption, intellectual progress, and the upbuilding of character.

Mrs. Eddy's words in the article "Youth and Young Manhood," in "The First Church of Christ, Scientist, and Miscellany," are applicable here. She says (p. 274): "Right thinking, right feeling, and right acting—honesty, purity, unselfishness—in youth tend to success, intellectuality, and happiness in manhood. To begin rightly enables one to end rightly, and thus it is that one achieves the Science of Life, demonstrates health, holiness, and immortality." When the time came to leave the Sunday school, an understanding of the presence and power of Life, Truth, and Love had been gained to a certain extent, and proved through demonstration, so that uniting with the church was a larger unfoldment in the development so sacredly begun.

With a few years of perspective a broader apprehension of the Sunday school work has been gained, and the desire is to awaken others to the value of the Sunday school in the training of the young people. In Isaiah's prophecy we read, "All thy children shall be taught of the Lord; and great shall be the peace of thy children."

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A Practical Religion

WILLIAM CAPELL

Statements are frequently made in our Wednesday evening testimony meetings to the effect that Christian Science is a practical religion. Every healing through Christian Science is indeed a proof of its practicability; and because it does meet the needs of humanity this new-old religion has attracted unnumbered thousands of the weary and heavy laden, who in the demonstration of its teachings have found rest and peace. The following is one of the many instances in which a realization of the spiritual facts of being has brought about harmony in human affairs.

A young machinist who had been employed in a factory about six years was notified that because of the dull times his services would be required only a few days longer. He had been healed through Christian Science about two months previously and had become an earnest student of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Accordingly, he sought the assistance of a Christian Science practitioner, for he felt that he must have employment, as he had a family to support. He had already been to several factories in search of work but had not met with success. Knowing of his predicament, some of his fellow workmen had advised him when making application for a position to state that he was competent to do work which he himself did not feel capable of doing. They told him that by using this deception he would be more likely to secure a position. He did not follow their advice, however, but agreed with the practitioner that without honesty one could not expect to succeed in working out the problem scientifically.

The practitioner endeavored to point out certain spiritual facts concerning man, and told the young machinist that the truth would reach out to his occupation and his source of supply. Thus his eyes were opened and he saw that man's work is to reflect God. He also perceived that man could never lose aught that God gives and could never be without abundant supply. As a result of the interview he gained a new basis for his thinking, and instead of entertaining thoughts of lost position and consequent lack, he felt confident that divine Love would supply his need. Thus fear and anxiety gave place to peace and assurance.

When the young man arrived home after his last day's work at the place where he had been employed so long, he found a message asking him to report ready for work the next morning at a factory about two minutes' walk from one where a few days before he had sought work but without success. He held this new position until a still better one was open to him, and his companions afterward remarked how lucky he was to go from one position to another without losing an hour's work. What they attributed to good fortune, how-

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ever, he recognized as the outcome of his own changed consciousness.

On page 494 of Science and Health is found this assuring declaration: "Divine Love always has met and always will meet every human need." Christian Scientists are daily proving the truth of this statement. They know that Christianity is just as practical now as it was when Jesus was on earth proving his words by his works, and in proportion to their understanding of and fidelity to the teachings of Christian Science they are able to follow the Master in the way of demonstration.

True Loyalty

ABIGAIL DYER THOMPSON

HER discovery of Christian Science brought to our Leader the vision of a demonstrable religion, a church that should stand for salvation from sickness as well as from sin; and for many years the world has witnessed the outward and tangible proof of her inwardly perceived ideal. Christian Science today is fulfilling its mission with "signs following," and those who would assist in carrying on this great cause in obedience to their Leader's plan will "cooperate" and not "coelbow." (See Miscellaneous Writings, p. 138.) They will be grateful for Science and Health, for the Christian Science movement, and for the organization and activities of the Christian Science church.

In Christian Science an idea cannot be separated from its expression, and therefore an attempt to do so indicates ignorance of Principle. It is inconsistent to say that we accept one and reject the other. The subtle argument that this can be done, should be met and resolved into nothingness by all Christian Scientists. On page 560 of Science and Health we read: "The great miracle, to human sense, is divine Love, and the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man. This goal is never reached while we hate our neighbor or entertain a false estimate of any one whom God has appointed to voice His Word. Again, without a correct sense of its highest visible idea, we can never understand the divine Principle."

In order to fulfil both the letter and the spirit of the last line of the Lord's Prayer, "Thine is the kingdom, and the power, and the glory, forever," it is not necessary to discredit the honest efforts of mankind. Even today there is great cause for rejoicing in the fact that the world is witnessing in large measure the rich fruitage of Christian Science as a result of the splendid work accomplished by its representatives. Through divine guidance our beloved Leader outlined in detail the activities and operations for the progress of Christian Science; and while through her clear vision she has perceived and prophesied of the time to come when material organization should be outgrown, that exalted experience will never be ushered in through criticism and condemnation, but through the fulness of brotherly love. Then shall echo back through the ages the song of the angels,—"Glory to God in the highest, and on earth peace, good will toward men."

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We never see the stars
Till we can see naught but them. So with truth.
And yet if one would look down a deep well,
Even at noon, we might see those same stars
Far fairer than the blinding blue—the truth;
Probe the profound of thine own nature, man!
And thou may'st see reflected, e'en in life,
The worlds, the heavens, the ages; by and by,
The coming come.

PHILIP JAMES BAILEY.

Selected Articles

[John M. Tutt in *Joplin* (Mo.) *Globe*]

An evangelist is reported as saying in his discourse on prayer that Christian Scientists do not pray. "It is impossible for them to pray with their theology," he is said to have declared; "Christian Science with one stroke of the hand does away with the blood of Jesus Christ."

Christian Science may not agree with this critic's concept of prayer and atonement, but this does not mean that Christian Scientists do not pray, nor does it mean that Christian Science does away with the atonement. As evidence of the prime importance in which Mrs. Eddy held prayer and atonement, the first chapter of her book "Science and Health with Key to the Scriptures" is devoted to an exhaustive treatment of the former, while in the second chapter she thoroughly expounds the latter. These intelligent expositions will convince the unprejudiced student that in them Mrs. Eddy departs only from the crass materialism of dogma and ritualism, while to the purely spiritual teaching of Christ Jesus on these subjects she is unwaveringly faithful. Christian Scientists understand by the atonement (at-one-ment, see Webster) that Jesus, through his possession of the Christ, through his understanding of Truth, demonstrated man's essential unity with his Maker by the overcoming of sin, disease, and finally death itself, thus perfecting a reconciliation of man to God. But that he did man's work for him is held by Christian Science to be unreasonable.

Jesus proved his claim, "I and my Father are one;" and his statement, "I am the way," lays upon every disciple of Christ the necessity of such proof. No man is saved from sin, sickness, and death except in proportion to his understanding and demonstration of man's true relationship to God. As we follow Jesus in the way of this demonstration, material blood can never take the place of spiritual understanding. St. Paul said, "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Jesus' goal was not the cross, but he endured the shameful attempt to destroy Christ, Truth, that he might offer indisputable evidence that the sum total of the way from the manger to the sepulcher, and thence to his final material disappearance, was a progressive demonstration of what Mrs. Eddy has termed the "passage from sense to Soul" (Science and Health, p. 566). Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

How do Christian Scientists pray? The Scripture enjoins prayer without ceasing. How is that possible? Christian Science alone gives the answer: Prayer is mental; it is the desire and determination to do right and, being a mental mode purely, even though at times formulated into words, it alone can be, as it should be, ceaseless. Christian Scientists explain prayer, then, to be the unceasing effort to think rightly and therefore to act rightly, for they subscribe to the Bible teaching concerning man, "As he thinketh in his heart, so is he." Accepting the Christ as his Saviour, acknowledging Jesus' vicarious sacrifice as the spiritual essence of his blood, and finding himself in agreement with the spiritual import of Jesus' life, the Christian Scientist erects no such barrier of false theology between himself and God as this critic would impute. Entering into his closet and closing his mental doors, the Christian Scientist communes secretly with God, and the "Father which seeth in secret" rewardeth openly. True prayer does not ask for material things, but always pleads for "an understanding heart." Therefore the Christian Science prayer is unselfish; it asks not that God shall

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bestow unwisely or unworthily; it does not ask God to do or to be good; it does not seek to limit the Almighty in any direction. Conversely, it seeks to realize God's unfailing and illimitable beneficence and to recognize His unchanging law.

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[Daniel M. Ely in *Bellefontaine* (Ohio) *Examiner*]

In a criticism of Christian Science which appeared in a recent issue, the statement was made that Christian Scientists "have substituted a human philosophy for religion,—a philosophy which is cold, without soul or heart-throb. They want not a grain of sympathy. It is unreal, impractical, almost impossible." To the contrary, Christian Science is not based upon human philosophy. The first tenet of Christian Science is: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497). It is founded upon the teachings of Jesus of Nazareth. It is a religion of Love, which not only enables man to learn of God but to use that knowledge in the healing of sickness as well as the overcoming of sin. It is a religion which is practical, because it embodies not only the words of the great Teacher, but his works as well.

The test of all true religion is in what it does, and the thousands who have identified themselves with the cause of Christian Science are giving abundant proof that this religion makes for the betterment of mankind. It destroys fear and lack; it turns its followers away from hate and jealousy; and it has to its credit the healing of all manner of disease. On page 113 of Science and Health Mrs. Eddy says: "The vital part, the heart and soul of Christian Science, is Love. Without this, the letter is but the dead body of Science,—pulseless, cold, inanimate."

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[Carl E. Herring in *Hastings* (Neb.) *Tribune*]

The two different accounts of creation as given in the first and second chapters of Genesis are always interesting. After the young student of the Bible, who may be old in years, has had his attention called to the fact that in the first chapter God creates man in His own image and likeness, while in the second the Lord God made man from "the dust of the ground," he becomes interested in reading the chapter on Genesis in "Science and Health with Key to the Scriptures" by Mrs. Eddy.

Without entering into detailed criticism of the definitions given by your correspondent, we assume that Webster's dictionary will be regarded as standard authority, and we find there that a Christian is "one who believes, or professes or is assumed to believe, in Jesus Christ, and the truth as taught by him." Surely this definition is broad enough to permit its use by Christian Scientists, for however much our friends may differ from us as to what Jesus taught, and however much they may deprecate the emphasis we place on the commands of Jesus to heal the sick, surely it is only a difference of opinion as to the teachings of Jesus, and cannot be augmented into a deprivation of our right to be properly included under the definition given by Webster for the word Christian.

Again, science is defined as "knowledge of principles and causes," "ascertained truth or facts." This leads us again simply into a difference of opinion as to what truth is, which is a question as old as the ages, and under the dogma laid down in the article under review two hundred and forty-nine out of a possible two hundred and fifty religious organizations in the world would be deprived of the use of the word truth.

Christian Science recognizes the phenomena of matter, but its Science must not be confused with natural or physical science, and therefore excerpts from Science and Health which contradict the testimony of the physical senses cannot be measured by the rules of physical science, but must stand or fall by the philosophy of the spiritual realm as unfolded in the Scriptures and elucidated in Christian Science. It is unnecessary for the argument, but it is interesting to note that natural or physical science is not at variance with Christian Science as to the final analysis of matter, for chemistry teaches that matter is composed of molecules, and molecules are made up of atoms, and atoms consist of electrons, and electrons are formed from energy. In other words, to quote from Charles Baskerville, Ph.D., F.C.S., professor of chemistry in the College of the City of New York, "Matter is an assemblage of energy systems; there is no matter."

We are aware of the fact that Christian Science must stand the test placed upon it by thinking people, and for this reason we are desirous that students of the Bible and searchers after truth should not hastily dismiss the subject as too chimerical to be considered, but that they should pass the point of curiosity or prejudice and realize that they are entering into the domain of absolute spiritual truth in the study of Christian Science.

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[Ezra W. Palmer in *Pueblo* (Col.) *Chieftain*]

A clergyman in his farewell sermon is reported as declaring that "that which is neither Christian nor scientific ought not to be encouraged, even though it be called Christian Science." Christian Scientists will fully agree with the first part of the reverend gentleman's declaration, but the unproved assumption that this defines Christian Science will meet with objection, because the statement is not true. The flippant charge that Christian Science is neither Christian nor scientific is not original with this minister. It is a glib catch-phrase which thoroughly begs the question, and may mislead the uninformed only so long as the premises on which it rests are not examined. When they are, the nothingness of its assumptions is exposed.

Christian Science is Christian because it teaches the theology and practises the works of Christ Jesus, the Founder of Christianity; it is scientific because it is strictly logical, unfolding all its premises and conclusions from the fundamental basis of allness,—the omnipotence, omnipresence, and omniscience of God. Christian Science is true to the definition of science given in the dictionary: "knowledge classified and made available in work, life, or the search for truth." Christian Science classifies and makes available the truths of the Bible, so that the earnest seeker for truth can find spiritual strength, surcease from sorrow, freedom from sin, healing of disease, and a priceless sense of the ever-protecting care of divine Love. It will therefore be seen at once that the assumption of the reverend critic has no foundation in fact.

This brother used as the text for his sermon this passage from the third epistle of John: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." Christian Scientists fully accept the desire expressed in this verse; they are in full accord with the thought of the beloved disciple that health prospers "even as thy soul prospereth." The spiritual insight of the beloved disciple clearly discerned that health of body is an inseparable concomitant of a spiritually inspired mind. Christian Science teaches that health—and the Greek word translated health in this passage also means wholesomeness, soundness—is a quality of mind given to man of God, and is not dependent on climate, drugs, electricity, hypnotism, or other material remedies.

Christ Jesus, his apostles, and the prophets furnish indisputable evidence that health is restored and that sickness

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disease, and death are destroyed through the understanding of the divine nature of God. Thanks to Christian Science, this understanding, which renders spiritual healing available, is in this age within the grasp of all who seek to know the truth. In Science and Health (p. 380) Mrs. Eddy says, "Many years ago the author made a spiritual discovery, the scientific evidence of which has accumulated to prove that the divine Mind produces in man health, harmony, and immortality."

The speaker declared that "Jesus Christ was interested in the body as well as the soul," and with this we heartily concur. Jesus healed all manner of disease, cast out devils, and raised the dead; in fact the greater part of his ministry was taken up with the healing of those who were sick and diseased. But he laid no stress on climate as a factor in the healing process, as did this reverend gentleman. Jesus knew that the might of Spirit was sufficient to heal the sick, and he never used drugs or recommended climate. He declared: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Who can deny, in view of the works and words of Jesus, that these things that "shall be added unto you" include health of body as well as health of mind?

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[Robert S. Ross in *The Standard*, Watertown, N. Y.]

In a recent editorial entitled "To Charm Business," the reference to Christian Science may have led some readers to believe that this Science is a mortally mental method by which one may get what he wants, no matter how selfish that want may be.

In reply thereto, permit me to state that the practice of Christian Science is based upon divine Principle, unchangeable good. So long as the Christian Scientist lives in obedience to this Principle, he knows that God will supply everything he needs. What he does not need, the Christian Scientist does not want, for want usually involves selfishness. "Selfishness does not appear in the practice of Truth or Christian Science," Mrs. Eddy writes on page 410 of Science and Health. "If mental practice is abused or is used in any way except to promote right thinking and doing, the power to heal mentally will diminish, until the practitioner's healing ability is wholly lost."

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[W. G. Watkins in *Antigo* (Wis.) *Journal*]

A summary of what our critic had to say would tend to make God responsible for evil as well as good,—a kind of logic which the Scriptures declare to be a "house divided against itself." Christian Science recognizes God to be spiritual, and, as stated in the account of creation, "God saw every thing that he had made, and, behold, it was very good;" furthermore, "without him was not any thing made that was made." God is "of purer eyes than to behold evil," and cannot look on iniquity. The real man, created in the image and likeness of God, is also spiritual, and what seems to constitute his material existence has its place in the realm of mortal belief,—wholly apart from the true creation.

No greater evidence could be forthcoming, and surely none is more satisfactory to suffering humanity, than the results which are being wrought out in Christian Science practice in the healing of all manner of disease as well as sin. Christianity as a mere theory is being supplanted by that which is practical. Feeding on husks of material opinions as to what the Scripture teaches is giving way to an ever-increasing realization of the power and presence of Him in whom "we live, and move, and have our being."

Our brother says, "The way to abolish pain and sickness and death is to get this world converted to Christ, all the races transformed into His likeness, and then the groaning will cease." Christian Scientists heartily agree to this, but they are not satisfied with merely believing it; they are proving it. In their daily experience they are finding the truth of Whittier's words:—

> The healing of the seamless dress
> Is by our beds of pain;
> We touch him in life's throng and press,
> And we are whole again.

Christian Scientists recognize that sin, sickness, and death have a relative existence which is to be dealt with according to Scriptural teachings, for only "he that overcometh shall inherit all things." Adherents of this teaching are from all walks of life; they include many who were in good standing in orthodox churches, and no one is better able than they to give a reason for the hope that is in them.

If Christian Science were nothing more than our brother declares, this earth would not be dotted with hundreds of Christian Science organizations, supported by multitudes of people of at least average intelligence, whose redeemed lives are daily bearing testimony to the efficacy of Mrs. Eddy's discovery. Many indeed have already been able through Mrs. Eddy's teachings to escape from the belief in a far-away God, and have found that He is an ever-present help in time of trouble, even to the healing of so-called incurable diseases. Surely this is finding the "God of Abraham, of Isaac, and of Jacob," of whom Jesus said to the Samaritan woman, "They that worship him must worship him in spirit and in truth."

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[Avery Coonley in *Elgin* (Ill.) *Courier*]

In the report of a sermon by an evangelist is found a reference to Christian Science which misrepresents its teachings regarding the nature of sin, and by implication imputes to it a method of dealing with sin which is entirely foreign to it. In classing Christian Science with ethical culture, new thought, and the like, the evangelist shows his misunderstanding of this religion and its mission. Such systems of mental healing depend on the action of the human mind or will. Christian Science is based on the understanding of God and the operation of His unchanging law, which reforms the sinner and heals the sick today as in the time of Jesus.

The teaching of Christian Science on the subject of sin is definite and unmistakable, and its success in healing the most inveterate forms of sin during the period of nearly fifty years since it was established by Mrs. Eddy, constitutes sufficient proof of the value and practicality of this method of dealing with sin and evil. While Christian Science declares the unreality of evil as any part of God's creation, it nevertheless teaches that on the human plane sin brings inevitable suffering, and that its pardon can only be gained through its destruction. In "Science and Health with Key to the Scriptures" Mrs. Eddy says (p. 201), "Grafting holiness upon unholiness, supposing that sin can be forgiven when it is not forsaken, is as foolish as straining out gnats and swallowing camels." Again on page 6 she says: "We cannot escape the penalty due for sin. The Scriptures say, that if we deny Christ, 'he also will deny us.' Divine Love corrects and governs man. Men may pardon, but this divine Principle alone reforms the sinner."

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God respects not the arithmetic of our prayers, how many they are; nor their rhetoric, how neat; nor their geometry, how long; nor their music, how melodious; nor their logic, how methodical; but their divinity, how heart-sprung they are.—ANON.

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Editorial

"Fear hath torment"

"WHERE ignorance is bliss, 'tis folly to be wise," runs an old saying, and it was never more aptly illustrated than in the fear-producing wisdom which is the outcome of the preventive campaign of enlightenment that has been waged so vigorously the last few years under the guise of the public good. Disease has been so persistently harped upon, compulsory examinations of children and adults have aroused so much fear, that the intended good to be accomplished thereby has become largely a negligible quantity. In other words, people have worried themselves sick over troubles which doubtless never would have materialized if their thought had not been dominated by the horrible presentations of disease constantly thrust upon them. Here and there the thinking public is awakening to the perniciousness of this practice, and in a recent editorial the *Philadelphia Inquirer* gives its readers some very pertinent observations as follows:—

The United States public health service is engaged in sending out all sorts of bulletins regarding health. The doctors have been telling us that the span of human life has been increasing. According to the health service it is not. That is to say, there is longer life among the young, but among those who are over forty-five the death rate is actually increasing. The doctors have been saving babies—or the mothers have because of better care—so that not so many of them die at a tender age, and once they get a start they live to become men in increasing numbers. But old age is becoming rarer. The saving of life is at the beginning, not at the other end.

And yet the medicine men have been overwhelming the public with all sorts of advice and all sorts of "don'ts." They have discovered germs and bacteria and have told us how to fight them. In the old days—when, it seems, more men lived to greater ages—such things as germs and bacteria were unknown. So were many of the modern diseases. Men were not bound down by all sorts of rules. They were not aware that death lurked in everything they ate or drank. They pursued the even tenor of their way oblivious to danger and they lived longer. We could not have believed this had not the public health service of the United States so informed us through its official bulletin.

How is this to be accounted for? Let the doctors do the accounting. But they have evidently not succeeded. Is it because they have failed to cure that the best of them are losing faith in medicines and devoting much more attention to prevention? The truth about our friends the doctors—good men who have been doing all that they can—is that they have not yet brought the practice of medicine to a scientific basis. Their art has very largely been one of experimentation for centuries. And the experiments are constantly changing. Meanwhile, despite all the discoveries and all the rules drummed into the brain of the human, beginning with his school days, average life after forty-five is growing shorter. So reports the public health service. Perhaps if men were not frightened at every turn by the constant harping on disease they would not be so prone to fall victims to it. In any event the sermons on disease which the health authorities constantly spread through the public prints apparently do not produce the results aimed at.

At least that is the inference to be drawn from the report of the public health service which, by the way, tells us in the same bulletin that "bad temper is sometimes merely a symptom of bad health." Is it? Might it not be nearer the mark if that statement had read: "Bad health is the effect of bad temper"?

That the motive of this education of the public is good, no one will question; but that already its methods are deplorable in their results, must be conceded. Indeed one can but wonder what the effects will be when the present generation of children, their thought imbued with fear from the beginning of their school life, arrives at maturity. The world is slow to recognize that in its desire for health and long life it has departed from that divine wisdom which assures those who dwell "in the secret place of the most High" deliverance from "the pestilence that walketh in darkness" and "the destruction that wasteth at noonday,"—the very evils *materia medica* is so industriously combating, but with far different weapons,—and is thus serving "other gods," inviting the trouble it fain would escape. On page 173 of Science and Health Mrs. Eddy says: "The idols of civilization are far more fatal to health and longevity than are the idols of barbarism. . . . Is civilization only a higher form of idolatry, that man should bow down to a flesh-brush, to flannels, to baths, diet, exercise, and air? Nothing save divine power is capable of doing so much for man as he can do for himself."

There is only one kind of fear which Christian Science countenances, and that is the fear of sin, for the outcome of sin is disease and death. It believes in prevention, in the understanding of divine Truth and Love which casts out all other fear and induces that sound mind which is the precursor of a sound body. This is thoroughly in accord with the teaching of the beloved apostle, who declared that "perfect love casteth out fear: because fear hath torment." Mortals know only too well the influence of fear, for many of them go through life in the grip of this relentless taskmaster because of their ignorance of the omnipotence of Love to cast out the destroyer of their peace. How essential then that we who have been privileged to know the truth which makes free should do our utmost to promulgate the true gospel of health, of that wholeness of mind and body which tends to length of days, even to life eternal. It is sound common sense which Mrs. Eddy gives us on page 167 of Science and Health, when she points out that "our proportionate admission of the claims of good or of evil determines the harmony of our existence,—our health, our longevity, and our Christianity."

ARCHIBALD MCLELLAN.

Doing and Becoming

IN denial of the claims of evil, Mrs. Eddy declares on page 428 of Science and Health that there is "no inaction, diseased action, overaction, nor reaction," and this thought is reaffirmed on page 419 in connection with the asserted relapse of sickness. On page 109, however, she quotes approvingly Jesus' saying, "If any man will do his [God's] will, he shall know of the doctrine," thus making clear the teaching of Christian Science that while the seeming action and reaction of evil are without basis or warrant, the incidental effects of the activities of good, of Life, Truth, and Love, belong to the verities of being and are of the highest significance to spiritual growth.

Christian believers very generally accept the sequences of evil as natural, and inviolable as the sequences of good; nevertheless it must be seen that the destruction of sin's law and order is involved in every instance of spiritual healing or true forgiveness, and that it is thus proved they have no authority and no right to be, and hence merit no respect. On the other hand, through the reaction of Truth's activities in human consciousness, the doing of good always means the gain of good to one's self. We gather as we give, and this fact realized, opens up the Christlike way of working out one's own salvation. It focuses right impulse and molds Christian living. We begin to grow as we begin to know the truth, and we truly know when we do. This is the heart of the teaching of Christ Jesus, it is the gist of St. James' discussion on faith and works, and it is constantly pressed upon the reader's attention in our Leader's writings.

One of the most interesting things about a dynamo serves well to illustrate this law and order. The essential of an electric generator is a magnet, a piece of steel which has a power of attraction. When the generator is still, this power, which is technically known as residual magnetism, is slight, but the moment the armature begins to move, the magnet begins to be energized, and its strength is speedily intensified a thousandfold as a result of the flow of the incited current through innumerable coils of wire which enwrap it. The

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doing of the generator is its continuous becoming, and while unable to explain the "why-so" of this fact, the physicist's ability to transmit energy in any of its forms to distant homes and factories is wholly dependent upon his recognition and utilization of it. What is thus true of the dynamo is peculiarly true of every Christian life, and this is illuminatingly revealed in Christian Science. Here as elsewhere laboratory work is a doing that one may know or become. This is the inevitable effect of spiritual demonstration. It involves the activity of whatever residuum of faith we may have and insures its continuous increase. Faith is thus transformed into spiritual understanding, confidence and hope into demonstrable knowledge. An unexercised capacity means depleted capacity, a truth clearly taught by Jesus in the parable of the talents.

All this is seen the moment we recognize that "God is substance and man is the divine image and likeness" (Science and Health, p. 301), that he is an idea of divine Principle, and that we attain to true selfhood as we awaken to the truth of being. This awakening is manifestly hastened by our right mental activity, our use of the true thought we command, or as the Scripture writers would have expressed it, our exercise of the grace already given us. We become or attain in the measure of our honest endeavor to do, and this is not only an abiding stimulus to effort in Christian Science, but it likewise affords us a reliable means of determining at any time whether or not we are making progress in the Christian life.

JOHN B. WILLIS.

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"Sound doctrine"

STUDENTS of Christian Science may ofttimes ponder with profit Paul's admonition to Titus: "Speak thou the things which become sound doctrine," words which are followed by wise counsel as to our conduct in dealing with our fellow men. In reading this epistle it is easy to see that some who professed to be Christians were not living up to the Master's teachings, and what is even worse, they were seeking to lead others astray. The apostle in uncovering this error enjoins honesty, purity, fidelity, and says that we should deny "ungodliness and worldly lusts," and should "live soberly, righteously, and godly, in this present world."

It is hardly necessary to call attention to the fact that throughout her teachings Mrs. Eddy insists upon unvarying obedience to the demands of moral law as found in the Bible, and especially in the teachings of Christ Jesus. Furthermore she insisted and provided that the children in Christian Science Sunday schools should be carefully taught the necessity for obedience to the ten commandments, this being designated in the Manual (Art. XX, Sect. 3) as one of the "first lessons." It is therefore of the utmost importance that children and adults alike should exemplify the righteousness which exalts both men and nations, and which is the outward result of right thinking.

The demands of Principle are so unvarying and so far reaching that no mere quibble in the way of personal opinions or personal interests can be admitted. The truth itself can never be perverted, but even sincere seekers may be turned aside by shallow and specious arguments, though these can never really mislead the diligent student of our Leader's writings, which are strictly in accord with the teachings of the Bible. It seems, however, that the question is sometimes raised by beginners as to whether "lands" and "houses," and other earthly possessions do not belong to one person as much as to another, since God provides impartially for all His children. If the first part of this argument were admitted, the eighth commandment would not be needed; yet Jesus said that he who would break even one of the least of the commandments, "and shall teach men so, he shall be called the least in the kingdom of heaven." The children in the Christian Science Sunday schools are certainly taught to obey all of the commandments, and much emphasis is laid upon the tenth, which insists that we shall not covet or desire "anything" that belongs to another.

At this point it may be well for us to recognize the fact that while divine "Love is impartial and universal in its adaptation and bestowals" (Science and Health, p. 13), yet we must strive very earnestly to avail ourselves of the divine provision. Indolence, a marked characteristic of mortals, must be rooted out. The gentle Master himself did not hesitate to pronounce the severest sentence upon the slothful servant who buried the talent given him, and this lesson applies equally on the spiritual plane and the material so called. The demands of God's law, like rays of light, are very far reaching, and honesty in thought, word, and deed is certainly a divine demand. It reaches out to the pupil in school who might be tempted to argue that another pupil's worked-out problem belonged to him as much as to the one who had worked it out, but if he ventured to copy the other's work he would really be robbing himself, and he would be classed with the dishonest. The one who takes an article belonging to another robs himself of the opportunity to prove that all real good is within his reach if he will but take right means to secure it. He may also injure by dishonesty the neighbor whom he is bidden to love, an error which will react upon himself sooner or later.

It is very helpful to look up in the Bible and in our Leader's writings all that is said upon the subject of honesty. Christ Jesus said that the seed of Truth must be sown in an honest and good heart in order to bring forth fruit to perfection. Paul, who inculcates sound doctrine and true living, bids us "adorn the doctrine of God our Saviour in all things."

ANNIE M. KNOTT.

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A Letter from Mr. Shield

New York, May 25, 1916.

To the Board of Directors of The First Church of Christ, Scientist, Boston, Mass.

Dear Friends: Permit me to express my gratitude for the kindly spirit with which you have accepted my request to be relieved of further service as a lecturer.

The lecturing has brought me much joy, and I leave it with heartfelt love and gratitude to God, to you, to my dear coworkers in the lecture field, and to all those beloved ones whose helpful cooperation and loving generosity have so largely contributed to the measure of success my effort has attained.

Fraternally yours,

JACOB S. SHIELD.

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Among the Churches

Current Notes

GLENDALE, CAL.—Work was started Monday morning [April 10] on the Christian Science church at Glendale. The edifice is being built at the corner of Maryland Avenue and Second Street and will cost about eight thousand dollars. The auditorium will seat five hundred and fifty people.

Glendale Press.

MIDDLETOWN, CONN.—The Connecticut Hospital for the Insane received yesterday [March 17] from the Trustees under the Will of Mary Baker Eddy all the published writ-

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ings on Christian Science by Mrs. Eddy; also the *Christian Science Sentinel* and *The Christian Science Journal*. This literature will be placed at the disposal of the patients.

Middletown Press.

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The Lectures

Lecturers Appointed for the Year Ending June 30, 1917

Frank Bell, C.S., Post Office Box 452, Harrisburg, Pennsylvania.

John Sidney Braithwaite, C.S., 1 Clarence Terrace, N.W., London, England.

Clarence W. Chadwick, C.S.B., 2235 Howard Street, Omaha, Nebraska.

George Shaw Cook, C.S.B., 525 Orchestra Building, Chicago, Illinois.

John W. Doorly, C.S.B., 38 Boar Lane, Leeds, England.
(Address for all correspondence relating to lectures in America and Canada, Box 13, Fenway Post Office, Boston, Massachusetts.

John Randall Dunn, C.S., 4958 McPherson Avenue, St. Louis, Missouri.

Clarence C. Eaton, C.S.B., 719 South Union Avenue, Tacoma, Washington.

Dr. Francis J. Fluno, C.S.D., 1732 Franklin Street, Oakland, California.

Willis F. Gross, C.S.B., 505 Berkeley Building, Boston, Massachusetts.

Prof. Hermann S. Hering, C.S.B., 42 North State Street, Concord, New Hampshire.

Dr. H. Walton Hubbard, C.S.B., 324 Hutton Building, Spokane, Washington.

Bliss Knapp, C.S.B., 11 Hawes Street, Brookline, Massachusetts.

William D. McCrackan, C.S.B., Post Office Box 779, New York, New York.

Charles I. Ohrenstein, C.S.B., 722 Ackerman Avenue, Syracuse, New York.

Ezra W. Palmer, C.S.B., 1515 Adams Street, Denver, Colorado.

William W. Porter, C.S.B., 206 West Eighty-sixth Street, New York, New York.

William R. Rathvon, C.S.B., Post Office Box 25, Denver, Colorado.

Paul Stark Seeley, C.S., 144 North Nineteenth Street, Portland, Oregon.

Virgil O. Strickler, C.S., 219 West Eighty-first Street, New York, New York.

Bicknell Young, C.S.B., Virginia Hotel, Chicago, Illinois.

In making engagements for lectures to be delivered, the work of both churches and lecturers will be greatly facilitated if the churches will make immediate application to the individual lecturers for the date or dates desired during the year ending June 30, 1917. If the engagements for the entire year can be made as soon as possible after July 1, 1916, the lecturers can arrange their routes more satisfactorily to all parties.

Letters and telegrams sent to the addresses given above will be duly forwarded. Use these addresses, unless for a special occasion a different address is given.

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Notice

Mr. Doorly will be available for lectures in America and Canada during the months of September, October, November, and December, 1916.

Mount Vernon, Ind.

An attentive audience listened to a lecture on Christian Science by Willis F. Gross at the Court House. Attorney George Zimmerman in introducing the speaker said:—

We have assembled here tonight to hear an explanation of the doctrines of Christian Science. While I am not a Christian Scientist, yet neither am I opposed to its teachings. I am only one of the many who through lack of opportunity or from indifference and apathy have not become sufficiently acquainted with the subject either to accept or reject it. But whatever view we may take of this movement, the remarkable progress made by it in the comparatively few years of its existence, coupled with the fact that this teaching has been enthusiastically embraced by so many intelligent and worthy people, ought to entitle its advocates at least to a respectful and impartial hearing, regardless of any preconceived opinions we have acquired as to its merits.

Humanity is prone to criticize and ridicule most that concerning which it knows the least, and no doubt Christian Science, like all other religions and creeds, has suffered from this fault of mankind. It may be that Christian Science has marvelous and powerful truths which are well worth our consideration but which some of us have overlooked or do not understand, and if so, it cannot be suppressed by abuse or ridicule. On the other hand, if it is corrupt and false, how shall we account for the testimonies of its thousands of satisfied followers? If its progress had been only among ignorant and wicked people, we might contend that it was occasioned not by reason of its merit, but on account of its being in harmony with some prevailing errors or corruptions. The class of followers which Christian Science can boast of, however, forces us to reject the latter theory, and this leads us to the conclusion that it has some great truths well worth knowing. Therefore in listening to this lecture let us keep our minds open to receive these great truths, if such exist, with the hope that the message to be imparted is one of "glad tidings of good things."—*Correspondence.*

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Milwaukee, Wis.

Clarence C. Eaton, who lectured on Christian Science in the edifice of First Church of Christ, Scientist, was introduced by F. T. Woodford, who said:—

Jesus startled the age in which he lived by the daring assertion that he knew God. He said, "Ye have not known him; but I know him," and then he gave the proof of this knowing by destroying the works of evil,—sin, disease, and even death. Through Mrs. Eddy's marvelous discovery of this same spiritual law which Jesus demonstrated, the world has again been startled by the declaration that all may know God.—*Correspondence.*

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New York, N. Y.

Campbell MacCulloch, first reader, in introducing Charles I. Ohrenstein, who lectured on Christian Science for First Church of Christ, Scientist, said:—

In the minds of most people the word science is usually associated with invention, discovery, chemistry, astronomy, or some process of industrial advancement; yet science is but another name for exact truth, and to ascertain the science of any subject is but to reach the truth about it. For centuries religion has been considered as merely theoretical, as based upon faith, belief, or conviction, and not upon accurate knowledge. In fact, it was not until Mrs. Eddy discovered that the religion Jesus the Christ taught was based upon a fundamental Principle, and that consequently it was possible

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to arrive at exact or scientific knowledge of the spiritual law involved, that the world began to understand that science and religion are not necessarily opposing terms.

For many, many years men and women have been working their way to heaven by hope rather than by actual knowledge. Christian Science is come to show us how to reach that haven by provable spiritual law, and how to use it in overcoming sin, banishing so-called incurable disease, and triumphing over the grief and poverty that have been deemed inevitable. In a word, Christian Science, or true knowledge of God, is here to set us free from the chains of evil that have embittered human experience. The lecture to which we are to listen will outline how this knowledge may be obtained and how used, and will be delivered by one who has himself spent years in proving the truths of which he will tell us.

Correspondence.

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New York, N. Y.

The remarks of Frank Sisson in introducing Bliss Knapp at a lecture on Christian Science given in Second Church of Christ, Scientist, New York City, were in part as follows:—

The distinguished English author, scientist, and physician, Sir Arthur Conan Doyle, in an article in *Collier's Weekly*, makes this comment: "We are drifting into regions which are stranger than fiction. The unknown and the marvelous press upon us from all sides. They loom above us and around us in undefined and fluctuating shapes, some dark, some shimmering, but all warning us of the limitations of what we call matter, and of the need for spirituality if we are to keep in touch with the true inner facts of life." The need for spirituality is the great need of today in the lives of individuals, communities, nations, and the world, and to that need the speaker of the evening will address his remarks, and on that need the movement for which he stands is focusing its activities. Christian Scientists accept the dictum of the Bible, "God is a Spirit: and they that worship him must worship him in spirit and in truth," and to that increase of our spiritual understanding they are devoting their efforts. They have dared to take Christ Jesus at his word and put into practice the Christ-teaching.

To the philosophical observer it can but seem marvelous that out of the teachings of the meek and lowly Nazarene should have sprung such a variety of sects, creeds, and churches, each in his name. Nothing could have been more simple than the Christ-life and the Christ-teaching. The simple summary of Jesus' doctrine of life was, "Love one another," and his code of ethics was condensed with luminous clearness into the requirement, "Whatsoever ye would that men should do to you, do ye even so to them." This is the sum and substance of the Christ-message, and the sum and substance of Christian practice.

It would seem to the man of the street, and also to the philosophical observer, that there was never a time in human history when the need for spiritual guidance was so great as today. There was never a time when the human heart longed so sincerely to know the fatherhood of God and the brotherhood of man. Christian Science with its message of love is addressing itself to this need in the most effective manner, and it invites your attention.—*Correspondence.*

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Lectures to be Delivered

CALIFORNIA—Glendale: Clarence C. Eaton, Church Edifice, Second and Maryland Streets, 8 p.m., June 13.
Los Angeles (Ninth Church): Clarence C. Eaton, Church Edifice, 430 South New Hampshire Avenue, 8 p.m., June 17, and Shrine Auditorium, 3 p.m., June 18.
Venice: Clarence C. Eaton, Church Edifice, Brooks and Second Avenues, 8 p.m., June 18.
CANADA—Calgary, Alberta: Prof. Hermann S. Hering, Al-Hazar Temple, 3 p.m., June 18.
Cobourg, Ontario: Frank Bell, Victoria Opera House, 8 p.m., June 19.
Greenwood, British Columbia: Prof. Hermann S. Hering, Auditorium Theater, 8:30 p.m., June 22.
Nelson, British Columbia: Prof. Hermann S. Hering, Church Edifice, 8 p.m., June 20.
COLORADO—Pueblo: Dr. Francis J. Fluno, Grand Opera House, 3 p.m., June 11.
ENGLAND—London (First Church): John W. Doorly, Queens Hall, Langham Place, W., 8 p.m., June 29.
Newcastle-on-Tyne: John W. Doorly, Grand Assembly Rooms, Barras Bridge, 7:30 p.m., June 26.
IDAHO—Buhl: Bicknell Young, Rex Theater, 8:30 p.m., June 20.
Idaho Falls: Bicknell Young, American Theater, 8 p.m., June 23.
Twin Falls: Bicknell Young, High School Auditorium, 3:30 p.m., June 21.
INDIANA—Greencastle: William R. Rathvon, Assembly Room, Court House, 8:15 p.m., June 13.
Madison: Hon. Clarence A. Buskirk, I. O. O. F. Hall, 3 p.m., June 18.
IOWA—Fort Dodge: Bicknell Young, The Princess Theater, 8 p.m., June 12.
Perry: William R. Rathvon, Grand Opera House, 3:30 p.m., June 18.
Rock Valley: Virgil O. Strickler, Church Edifice, 8:15 p.m., June 22.
IRELAND—Dublin: John W. Doorly, The Abbey Theater, 3:15 p.m., July 2.
MINNESOTA—Luverne: Hon. Clarence A. Buskirk, Palace Theater, 8:15 p.m., June 22.
NEBRASKA—Broken Bow: William R. Rathvon, Baptist Church, 8 p.m., June 20.
Hastings: William R. Rathvon, Kerr Opera House, June 22.
Holdrege: William R. Rathvon, Opera House, 8:30 p.m., June 23.
North Platte: William R. Rathvon, Keith Theater, 8:30 p.m., June 19.
NEW HAMPSHIRE—Laconia: Jacob S. Shield, Unitarian Church, 8 p.m., June 15.
NEW YORK—Lyons: Charles I. Ohrenstein, The Ohmann, 3 p.m., June 18.
OHIO—Mount Vernon: Virgil O. Strickler, Court House, 3 p.m., June 18.
Toledo (First and Second Churches): Hon. Clarence A. Buskirk, Coliseum, 8:15 p.m., June 15.
OREGON—Coquille: Dr. Francis J. Fluno, The Scenic Theater, 8 p.m., June 23.
PENNSYLVANIA—Greensburg: Jacob S. Shield, Grand Theater, Pennsylvania Avenue, 3 p.m., June 18.
Norristown: Virgil O. Strickler, Grand Opera House, 3 p.m., June 11.
WASHINGTON—Colfax: Dr. Francis J. Fluno, Church Edifice, Main Street, 8 p.m., June 19.
WISCONSIN—Fond du Lac: Virgil O. Strickler, Henry Boyle Theater, 8:15 p.m., June 19.
Green Lake: Virgil O. Strickler, Opera House, 8:15 p.m., June 20.
WYOMING—Cheyenne: Bicknell Young, Parish House, Central Avenue, 3 p.m., June 18.
Rawlins: Bicknell Young, Masonic Hall, 7:15 p.m., June 19.

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Testimonies of Healing

Nothwithstanding many opportunities of being at least casually if not intimately acquainted with the subject of Christian Science, I had never heard this term used, or at any rate it had never left an impression on my consciousness, until nine years ago, when I was overtaken by a malady generally admitted to be beyond the help of medicine. This complaint is described as nervous prostration, but the name conveys only a faint description of the sense of terror and helplessness it brings upon the sufferer. I became quite incapacitated for business, and the family physician could do nothing more than advise quiet and rest, with various remedies for an aggravated bowel derangement. This treatment bringing little if any relief, at the suggestion of my physician I went to one of the most famous rest resorts in the East. Here I seemed to improve for a time, but upon seeking to take up my business duties again, the old trouble came back worse than before. I next tried the "outdoor remedy," and this treatment too seemed quite efficacious; but as soon as I attempted to resume business I was again overtaken and became so completely discouraged that I practically gave up hope.

About this time (the summer of 1906) a member of my family, an officer in the United States navy, was healed by Christian Science of a complaint that seemed somewhat similar to my own. He insisted on my seeking a cure in Christian Science, and notwithstanding my ignorance of what it purported to be, I went to Boston to secure the healing of which I was so desperately in need. I shall never forget the acts of kindness, the words of sympathy, and the expressions of the love which heals that I received from the Scientists in Boston during this stay there of some four or five weeks.

My case was committed to a practitioner, who quickly won my respect and confidence. While I knew that I was being benefited right from the start, at each visit I complained of the condition of the bowels, which at that time seemed to my frightened sense the principal cause of my ailment. The practitioner, however, appeared to be not in the least disturbed, knowing that I would finally secure relief; but it did not come until eleven days had passed. With this relief came also the disappearance of my fear, and in its place a sense of freedom that had been a stranger to me for many months. The healing was complete then and there, and in the midst of rejoicings with friends and the faithful wife who had accompanied me in all this quest, I returned home and again resumed my business.

That I took up Christian Science for the physical healing alone is further proved by the fact that on returning to my former manner of living, including active membership in a church, scarcely any thought was given to what had really been my salvation. The result was that the trouble returned, after I had been free from it for over two years, in what seemed a more aggravated form than ever, and which finally resulted in a violent case of so-called typhoid fever. While I had let slip a good deal of the letter of Science, I had managed to hold on to enough of its truth to realize that I was quite beyond the reach of any medical aid, and although so weak physically that I could scarcely raise my hand, I was strong enough to place myself in God's care again by appealing to a Christian Science practitioner. With my restoration to health came the desire to make Christian Science my religion as well as my physician. I took up its study in earnest, threw myself into the work of organizing a local society, joined The Mother Church, and received class instruction, having long since reentered my old business calling with more enthusiasm and greater pleasure than ever.

All are grateful that God is "a very present help in trouble," but it took our Leader to discover for this day and age how to "find grace to help in time of need."

MEEDY SHIELDS BLISH, Seymour, Ind.

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My first healing in Christian Science occurred about seven years ago, when I was instantaneously freed from nervous trouble. While from that time I always believed in Christian Science, I have since learned that I did not study as I should to get a clearer understanding of the truth. Several members of my family had passed on from what was termed heart disease by *materia medica*, and as I had been with my favorite sister during her suffering, fear took hold of me during a recent attack. I am thankful now that my last healing was slow, as it enabled me to gain a better understanding of the truth through persistent study.

I was very much discouraged and impatient, as my thought was filled with fear on account of my symptoms being the same as those of my sister before she passed on. I do not know when the healing took place, but I had treatment from a faithful practitioner for three months. Day after day it would seem as if I could not stand the awful suffering any longer, but each day the practitioner would give me wonderful words of comfort. For two months I lay awake night after night. I could not rise from my bed without help, but tried to realize that God was ever present, and that since I had been healed before, He would surely help me again. Faith in His power to heal was not lacking, but fear in mortal consciousness was keeping me from realizing the truth. After three months my breathing became normal, and the swelling in my limbs began to disappear. Gradually the sleeplessness also left me. I was still weak, but the dreadful nervousness was gone, and I gained strength until I became perfectly normal. I had wasted away to almost a shadow of my former self. About the fifth month I started to gain flesh very rapidly, and after a while was back to my usual weight. I am now entirely well.

The *Sentinel* and *Journal* were a great help to me in my distress. I am indeed grateful to Mrs. Eddy for Christian Science.—GRACE MENZIES, San Francisco, Cal.

I desire to verify the above testimony of my wife, also to add my own as to the cure of the tobacco habit of long standing through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the cure of ear trouble of serious nature after treatment by a practitioner. I have had many other helps through my study of Christian Science.

I am thankful to God for the spiritual uplift, and grateful to our Leader, Mrs. Eddy, for bringing us this wonderful truth.—F. A. MENZIES.

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Fifteen years ago I was healed through Christian Science of a lingering disease of the lungs, supposedly inherited. My father had passed away with it, also my sister. I was healed in less than twenty-four hours, although I had become unconscious. Since then two children have been born to us without medical attendance, physically perfect and healthy. They have never had a drop of medicine. Although they have manifested several of the so-called children's diseases, they have quickly recovered with the aid of Christian Science. I presided at our dining-table the evening after our little daughter arrived, and having occasion to go out took her with me when she was four days old.

To those seeking help in Christian Science the physical

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healing seems very wonderful, but as one begins to understand a little of the beauty of this teaching, the physical healing is seen to be a perfectly natural result of corrected thought. I cannot express in words my gratitude for the transformation which has come into my life, for a completely altered disposition and temper, and for the consciousness that heaven has begun right here and now. The peace of God, which passeth all human understanding, has come into my life through the little knowledge I have of Christian Science. I am truly thankful to God, and grateful to His messenger, our beloved Leader, Mrs. Eddy, who has revealed the practical, demonstrable religion and mission of Jesus to this age.

Lucy J. Roe, Brooklyn, N. Y.

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I owe a debt of boundless gratitude to Mrs. Eddy for what "Science and Health with Key to the Scriptures" has given me. The Bible is as refreshing and inspiring to me now as a running brook to a thirsty traveler. I was completely buried in mortal débris, until I came humbly to the foot of the cross and through Christian Science was taught the truth about God, Spirit. The Bible is a revelation to me. For twenty years I was a member of a church, converted as I thought; but I realize that I had then only a belief in God. Now I have an understanding of the divine nature. Through close study of the Bible, together with Science and Health, I have had many proofs of God's ever-presence. How my eyes opened up when that thought was first presented to me, for I had seemed to pray to a God afar off.

I am most grateful for all the Christian Science literature. The *Monitor* is a daily message to me from God; in fact the first spiritual insight I gained was in the summer of 1913, when one day in reading the Christian Science article on the "Home Forum" page the scales fell from my eyes, and for the first time I began to study myself. I praise God, and am grateful to Mrs. Eddy, for the wonderful spiritual insight I am gaining. I have learned to love the Bible; it is the Book of books to me, whereas before it was a dead letter.

My husband is a physician and surgeon, and for fourteen years I assisted in office and sanitarium work until I was filled with medical theories and I had what seemed to be a nervous breakdown. For three years I had suffered from spinal trouble, and no medicine seemed to relieve the pain and suffering; effects were only temporary. I grew worse, until finally I lay in a comatose state, under the influence of an anesthetic, which was the only thing that relieved me. As doctors advised a change, I decided to go to my mother, who is a Christian Scientist and has been for nineteen years, and who has had marvelous healings.

It had never occurred to me that I needed Christian Science. In fact I did not care for it at all, although I would pay my mother the respect due her by attending her church when I visited her, which was once in about three years, and then only for about ten days. This time I went home sick and discouraged. On my arrival my mother advised me to try Christian Science, but I said nothing. On Sunday, sick as I was, almost too sick to be out of bed, I went to church, and I thank God that I did so, for that day at the service I was instantaneously healed during the reading of the Lesson-Sermon. A few days later I returned to the sanitarium, where I resumed my work and duties as before.

A month later I broke down with what seemed worse than the former trouble, and my husband as well as several other physicians said nothing but an operation would make me a well woman. Up to this time I had been continually assisting in the operating room and doing most of the important nursing of the sick. My husband was rapidly failing in health also, and at the end of six months we were obliged to sell our place on account of his health as well as my own. I realized my healing in that Sunday service and could not forget it, but I was not yet ready for which I have since been gaining.

After the sanitarium was disposed of, my husband went to another sanitarium for a cure and I returned to my mother's home. While I knew nothing about the study of God's Word through Science and Health, I took it up in earnest, and as I have sought, trusting, praying, and watching, the Father has opened the way, and I have been made "every whit whole." Severe headache, biliousness, rheumatism, neuralgia, and stomach disorder have gone to their native nothingness. I was irritable most of the time, but this has been overcome as I have gained a higher and better way.

For the physical help I am grateful, but the spiritual blessing I am and have been gaining is more to me than all else. I had lived so many years in *materia medica* and in drugs that I rejoice I have been made acquainted with a better way, the way to present and full salvation. I am most thankful I have been able to rise above mortal débris into the presence of divine Mind and put into practice what I have learned as the Bible is unfolded to me.

Madolin Hayes, Westfield, Pa.

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I would like to express my gratitude for what Christian Science has done for me. While in the southern states I had an attack of swamp fever and was obliged to return home. My mother, who had been reading Christian Science literature, recommended that I call a practitioner, but fear came into the home and a doctor was sent for. The ailment was pronounced typhoid fever in its most malignant form. I could not retain anything in my stomach, and I suffered untold agony. The doctor came three times a day for three days and admitted the case was a puzzle to him, so I dismissed him. He plainly told me that I would be the "sickest" fellow within three days and would very likely have to be strapped in bed. I then decided to try Christian Science, and asked my mother to telephone for a practitioner. After being treated for three days I could eat anything I wanted without the least distress, and within two weeks I was perfectly well.

While I was ill my mother fell on the back porch and barely escaped serious injuries. She asked for Christian Science treatment, and within three days all manifestation of stiffness and soreness was gone. For this healing and many other blessings we are grateful to Christian Science, and our hearts are full of gratitude to Mrs. Eddy. We hope to be able to help others as we have been helped in the truth.

P. H. Guiles, Salina, Kan.

I want to add to the testimony of my son. What he has told you is true, but just the bare facts. The demonstrations of Truth's power in our home have turned several to Christian Science for that understanding of divine Love which casts out all fear.—Charlotte M. Guiles.

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I wish to express my gratitude for what the understanding of Christian Science has done for me. About fourteen years ago a friend sent me a copy of the *Sentinel*, and on reading the testimonies I thought it was almost too good to be true. I had been ill from stomach trouble and rheumatism, and had been treated by five different doctors, but none could cure me. For fifteen years I had what is commonly known as milk-leg and was obliged to wear a rubber stocking all the time in order to keep about. As I read those testimonies I thought that if Christian Science teaches how to know this God who is

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the healer of our diseases, I must know more of it. I did not think I could be cured, but wanted to know of God, though I was prejudiced against Mrs. Eddy through adverse things I had read.

I wanted to read the book, "Science and Health with Key to the Scriptures," though I had no thought of buying it, nor did I know where I might borrow a copy; but one day a dear friend mailed me one for my very own. After reading the first two chapters I knew it was what I had been wanting for many years, and it seemed to me as if I could not read fast enough. The stomach trouble just disappeared, never to return, and before I had finished reading the book I discarded the rubber stocking. I have never had to wear it again or found any inconvenience in doing without it all these years. The leg troubled me again last fall, but the difficulty was soon overcome, and I am now free from it. By the time I had studied the book three months the rheumatism was entirely gone, and it has not returned.

My little girl of eight had suffered from organic heart trouble since birth, according to the physicians, and she got no help from the doctors; but she had treatment by a faithful practitioner for two weeks and has been well ever since. She is a picture of health and happiness. Many other demonstrations in smaller things have been made and I have been able to do the work for myself. Neuralgia, throat trouble, and last but not least, a sense of limited supply, have all been overcome.

I am deeply grateful for the benefits derived from Christian Science, for it gives me a glad and joyful heart every day to know that the Christ is with us, and that we can get rid of all our sorrows and troubles and know God here and now. I am always waiting for Saturday with pleasure, as the *Sentinel* comes on that day. It has been a wonderful help to me. I thank God daily for giving us Christian Science. I had been praying for thirty years, seemingly without effect, and could not understand; but now the light has come to me, and I know that God is ever present. I am very grateful to Mrs. Eddy, because her writings, with the Bible study, have shown me the way out of darkness.

Mrs. I. VanAtter, Paris, Ontario, Canada.

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[Translated from the German]

In December, 1913, I suddenly became very ill. The physician who was called in at once stated that it was a case of appendicitis and ordered my immediate removal to the hospital, where an operation was to be performed. However, my mother did not agree to this, and upon her request a Christian Science practitioner came to see me and took up treatment. The result was that in two weeks' time I was completely restored to health, and I have experienced no trouble of any kind since. For this I am most deeply grateful to God, and to our Leader, Mrs. Eddy.

J. Sauer, Stuttgart, Germany.

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I did not read "Science and Health with Key to the Scriptures" by Mrs. Eddy for any good I expected to get from it, but one day, having nothing else to read, I took up a copy of the text-book that I had borrowed from a friend. When I had finished the chapter on Prayer I knew there was no reason for me to be wearing glasses, though I had done so for nine years and an optician had told me I could never do without them. I took them off and have never required them since, though that was six years ago.

About two years ago, while I was out riding alone, my horse shied and threw me on to a very hard road, where I struck heavily on my head. I was stunned for a minute but soon recovered, and after catching the horse I rode home. That night there were terrible pains up the back of my neck to the top of my head. I tried hard to hold the right thought, but next morning I could hardly move my head at all. Then I was told of people having paralysis through just such an accident, and fear took hold of me; but I wired a Christian Science practitioner three hundred and fifty miles away, telling her what had occurred and asking her to help me. About three hours after sending the wire I could move my head quite easily, and next day there was no pain. These are only two of the many demonstrations I have had, and I cannot adequately express my thankfulness to God, and my gratitude to Mrs. Eddy, also to all who are helping to spread this great truth.—Ada Elliott, Brisbane, Queensland, Australia.

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As one who is truly thankful for Christian Science, I gladly testify to its truth. It has been to me the greatest comfort and joy I have ever known. It has revealed to me a God of love, who is ever ready and ever able and willing to help any of His children who call upon Him. I have been benefited in numerous ways; in fact, in every way. Christian Science is the greatest help possible in my work and has brought me health and happiness.

Through reading the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was healed of very bad headaches, from which I had suffered daily since childhood, also of defective eyesight, after having been told by two specialists that I would always be obliged to wear glasses; and various other ailments have entirely disappeared since my study of Christian Science. Words fail to express my thankfulness to God, and my gratitude to our beloved Leader, Mrs. Eddy, for this saving truth. By trying to live a little better today than yesterday, I shall steadily gain the name of being a true Christian Scientist.

Eva Timson, Windlesham, England.

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Words cannot express my gratitude to God for His loving-kindness shown me. About five years ago I became interested in Christian Science. At that time I had become a mental wreck, caused from worry. All that I am and ever expect to be I owe to Christian Science. It has shown me how to love humanity with a pure, unselfish, and uplifting thought, and for this I am indeed thankful to God, the giver of all good things.

Having suffered with headaches for a long time, I was obliged to wear glasses for relief, and did so for about nine years, during which time there were intervals when I suffered a great deal of pain in the eyes. Four and a half years ago I was healed of wearing glasses through the loving ministration of a Christian Science practitioner. I have also been healed of extreme nervousness and am being freed from a bad temper and fear. Instead of looking on the dark side of life I now look on the bright side, as I know that God is supreme and all powerful.

In gaining an understanding of divine Truth I feel profoundly grateful to the practitioners, and to every one who has given me a word of encouragement. I now know that so long as I am humble and willing to allow my thoughts to be governed by divine intelligence, I shall have peace and contentment. Christian Science has brought harmony into my life, and during my study of its literature I have lost all desire for strong drink. God is teaching me how to eliminate hatred, envy, jealousy, and wrong thoughts by replacing them with thoughts of love and kindness.

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I thank God for all these blessings, and feel more grateful than words can express to Mrs. Eddy for having shown us the way up to the throne of God. The world will some day better appreciate what she has done for humanity in teaching men how to know God. I sincerely trust this testimony will prove beneficial to some one who is athirst in the desert of human belief.—LEONARD BERG, Chicago, Ill.

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[Translated from the German]

It is a pleasant duty to testify to the blessings I have received through Christian Science. I became interested in this teaching through the healing of my sister-in-law, and the results which I had the opportunity of seeing induced me to take up the study of Science and Health and other literature bearing on the subject. Since then I have been able to solve various problems with the help derived from these teachings, one of the results being that I got a better position. Besides this, colds in the family have always been quickly overcome.

When about three months ago my seven and a half year old daughter was taken ill with measles, I immediately asked a Christian Science practitioner for treatment, and the healing was brought about very quickly. Although a young child, she makes practical use of her knowledge of Christian Science. My younger daughter, four years old, was stricken with the same illness a week later, but was freed within a few days through the work of a practitioner. Recently, when we were moving from Hannover to this city, my oldest girl was taken with inflammation of the throat during the trip. I at once applied for help by letter, with the result that she was freed very quickly. In closing I would mention one more incident. During a recent walk, while picking flowers, I inadvertently reached into a bush of nettles; but I immediately applied my knowledge of Christian Science, realized the truth, and within a few minutes was free from pain.

Christian Science, when properly applied, has proved to us a never-failing source of good. I gratefully remember its Founder, Mrs. Eddy, through whom these things have been revealed to the world, and I am earnestly trying to live in accordance with truth as taught in her writings.

PAUL HORSTMANN, Bonn a. Rhein, Germany.

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[Written for the *Sentinel*]

"It doth not yet appear"

FRANCES A. HALDANE

IT doth not yet appear how much of glory
May grace the dawning of another day;
How fair the earth may glisten in the sunbeams
When once the storms of error roll away.

It doth not yet appear how much of beauty
May bud and blossom in the wilderness,
Nor where are cooling springs of hidden waters
To give refreshment from the journey's stress.

Nor doth it yet appear how much of wisdom
God on the humble suppliant will bestow;
How much of radiant love and tender mercy
In some sad heart may swiftly flash and glow.

Faith holds its vigil through the darkness,
Hope sings of happiness to be,
Love ever keeps the open vision
To greet God's perfect day of liberty.

From Our Exchanges

[*The Christian Intelligencer*]

Has a nation a conscience? Can it be influenced by an inward power and inclined to right or wrong as are the men and women who make up the nation? Surely the answer is given by the definition or description of a nation—a body of individuals living under one government or subject to the same general conditions of habits, customs, and usages social and civil. If then a nation is made up of individuals and if individuals are more or less fully controlled by their convictions as to right and wrong, expediency or justice, so can a nation possess a national conscience and be subject to its guidance in the affairs of its common interests and duties. It follows that the conscience of a nation as well as that of an individual can be instructed and informed and made to have a real influence upon the thought and action of a nation. "Blessed is the nation whose God is Jehovah," says the psalmist. But Jehovah is not and can not be the God of any people who do not seek Him and serve Him consciously and conscientiously.

[Rev. Joseph Fort Newton, D. Litt., in *The Christian Commonwealth*]

Other nations had sacred books as a part of their literatures, but the literature of the Hebrews was wholly religious. The ruling trait of that race was its sense of the unseen, its vision of the moral law, its passion for God. Here was a folk whose government was a theocracy and whose patriotism was piety. Their poetry kindled its flame at the altar of faith. Their architecture was a house of prayer. The muse of their history was the spirit of holiness. Surely it is not a thing strange that the poets of such a people became prophets, their faces aglow with moral idealism, their lips speaking words of fire. Nor is it a matter of wonder that the most religious race in all history should have written the sacred book of mankind, the moral classic of the world.

One may say reverently that the life of Jesus, so far as we can understand it, was the consummate flower of the piteous, passionate, aspiring life of that mighty race—just as Plato was the crowning glory of a race of thinkers. On his human side Jesus was surely the focus, the glow-point, at which the God-inspired soul of his people, melted by sorrow and purified by fire, became incandescent with heavenly light. It was as if the scattered atoms of an old chaos had at last been gathered into a planet—yea, a sun to light our dark world; as if the wandering tones of many harps had found a home in the bosom of one sovereign harmony. This does not account for Christ, but it does help us to mark the path by which he came and the tradition in which he stood. It is only to say that God appeared to a race that had eyes to see and spoke to men who had ears to hear.

[Rev. S. J. C. Goldsack in *New-Church Messenger*]

As we look back through the centuries of the Christian era this one fact stands out most prominently: that it has been the spirit, the life of the Lord Jesus Christ, that has been the chief cause of human progress and civilization. The mere knowledge of the facts of the life of Jesus Christ, the mere spiritualizing of the historic records, could not, and never will, build up the Lord's kingdom; but the reception of his spirit and the inspiration of his love and wisdom as living realities and forces in individual human lives, have made pioneers and heroes and martyrs for the salvation of mankind. These have softened hard hearts, and consoled mourning souls, and given deep internal joy to thousands. At this day

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the world stands in need of nothing more urgently than the spirit of him that liveth as the vitalizing force in those who profess to be his disciples.

[*The Universalist Leader*]

The trials that test our moral endurance do not create it. At the most, they merely serve to increase a power that already exists, as muscles are strengthened by exercise. The oak proves its strength in the tempest; but it does not get its strength from the tempest. It gets it from quite other sources during the tranquil summer weather. In like manner, moral emergencies demand the use of qualities gained from outward blessings in the days of peace and joy. It was from the mount of transfiguration that Jesus returned to cast out the evil spirit with which his disciples had contended in vain.

[*Zion's Herald*]

Resurrection was personal at the start and is personal still. It is individual men who are resurrected by the power of the living Christ. Unless, then, we have a conscious share in this process of spiritual resuscitation, a thousand historic resurrections will do us no good. An Easter in society is all very well, but the pressing question for each individual remains, Is there an Easter in my soul? Let ours then be the ideal of Paul, who cried, "That I may know him, and the power of his resurrection." Our petty lives are indeed most miserable unless they link in with the great Life.

[Ernest Rochat, D.D., in *The Constructive Quarterly*]

Human fraternity, if supplied with new strength, will bring about new modifications in the idea of God. We shall return to the conception of the God of Jesus, the All-Father, whom he understood in the ardor of his faith, contemplated in the limpidity of his conscience, and adored with all the power of his heart. That God will be no more the God of battles and of death. He will be that which He is, the God of holiness, justice, mercy, and love. When Christians cling to Him firmly and adore Him as Jesus did, then Christendom will enter on a new way, where it will no longer suffer and mourn as at the present hour. That Christianity which is the gospel will truly be the power of union, and of the life that the human heart desires and of which we already see new manifestations.

[*The Living Church*]

The church is not hopeless. Her failures are great, her spirit is inadequate, her realization of brotherhood is most incomplete, yet the Spirit of God is within her. Perhaps Christian people never felt the sense of their own helplessness, their own failure, their own littleness, as they do today. Perhaps there never was so great penitence for the faults of the church, so much realization of those faults, as there is today. That penitence, that realization, affords the grounds for hope. And it is hope that comes to us from the empty tomb. There can be no despair in the life of the Christian. The church will rise from her incompleteness and her littleness with Christ, and his resurrection is the guaranty that "the gates of hell shall not prevail" against her.

[James H. Snowden, D.D., LL.D., in *The Biblical World*]

Doubt is a sign of thought and is better than unthinking stagnation, but it is weakness and not strength. It may be good as a temporary state and a step toward clearer light, but not as a finality; positive belief is the rightful state of the mind. And when doubt is fairly faced and fought through, it often leads to a stronger, triumphant faith.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health.

Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00, six or more to one address, each 75 cents.

Orders for the books named above and other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

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From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

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From the Publishing Society

"Law and Work" is the title of a new pamphlet containing the following articles: Love Fulfils Law, The Logic of Christian Science, Undisturbed, God's Law of Adjustment, Authority.

The increased cost of binding the periodicals has necessitated making an advance in the selling price of the bound volumes. The new prices, which take effect April 1, are as follows:—

JOURNAL.—Volume 32 (April, 1914 to 1915). Cloth, $3.00; half calf, $3.75.

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✧

From the Clerk of The Mother Church

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Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

✧

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, editorials, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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Published January, April, July, and October

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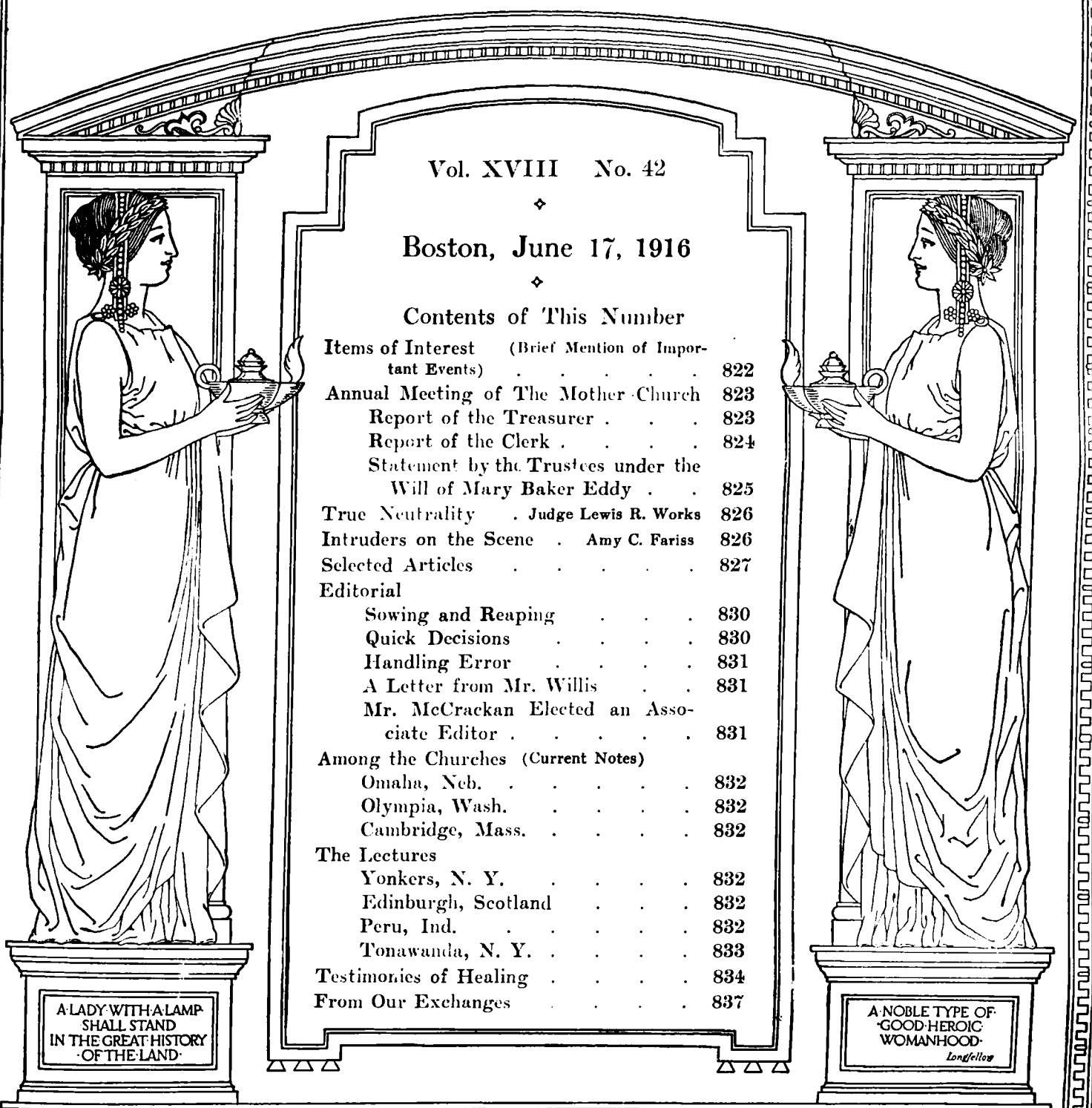
"What I say unto you I say unto all-WATCH" Jesus

Vol. XVIII No. 42

Boston, June 17, 1916

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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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Items of Interest

That satisfactory wood-pulp can be made from a number of heretofore little known woods is evidenced by a Government publication, just issued, which contains seventy samples of paper manufactured by different processes, chiefly from woods heretofore practically unused for this purpose. It is pointed out that the spruce forests of the country are threatened with exhaustion, and that the cost of spruce pulpwood has steadily increased. If the price of news-print paper is to be kept at a reasonable figure, the experts say, more efficient methods of converting spruce into pulp must be developed or cheaper woods substituted for it.

The bulletin goes on to state that the method of manufacturing groundwood pulp has changed little since its introduction into this country in 1867. It was with the idea of developing new methods and improving the old that tests were undertaken at the forest service laboratories at Wausau and Madison, Wis. As a result, the relation to each other of the different steps in the manufacturing process has been definitely established and the merits of each treatment determined. The paper made from new woods was given a practical try-out by two large newspapers with satisfactory results.

The tests showed that eleven new woods give promise of being suitable for the production of news-print paper, while a number of others will produce manila paper and boxboards. Most of these woods are confined to the West, while the groundwood industry now obtains the bulk of its raw material from the East. It is thought that pulp-making plants must eventually move to points where they can obtain a plentiful supply of wood and an abundance of cheap water-power, two prime requisites in the business. The experts say that because the national forests contain immense quantities of the suitable woods and abundant opportunities for power development, they will undoubtedly play an important part in the future of the wood-pulp industry.

Wholesale grocers from all over the United States gathered in Boston, June 14, for their tenth annual convention, which lasted three days. Many topics of interest to the trade were on the program for discussion and reports were given from investigating committees. There was a general expression of views on how to end some of the wastes and unfair practices, how to lessen the uncertainties of the grocery business, how to improve business by more intelligent advertising, and how to plan savings by better accounting methods. The National Wholesale Grocers' Association has been largely instrumental in securing the passage of pure food legislation in more than thirty states. The association is now making an effort better to protect the public and the honest manufacturer from the unscrupulous, who induce salesmen to offer "something just as good for less money."

Full details concerning the steel merchant vessels under construction or contracted for in American shipyards on May 1 are contained in a bulletin just issued by the commissioner of navigation. The figures indicate that the Union Iron Works of San Francisco has contracted for the delivery of the largest amount of tonnage of any single yard, 151,458, but that both the New York Shipbuilding Company of Camden, N. J., and the American Shipbuilding Company of Cleveland, Ohio, lead this company in number of ships building or under contract, with twenty-five apiece. The total number of vessels shown by the builders' returns is 368, of 1,129,014 gross tons. The largest ships now being constructed are three for the Standard Oil Company of New Jersey, of about 10,900 gross tons each, in the yards of the Newport News Shipbuilding & Drydock Company of Virginia.

The scheme for the repatriation of Australian soldiers embodies proposals for more extensive planting of forests over new areas. Returned soldiers will be employed for this purpose. The planting of some seven million trees from the nurseries at Creswick will be undertaken, the plantations to consist mainly of pines and black wattle. The latter has a very valuable bark for tanning. Approximately twenty thousand pounds will be employed for this year's work; about fourteen thousand acres of land will be required, and a proportionate increase of labor, which will absorb some two hundred returned soldiers. Hitherto the largest number of trees planted in the year in Australia was four million.

A comprehensive plan whereby every child in Cincinnati, Ohio, will have an opportunity to preside over a garden plot, has been worked out by the director of the department of school gardening of the public schools. School children in all parts of the city, even in the tenement districts, will find it possible to grow flowers, vegetables, or fruits. The Garden Club of Cincinnati, composed of a number of prominent women, is doing much to increase interest in gardening and general beautification. Already the result of their window-box campaign is apparent.

On July 15 the Federal Reserve Banks will begin the collection of checks throughout the country for their member banks and for one another. The expense of operating the system of collection of country checks will be prorated among all banks of the district depositing checks with the Reserve Bank for collection and credit, and will be based upon the number of checks deposited and not on the amounts, as at present. The plan for the collection of checks, as proposed by the Federal Reserve Banks, is recognized by bankers as being based on sound banking practice.

The first short course for Indian farmers in Wisconsin was held recently at Kashena, on the Menominee reservation, and was attended by scores of interested tribesmen. Two instructors from the College of Agriculture and representatives of the Indian service of the department of the interior gave the Indians new insight into modern farming methods, which are being followed successfully throughout the state. Practice work in judging live stock, testing seed corn and grain, making out daily rations for dairy cows, identifying weed seeds, and other practices familiar to the every-day farmer who would keep abreast of the times, formed the main part of the course.

Provision for establishing a national park in Hawaii is made in a bill which is now before Congress. The park would include the crater areas and natural wonders of the three great volcanoes of Hawaii,—Mauna Loa, Kilauea, and the great extinct crater of Haleakala. By the provisions of this bill 75,295 acres would be set aside.

The largest single shipment of sugar ever sent from the United States in one lot left the Federal Sugar Refining Company's docks at Yonkers in the steamer "Eastgate" recently. The cargo, which was bound for Europe, consisted of 154,200 bags of refined granulated, valued at over one million dollars, and establishes a new high record.

In a summary of the crops condition it is estimated that this year's strawberry crop will be worth $20,000,000 to the growers, exceeding all previous records. It is also stated that the total fruit production of the country amounts to about two hundred and fifty million dollars annually.

A recent estimate shows that the Federated Malay States, which belong to the British Empire, have a population of 1,117,000. The chief industrial enterprises are the cultivation of rubber and the mining of tin. Vast territories are still wild and open to exploitation by capital.

In the early fall systematic campaigns will be begun in several cities in Massachusetts to secure the state's quota of $200,000 toward the fund for erecting a national civic hall in Washington, to be dedicated to the honor of George Washington.

Plans are being laid by the local committee in charge for the annual convention of the National Association of Stationary Engineers which will be held in Minneapolis, Minn., Sept. 11-16. Exhibits will be placed and meetings held in the National Guard armory. More than two thousand delegates are expected.

An order for seventy locomotives, involving an expenditure of about $2,800,000, has been placed by the Lehigh Valley Railroad Company with the Baldwin Locomotive Works of Philadelphia, Pa. Of these locomotives, forty are for freight and thirty for passenger service.

In a preliminary statement of the general results of the 1914 census of manufactures for the canning and drying of fruits and vegetables, based on reports received from 3199 establishments, it was shown that the products were valued at $158,015,893.

A plan to make Nottingham, England, a port by deepening the river Trent at a cost of $750,000 has been approved by the Nottingham corporation.

The naval appropriation bill, carrying a total of $241,000,000, has been reported to the House of Representatives.

The extension of a branch of the Siberian Railway for 500 miles has opened one of the world's greatest coal fields.

The state registration of automobiles in Iowa for the year has already reached more than one hundred and fifty-five thousand.

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Christian Science Sentinel

"What I say unto you, I say unto all, WATCH" Jesus

Vol. XVIII June 17, 1916 No. 42

Annual Meeting of The Mother Church

GRATITUDE for a year of unparalleled growth in all its activities was the keynote of the annual meeting of The First Church of Christ, Scientist, which was held in the church edifice, Falmouth and Norway Streets, Boston, Monday afternoon, June 5. The church was well filled when shortly after two o'clock the meeting was opened by the retiring President, Edward A. Merritt of Cleveland, Ohio. The well-loved hymn, "Shepherd, show me how to go," written by Mrs. Eddy, was sung, after which Mr. Merritt read as a Scriptural selection the twelfth chapter of Romans, followed by correlative passages from the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. A brief period of silent prayer and the audible repetition of the Lord's Prayer completed this part of the exercises.

As the first item of business Mr. Merritt announced the officers of The Mother Church for the ensuing year: President, Calvin A. Frye, C.S.D., of Boston; Treasurer, Adam H. Dickey, C.S.D., of Brookline; Clerk, John V. Dittemore, C.S.B., of Boston. In presenting the incoming President, Mr. Merritt's address was as follows:—

Our beloved Leader—in her address at the annual meeting held June 6, 1899—said, "Where God is we can meet, and where God is we can never part" (The First Church of Christ, Scientist, and Miscellany, p. 131). This we can appreciate only as we find that the revelation of Christian Science is spiritual, not material, and that man is immortal. She also tells us in the Preface of our text-book (p. xi) that "God with us" is "a divine influence ever present in human consciousness." Gaining in some measure the understanding of this divine influence, Christian Scientists are thereby overcoming the errors of sense and destroying the false beliefs of mortal mind.

We have met here today in unity of purpose and with a deep sense of gratitude for our progress in the understanding of the Christ. We are aware that it is the activity of this understanding, the activity of right ideas of Truth, which is the power of spiritual healing so necessary to the true progress of the cause of Christian Science and the salvation of mankind. Christian Scientists are a happy people, endeavoring to live in obedience to the law of God. Let us then stand as a solid phalanx with the revelation of Truth, and follow our Leader's admonition, where she says of a similar gathering: "Today you meet to commemorate in unity the life of our Lord, and to rise higher and still higher in the individual consciousness most essential to your growth and usefulness; to add to your treasures of thought the great realities of being, which constitute mental and physical perfection" (Message for 1901, p. 1).

One of the functions of these annual meetings is the retirement of one and the introduction of another President. Our next President is known to most of you. Many years of his life were spent in the home of our Leader, in untiring devotion and loyalty to her every wish, and I am persuaded that she would have rejoiced at this accomplishment today. It is now my privilege and pleasure to introduce to you, and I am confident you will all be happy to know, our next President, Calvin A. Frye.

Mr. Frye said in part:—

I can hardly realize that only thirty-four years ago (1882) there was but one Christian Science church, and that its services were held in the parlor of our revered Leader, Mrs. Eddy, in Lynn, Mass. At my first attendance on these services I found an audience of about eighteen persons, seated on plain camp-stools, the simple service being conducted by Mrs. Eddy. It seems impossible that from this small beginning the church has grown to such large proportions.

What wonders has God wrought through our beloved Leader's devotion to our cause, which she held in mind beyond all other things! Mrs. Eddy had no time for business matters, no time for society; her entire time was devoted to Christian Science and to its promulgation throughout the world. Her whole care was to watch its growth and to guard against the enemy's encroachments upon it,—to keep it pure, and clean, and holy. We know that from the beginning it bore fruits in health and spirituality far beyond anything we had ever experienced before. It taught us that there is a God, and that He is not a great king ruling over all, punishing all who do wrong and blessing those who are His favorites, but that He is a God of love,—loving all and providing for the salvation, the blessing of all. We do not have to go to a physician to get our health. God supplies our every need, and He is blessing us continually, even beyond what we can appreciate.

My friends, our beloved Leader was a dear mother to me, and to all mankind as far as she could reach them and prove available for their blessing. I went through class with our Leader in October, 1881, and what innumerable hosts have come into the work since then and have proved the blessings which Christian Science confers,—not in theory, but in practice,—in daily living and an uplifting of thought! Our dear Leader was a spiritually minded woman, or she never could have wrought this great work for mankind. Her goodness was felt as well as proclaimed by others, and we cannot speak enough in her praise. Mrs. Eddy was a reflection of the divine Mind. She lived it,—proved it in her daily life.

Christ Jesus said, "I and my Father are one." Mrs. Eddy said, "Follow your Leader, only so far as she follows Christ" (Message for 1902, p. 4). She did not set aside the Saviour. She knew his worth and his work, and she tried to bring to the world the import of that work. To be successful in our work as Christian Scientists, we have to take into account the belief of evil and resist it. As the apostle James says: "Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you."

REPORT OF THE TREASURER

The report of the Treasurer of The Mother Church, for the year ending May 31, 1916, which was read by Mr. Dickey, presented several items of unusual interest and a

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most satisfactory evidence of growth. It showed the church to be in excellent financial condition. The Treasurer stated that since the opening of the European war relief fund of The Mother Church there has been subscribed all told the sum of $193,544.36. Of this amount $187,788.18 has been forwarded to the committees of Christian Scientists which have been entrusted with its distribution. Money is being sent to England, France, Germany, Switzerland, Holland, and other European countries. Those who have received help from this fund have also had an opportunity to learn something of Christian Science, and a great many letters have been received from all the countries mentioned, expressing deep appreciation of the generosity of the Christian Scientists of America. Announcement was made that the fund is still open for contributions.

It was reported that the total receipts of the Mary Baker Eddy memorial fund have been $104,791.64, and that the total cost of the memorial and the establishment of a fund for its perpetual maintenance will approximate $150,000.

Mr. Dickey also read the report of Edwin L. Pride & Co., certified public accountants, who had audited the books and accounts of the Treasurer and certified to their correctness.

Report of the Clerk of The Mother Church

By Mr. Dittemore.—In accordance with the provisions of the Manual we are assembled here today for the twenty-first annual business meeting of The Mother Church. As upon similar occasions, words are inadequate to express the gratitude we feel for the blessings which have come to us as Christian Scientists, both individually and collectively, during the past twelve months. The consecutive records of these annual meetings constitute a history of the growth and development of the organized work of Christian Science, and today, as in previous years, we are able to record the fact that divine Love has prospered this church in every way during the past year. Its numerical growth, as well as the increased recognition by the world of the influence of Christian Science for good, has by no means failed to justify our expectation.

The present turmoil of the world's conflicting forces has given special opportunity for the ministry of Christian Science to prove its faith by its works. In those countries vitally affected by the war, unusual opportunities are constantly presenting themselves for the practical demonstration of Christian Science, both in the healing of sickness and sorrow and through the relief of suffering by contributions from the war relief fund of The Mother Church. This fund deserves continued support. It is accomplishing far-reaching results as a practical expression, to thousands unfamiliar with Christian Science, of the prompt and definite effects of its teaching and demonstration.

Some are here today from distant fields who have not visited The Mother Church since that memorable occasion, just ten years ago, when this edifice—The Mother Church extension—was dedicated. It may not be amiss, therefore, to allude briefly to the progress that has been made during this decade as well as during the year just passed.

According to the report of the Clerk of The Mother Church at the annual business meeting on the day following the dedication, there were then 949 Christian Science organizations; today there are 1616,—an increase of seventy per cent. During these ten years the growth in membership of The Mother Church has increased one hundred and sixteen per cent. The Christian Science periodicals have shown a much greater percentage of increase than have either the branch organizations or the church-membership. Within this period *The Christian Science Monitor* has been launched and the publishing house building constructed and enlarged to its present capacity. During approximately the first half of this period we were blessed by the wise leadership and direction of Mind through our Leader's personal presence. During the last five years the good which has come to this movement has come through adherence to the impersonal guidance of divine Mind as it has operated through the channels Mrs. Eddy provided for us, as recorded in the rules and by-laws of the Church Manual and her other works. The events of this later period have made strong demands upon Christian Scientists, and we may again repeat with assurance Mrs. Eddy's words as recorded in "The First Church of Christ, Scientist, and Miscellany" (p. 12), counseling patience and encouragement: "Whatever needs to be done which cannot be done now, God prepares the way for doing."

Speaking more specifically of the visible fruits of the past twelve months, the number of new members just received into membership in The Mother Church exceeds the number elected at any time of admission. There is also evidence that greater care has been given by those in the field who approve applications, than heretofore. We would again remind the members of The Mother Church that it is their individual responsibility, as approvers of applications, to see that each new member shall be a strengthening rather than a weakening unit.

The net increase in Christian Science organizations during the year has been 65, included among which are churches or societies in South Africa, England, British West Indies, and Panama. It is estimated that in addition to the more than sixteen hundred regular organizations listed in *The Christian Science Journal* there are now over three thousand unorganized groups of people throughout the world holding Christian Science services, some of these being in the most remote and inaccessible parts of distant lands. Each one of these gatherings is of course a nucleus for a Christian Science church or society.

During the past twelve months 2245 Christian Science lectures have been given, an increase of 716 over the previous year. The attendance at these lectures has been about one million five hundred and sixty thousand persons, an increase over the estimated attendance of last year of approximately three hundred and seventy thousand, or thirty-one per cent. The total annual attendance at Christian Science lectures has more than doubled within the past four years.

It will be of interest to state that 283,000 pieces of Christian Science literature have been distributed locally by The Mother Church. Throughout the field there is a need for more careful and more intelligent distribution of literature. Indications are not lacking that an immense quantity of Christian Science literature is being distributed throughout the field, but there is much evidence to show that this work is not always handled in a way to produce the maximum of results. Error's satisfaction in wasteful distribution would be second only to its satisfaction in no distribution.

The circulation of the *Monitor* is steadily increasing. During the year more Christian Scientists have given evidence of an awakened willingness to comply with Mrs. Eddy's loving request in regard to *The Christian Science Monitor*, namely, that "every Christian Scientist . . . subscribe for and read our daily newspaper" (The First Church of Christ, Scientist, and Miscellany, p. 352). Christian Scientists may remember with profit that Mrs. Eddy made only such requests of her followers as brought blessings to them. The growth in influence and in the evidences of appreciation of the *Monitor* by those outside the ranks of Christian Science has been little short of marvelous. That which Mrs. Eddy foresaw as the mission of this newspaper is step by step becoming a demonstrated fact.

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There have been indications during the year that members of The Mother Church realize to a greater extent the responsibilities of their membership. At-one-ment in thought with the aims and purposes of The Mother Church is a necessary preliminary step toward assuming the active duties which true membership requires.

In material organizations founded upon a democratic basis there is a distinct difference between the ideals of government perceived in thought by their founders and the variable and limited human expressions of these ideals. We learn, however, in Christian Science that democracy, scientifically demonstrated, expresses the unerring rule of Mind reflected by each individual. As this scientific discernment takes form in the consciousness of the individual, it is seen that this "spiritually organized" Mother Church (see Retrospection and Introspection, p. 44) is the one organization on earth capable of becoming through demonstration an expression of perfect democracy. He also understands that he cannot be deprived of his part in bringing forth the complete demonstration of the Church of Christ, Scientist, when he is alive to the responsibility he has assumed by naming the name of a Christian Scientist and fulfils that responsibility.

It is the constant realization of the ever-presence of Mind and its unerring direction by the members of The Mother Church which will guide this cause in the way God has pointed out through His wayshower to this age, our revered Leader, and which will unfailingly hold up the hands of the officers of The Mother Church. When we destroy in consciousness a personal sense of government and direction and demonstrate the fact that there is but one Director, then we understand that upon His (Mind's) shoulders the government steadfastly and safely abides.

Statement by the Trustees under the Will of Mary Baker Eddy

By Mr. Neal, chairman.—For your information and encouragement the Trustees under the Will of Mary Baker Eddy desire to present a report of their activities for the year ending June 1, 1916, as follows:—

Lecture Work.—The Trustees have paid all traveling expenses in excess of $25 for each engagement toward 67 lectures given outside of the United States and Canada. The total expenditure has been $6558.56.

Because of the disturbed conditions of travel in the war zone, no lecturer has visited central Europe since the last annual meeting.

Last year it was announced that any church or society giving its first lecture, or any church or society giving an additional lecture, between Jan. 1, 1915, and July 1, 1916, might receive assistance in paying the expense of such lecture. As a result, 829 organizations applied and were helped in this way, to the extent of $80,219.15.

Free Distribution of Literature.—From this fund 959 churches and societies engaged in the free distribution of authorized Christian Science literature have received the sum of $69,764.25. This payment represents sixty per cent of the amount contributed by these organizations for the purchase of literature, postage, and wrappers, for the year ending Oct. 31, 1915. This sum does not include a premium on the money paid to these churches last year from this fund and used by them for the distribution of literature.

The total amount actually paid for literature distributed by these organizations, and for postage and wrappers used, was $173,683.85. Of this amount $116,273.75 was contributed by the churches and societies themselves, and $57,410.10 was contributed by the Trustees, as reported last year.

Lending Libraries.—Donations have been made to Christian Science free circulating libraries as follows: Science and Health, 2554; German translation of Science and Health, 370; Miscellaneous Writings, 877; The First Church of Christ, Scientist, and Miscellany, 624; Concordance to Science and Health, 146; Unity of Good, 514; Retrospection and Introspection, 454; Pulpit and Press, 352; Rudimental Divine Science, 428; Rudimental Divine Science (for the blind), 146; No and Yes, 391; Messages to The Mother Church, 369; Christian Healing and The People's Idea of God, 387; Church Manual, 373; Christ and Christmas, 327; Poems, 319; The Life of Mary Baker Eddy, 821; Editorial Comments, 268; Christian Science: Its Legal Status, 281; The Mother Church, 279; Personal Contagion, 123; pamphlets, 6075; Christian Science Hymnal, 188;—making a total of 16,666 copies.

Public Libraries.—The following donations of literature have been made to public libraries: Science and Health, 1887; German translation of Science and Health, 441; Miscellaneous Writings, 1005; The First Church of Christ, Scientist, and Miscellany, 890; Unity of Good, 849; Retrospection and Introspection, 789; Pulpit and Press, 799; Rudimental Divine Science, 830; Rudimental Divine Science (for the blind), 182; No and Yes, 769; Messages to The Mother Church, 829; Christian Healing and The People's Idea of God, 805; The Life of Mary Baker Eddy, 883;—making a total of 10,958 copies, together with 6122 annual subscriptions to *The Christian Science Journal*, *Christian Science Sentinel*, *The Christian Science Monitor*, and *Der Herold der Christian Science*.

Literature Distributed in Countries Engaged in the European War.—A total of 757,643 pieces of literature, including *Journals*, *Sentinels*, *Herolds*, *Monitors*, pamphlets, and reprints, has been distributed among soldiers, sailors, and war prisoners, in hospitals, in training camps, on board ship, and at the front.

Church Edifices.—Last year the Trustees reported the receipt of 26 applications for assistance in the erection or purchase of church buildings. During the past year 80 such applications have been received, making a total of 106. No money was paid out in response to any of these applications until after the Trustees' report was read last year. Since then $146,742.70 has been paid to 37 organizations. Also the sum of $160,579.41 has been set apart for the use of 36 other churches and societies whose applications have been approved, but who have not yet complied with all the requirements of the Trustees. The applications of the other 33 organizations are not yet in proper form for approval by the Trustees. No doubt the requirements will all be met, so that these applications will in due time receive favorable action.

This statement was followed by the singing of hymn 86, "Make channels for the streams of love," after which H. Cornell Wilson, first reader of The Mother Church, read a few out of the many written reports which were received from the field:—

First Church of Christ, Scientist, of Halifax, Nova Scotia, reported increased activity in the distribution of Christian Science literature, much of which has found its way to the soldiers and sailors, in military and naval hospitals, and among men on transports.

First Church of Christ, Scientist, of Baltimore, Md., expressed gratitude in the anticipation of the early dedication of its new church edifice.

The Christian Science organization of Wellesley College (Mass.) sent loving greetings and expressed appreciation of the literature provided for their college library by the Trustees under the Will of Mary Baker Eddy.

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Dedication last November of the new church edifice at Bloomington, Ill., was reported by First Church of Christ, Scientist, of that place.

Third Church of Christ, Scientist, of Indianapolis, Ind., reported holding its first church service in May, 1916, its organization being made necessary by the greatly increased growth of Christian Science in that city.

The progress of Christian Science in Ireland, especially with regard to the lectures, was related in the communication from First Church of Christ, Scientist, of Dublin.

The holding of the first service in the new church edifice recently built in Cedar Rapids, Iowa, was reported.

Loving greetings were read also from Seventh Church of Christ, Scientist, of London; First Church of Christ, Scientist, of Des Moines, Iowa; Third Church of Christ, Scientist, of Los Angeles, Cal.; and from St. Paul, Minn.

At the conclusion of these written reports, reports from numerous fields were given personally by visitors. These reports were from Evansville, Ind.; East Orange, N. J.; Glendale, Cal., where a new church edifice is soon to be occupied; Minneapolis, Minn.; Dayton, Ohio; Kansas City, Mo.; Cincinnati, Ohio; St. Louis, Mo.; Ancon and Cristobal, Canal Zone; Norfolk, Va.; Philadelphia, Pa.; San Francisco, Cal.; Detroit, Mich.; Melbourne, Australia; and Los Angeles, Cal. The speakers told of the growth of Christian Science through the regular church channels, and also in public institutions such as reformatories, jails, and the like.

The meeting adjourned following the singing of the Communion Doxology from the Hymnal.

✧

True Neutrality

JUDGE LEWIS R. WORKS

ONE of the earliest and ablest of the secretaries of state of the Union, in explaining the word of which we hear so much in these momentous times, says, "The state of neutrality recognizes the cause of both parties to the contest as just—that is, it avoids all consideration of the merits of the contest." The law of nations demands the outward manifestation of such a state of mind by the "government" of every non-combatant power. Nevertheless the above statement of John Quincy Adams, and the whole body of international law upon the subject of neutrality, are based upon the dictum of mortal mind that there is a right side and a wrong side in every war and that each war is commenced by the act of some person, persons, or government.

In the midst of the turbid maelstrom of mortal thought upon this ever-important question, it is imperative that the Christian Scientist keep ever in remembrance what the "state of neutrality" demands of him. There are but two sides to everything which presents itself to thought,—the right and the wrong. The right side is in understanding, in knowledge, and is therefore actually existent. The wrong side has no residence but in belief, in wrong thinking, and is therefore without foundation and non-existent. Accordingly, when we contemplate the idea of war, we realize that the right side of the thought about it is that no real person or government ever started war, that nothing ever was or ever can be gained by war, that there never was and never will be anything good about war; in short, that war has no foundation in Truth and is nothing but the manifestation of wrong thinking. War, big and appalling as it may appear to frightened sense, springs from the same causation as our minutest inharmonies or physical distresses; that is, again, wrong thinking. If this be so, what is to rid the world of war? There is but one answer; namely, right thinking.

What, then, does the "state of neutrality" demand of the Christian Scientist? Not that he should recognize "the cause of both parties to the contest as just," not that he should avoid "all consideration of the merits of the contest," for the contest has no merits. While realizing this potent fact, however, while knowing that the contest itself is nothing holy or right, but is altogether unholy and wrong, the Scientist will place the combatants on an exact equality in his thought. He will know that man and all God's ideas are the perfect children of a perfect Father, and incapable of waging war. He will neither charge people with the commencement of war nor blame them for its maintenance. He will understand that war is possible only as the result of wrong thinking, and that right thinking about God and man will end it.

Further, the Scientist will see that the bigness of war cannot prevent his thinking rightly about it, just as he thinks rightly about the problems of his daily life. And to help him to think rightly about it he will bear in mind Mrs. Eddy's words, found in "The First Church of Christ, Scientist, and Miscellany" (p. 279): "The First Commandment in the Hebrew Decalogue—'Thou shalt have no other gods before me'—obeyed, is sufficient to still all strife. God is the divine Mind. Hence the sequence: Had all peoples one Mind, peace would reign."

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Intruders on the Scene

AMY C. FARISS

As the student of Christian Science advances, hundreds of incidents that before were heedlessly passed over now show forth distinct lessons, and to illustrate some point in his argument he is likely to find himself referring to this or that happening. Some time ago such an illustration came to the writer's attention, and it has since stood out as an example of the tenacity with which the human mind clings to its utterly incongruous but pet beliefs.

Well-balanced opinion, unerring judgment, and conscientious reasoning on the subject at hand, may be some of the arguments either audibly or inaudibly advanced. Behind this expression of self-estimate one may look with pride at an array of ancestors whose exceptional independence of opinion is not to be forgotten, and who seem lined up to settle all doubts as to their unquestionable wisdom. Encased in such an attitude of thought, one may petulantly wonder why the healing truth of Christian Science so long delays its tender ministry, how one who is humble, ignorant so far as knowledge of the world's ways is concerned,—how he can rise with glowing face at a Wednesday evening meeting in some Christian Science church and so simply and effectively tell of God's healing power, the light of which even yet rests upon his face and wipes away what yesterday may have been toil-earned lines. Perhaps even farther astray as to the real reason for delayed blessings, the unhappy listener is apt to return home and once more wrap himself in his tatters of pride and prejudice,—these two assets from which he is not yet ready to part.

In Science and Health (p. 201) our Leader says: "We cannot fill vessels already full. They must first be emptied. Let us disrobe error. Then, when the winds of God blow, we shall not hug our tatters close about us." We should let go our foolish, false self and find the healing that is surely here for every one of God's children. Above all, let us not send a call back across the ages to bring forth more of what can only hinder, but rather turn fearlessly to the new promise that today has dawned in Christian Science.

The writer recalls an impressive picture which was a living

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scene. In it a woman stood alone. For months and years she had fed her hopes upon the power to succeed which she felt was her independent possession. There was no God in this woman's thought. Her own matchless energy, her cleverness, must and would pave the way for her to a brilliant future. Time, strength, and money she poured into her self-appointed task. Then the day came when she realized that only the ashes of charred hopes remained to tell of her exuberant self-sufficiency. All of the human will lay bent and crushed before the desolation in which she was surrounded. Error was disrobed; not even "tatters" hung on the still, desolate figure. In the hour when all of self was renounced, when it was seen in its poverty and weakness, the "winds of God" blew. Timidly she sought entrance into the sacred place where so much of the tired hope of this age has gained life and strength. No physical healing was asked, none hoped for, though the need here too was great. The desire had suddenly grown intense to know what might be the meaning of the gleam of peace which she had seen on the face of a student of Christian Science.

A pitiful beggar indeed had crept to the feet of the Master. A happy woman rose up there, bathed in heaven's light. It is not difficult to understand that hers was an instantaneous healing, that the reading of Science and Health alone severed her, almost in a flash, from every vestige of physical debility, and restored to her the birthright of mental poise and peace. Here was soil bared for the seed. No human opinion or self-will cropped up to argue or delay; no pride of intellect or stubborn prejudice was left in the riven heart.

Another case of instantaneous healing that came under the writer's attention was brought about simultaneously with the willingness upon the part of human sense to let go the things that intrude between a man and his freedom. This was a case of almost blindness. The eyes were terribly inflamed and dark glasses were worn, yet the sufferer was not ready for Christian Science, or rather he did not know that he was ready, although he proved to be. Meeting a student of this teaching, he began a lengthy and stubborn argument. Christian Science might be all right for nervousness, but when a long list of specialists had in nine months of constant effort been unable to bring him relief,—in fact when day by day, in spite of all their earnest ministry, conditions had grown steadily worse,—why expect Christian Science, even so much as remotely, to reach such a case?

The answer to the question awoke the chord that set the sufferer's life in tune. "Cling to your doctors and your medicine as long as you have faith in them," was the quiet rejoinder. Silence fell, then presently out of the stillness came a small, humble voice, "But I have no faith in them." The man had laid down his pride and self-sufficiency, and with them his specialists and medicine-chest. A week later, when the Scientist again saw him, she was surprised to find a creature whose joy could be seen in every line of his figure, even as he came into view a block away. "What did you do?" he whispered in awed humility as he reached her side. "I did nothing," was the reply. "It was only that you let go your old stubborn beliefs, and divine Love was present to bless to the uttermost."

How long it does take us to learn that the pride of intellect which sees not its own need for wisdom, the arrogancy of self which recognizes not its pitiful weakness, are as unlighted lamps along life's highway! Should we not give heed to the counsel of our Leader as found on page 249 of Science and Health: "Let us accept Science, relinquish all theories based on sense-testimony, give up imperfect models and illusive ideals; and so let us have one God, one Mind, and that one perfect, producing His own models of excellence."

Selected Articles

The Philadelphia *Press* in its usual Saturday discussion of the International Sunday School Lessons recently made some interesting comments on the subject of healing as set forth in the ninth chapter of Acts, and as the views expressed therein are far in advance of those more commonly given out in explanation of these so-called miracles, we are glad to republish the article in full.—EDITOR *Sentinel.*

Lesson II, April 9, 1916. Æneas and Dorcas. The Golden Text—"In all things showing thyself a pattern of good works."—Titus ii. 7. Text of Lesson, Acts ix. 32-43.

Much happens in this ninth chapter of Acts. The first part of it deals with the remarkable conversion of Saul. Continuing right on comes the lesson for tomorrow, which deals with two very remarkable miracles performed by Peter. For years it has proved to be a pretty difficult problem for some of our critics and commentators to explain many things in the good "Old Book." This is one of them. The lesson is apt to open up the entire question of divine healing and the so-called miracles performed by the disciples and leaders in the early church.

The matter of these healing miracles is so dangerous a one for an ordinary layman to handle that the writer runs the risk of getting into deeper theological discussion than is wise. But in this, as in all interpretations of Holy Writ, may we not approach the subject from a common sense viewpoint without being set down as heretics and being cast out of the orthodox fellowship? The entire subject of miracles is too broad to permit of a full discussion here. Let us deal only with the two which are mentioned in our lesson. Here was a man bedridden for eight years with the palsy. The names of the healer and the healed are given; the case is briefly stated; the formula of healing is short, and the results are instantaneous: "He arose immediately." Bible students all agree that miracles were wrought in the early days of the church. That much we agree on. Then they are apt to go a step too far and say that the day of miracles has passed, but just why seems to be a matter that they fail to explain. Had Christ alone performed the wonderful cases of healing, we might feel that he alone possessed the secret of their proper performance. But Christ Jesus very distinctly declared to his disciples, "Greater works than these" shall ye do. And they did perform many very wonderful cures. They healed all manner of diseases, and even raised the dead. An example of this occurs in our lesson for tomorrow. Now, when did the power cease? Was the ability to heal withdrawn by God at a certain time and period? Christ mentioned no time limit; and we learn that God "is the same yesterday, and today, and forever."

Is it not reasonable and fair to judge that Jesus understood some great law or principle whereby his so-called miracles were wrought? He declared that he came to fulfil the law. If he did, then certainly we must admit—from the same evidence that we have of his own miracles—that for some years after his withdrawal his followers also performed equally marvelous cures. The same Bible that tells of his great works tells us of those of his followers. They must have understood the same law or principle, which worked in every case.

We are forced to admit, if we reason logically, that the law which would work once, and oftener, would work always if it were properly invoked. The law of mathematics is a fixed law. Any problem worked by that law brings right results. If we fail to get the right answer every time, the fault is not with the law but with our working out of that law. The

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mistake is ours; the fault lies not with the law. You recall there were many times when we were trying to master the fundamental laws of arithmetic that we felt there was something wrong with the law because we could not get the answer. But the law was always there, and always gave the right answer when properly applied. As we grew older we learned that the fault was always with us, not with the law.

Now, when we come to matters spiritual we fail to apply the same common sense. If that law worked with Christ and with his early followers, why should it not work today, and always, when properly applied? It is not enough for the thinking man to be told by the theologues that "the day of miracles is past." Every day that fallacy is being disproved. All along from the foundation of the earth the law of Hertzian waves has been operative; only recently have we discovered that we may send messages for miles without the use of wires. Electricity was a force from the beginning; but we were in ignorance of it until Franklin stumbled upon the discovery of this great force.

Certain deep thinkers have applied the same reasoning to God's laws in the realm of healing, and the world is waking up to the discovery that those very laws which the Christ knew so well, and which his disciples applied so successfully, are fundamental laws. They may be used as well today as in the days of Peter. If the results are less wonderful, the fault lies with our application of the laws, not in the laws themselves. Not only have these thinkers worked out the problem theoretically, but today the world is "sitting up" and trying to explain some wonderful cures that are being effected by a large and growing group of thinkers who have discovered or at least are touching the hem of the garment of Truth, and are demonstrating the great law that divine healing is within reach of all who properly apply that rule.

This matter will not be easily downed. Some of the ministers, realizing that the great thinking public will no longer be satisfied with mere falling back on the preaching of our fathers and the narrow beliefs of the dark ages, are trying to explain away these evidences. . . . Who are we to judge? Let us be fair enough to allow these investigators to proceed unhindered. What a great boon to humanity it would be if, after all, they should be right, and the days of sin and sickness and disease should be proved to be a wrong state of thinking, easily amenable to a great law of God,—that He made everything "very good;" and that if we find things otherwise, it is because we are wrongly applying the great law of perfection.

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[Charles W. J. Tennant in *Cornish Guardian and County Chronicle*, Bodmin, England]

A clergyman preaching in the St. Austell Parish Church is reported to have said, "The so-called Christian Science of today could never have come into existence at all if the members of Christ's church had had the faith in his power to heal that they should have had." Rather should he have said, "If the early Christians and those who followed them had unswervingly held to the teaching of Jesus, 'confirming the word with signs following,' there would not have arisen the necessity for the discovery of Christian Science by Mrs. Eddy in the nineteenth century."

The clergyman further states that "Christian Scientists make use of prayer and faith, but make the great mistake of denying all medical and surgical skill, though that skill could only come from Christ the healer." Does he really imagine for a moment that medical and surgical skill comes from Jesus Christ? Then why did our Master not use drugs or perform operations? He healed all manner of disease, organic and functional, and raised the dead, but without material means. His method is the correct one. Has our critic forgotten the case of the woman who had spent all her living on physicians and was no better but rather worse, but who was healed merely by touching the garment of Jesus? He also forgets that an impure infidel may be a skilful doctor or surgeon, but one has to have the Mind of Christ to heal through Christian Science. Jesus described his method as follows: "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you." Christian Science is proving to the world that the Christ, Truth, can heal today without any so-called material aids whatever.

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[Thomas E. Boland in *Pottsville* (Pa.) *Republican*]

In a report of the sermon of an evangelist at Port Carbon, reference is made to Christian Science as being a "new-fangled gospel," on which I would ask the courtesy of brief comment. The month of February, 1916, marked the fiftieth anniversary of Mrs. Eddy's sudden and remarkable restoration to health from the effects of a fall. While in a very serious condition physically, she called for her Bible and her eyes fell on the account of the healing by Jesus of the palsied man. Mrs. Eddy has said of this experience: "The lost chord of Truth (healing, as of old) I caught consciously from the divine harmony, vibrating its own sweet music. It was to me a revelation of Truth,—God; and Science, explaining the Principle of this divine harmony, enabled me to understand it, and to systematize and demonstrate Truth" (*The Christian Science Journal*, June, 1887). She perceived she was healed, arose, dressed, and presented herself to friends who had gathered fearing at any time to hear the worst from the sufferer's bedside.

This was a half-century ago; not long, it is true, in the world's history, and yet long enough for Christian Science to have been tested and tried in the fierce heat of the world's melting-pot. Its growth has been the religious marvel of the age and is conclusive proof of its value. Mrs. Eddy's words as quoted above, however, show her thought that she had simply discovered something, "the lost chord of Truth," which healed as of old, healed as in the time of Jesus. And that is what Christian Science is,—the primitive, spiritual healing practised by Jesus and his disciples and followers for nearly three centuries after Jesus had left the earth.

It will, however, be remembered that Jesus spoke in this way of his spiritual self: "Before Abraham was, I am," meaning that the truth he brought to the world antedated Abraham and was in fact, from its very nature, eternal. The body of truth about God and man in God's likeness, for which the title Christian Science stands, is like all truth, eternal; and it is found now, as this truth always has been found, regenerating the sinful, healing the diseased, and giving hope to the discouraged, through its message of efficacious, divine, healing Love.

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[Robert S. Ross in *The Recorder*, Amsterdam, N. Y.]

In reply to a letter in a recent issue, permit me to point out that if healing as Jesus taught and practised it had depended upon his personal presence and influence, it would necessarily have ceased in the year thirty-three; but we have abundant proof that it did not cease then. History records that Christian healing continued for at least two hundred years after the crucifixion. That this healing was based on a divine Principle understood, is indicated by Jesus' own words. On one occasion he said, "He that believeth on me, the works that I do shall he do also." On another occasion he said, "These signs shall follow them that believe," and then he enumerated what these signs would be, included among which was the healing of the sick.

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In addressing himself to his disciples in the words just quoted, Jesus did not say "you," but "he" and "them," meaning, of course, that those in the ages to come who should understand divine Principle, would be able to do the healing work. "It is not well to imagine," Mrs. Eddy writes in Science and Health (p. 494), "that Jesus demonstrated the divine power to heal only for a select number or for a limited period of time, since to all mankind and in every hour, divine Love supplies all good." Furthermore, let us not forget that Saul was not a student of Jesus, but a persecutor of Jesus' followers until the divine Principle of Christian Science was revealed to him, after which Saul, then known as Paul, not only healed the sick but raised the dead. Gibbon records that Christian healing was common up to the third century in Rome, which indicates that Paul, during his imprisonment in the imperial city, must have taught others to practise this Science.

The most conclusive proof, however, that the power of Christian healing did not originate or end in a human personality is presented by the numberless cases of moral and physical healing that have taken place since the discovery of Christian Science. Through the study of the Bible in the light of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, it is now possible for all who will to understand and to practise Christian healing. The critic may be interested to learn that the Christian Science text-book is not a "substitute" for the Bible, but a commentary on it. Furthermore, a religious system that is the offspring of the Bible and that cannot be practised without consecrated Bible study must of necessity be in accord with the Scriptures.

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[Thomas F. Watson in *Mountain View* (Cal.) *Register-Leader*]

A writer in the *Signs of the Times* has criticized Christian Science because it conflicts with his concept of God. He admits that "cures are performed," but, he tells us, "the devil . . . can perform wonderful cures," and a "hypnotist may convince a patient whose ills are largely imaginary that the disease is gone." The many thousands who have been healed in Christian Science, however, were benefited morally and spiritually, as well as physically, and this shows the superiority of Christian Science healing over other systems which only improve one physically. Moreover, the majority of cases healed through Christian Science prayer had been previously given up by regular physicians, therefore they could not very well be said to be "imaginary" from the standpoint of *materia medica*.

The Bible tells us that God is Spirit, and John, the beloved disciple, defined God as Love. Paul said, "In him we live, and move, and have our being." This God, who is "our refuge and strength, a very present help in trouble," "the same yesterday, and today, and forever," who knows all things, cannot be less than supreme, infinite intelligence; and this is just how Christian Science defines God,—as infinite Mind. This teaching is the opposite of pantheism, which, according to Webster, teaches that "the universe, taken or conceived of as a whole, is God." A religion which heals the sick and reforms the sinner, and thus reinstates primitive Christianity, as this Science has done, has proved itself rightly named the Science of Christianity, or Christian Science.

Our critic has tried to disprove Christian Science by wresting a few short statements from their context; but this is so manifestly unfair that it proves nothing. He scoffs at the idea that Truth can heal a boil, yet the Master said, "Ye shall know the truth, and the truth shall make you free," and healed all manner of disease and raised the dead through the power of Truth. He also said, "He that believeth on me, the works that I do shall he do also."

There is nothing in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, opposed to bathing or cleanliness, as the critic intimates; in fact, Christian Science insists not only upon bodily cleanliness but upon a cleansing of the inner thoughts as well. On page 383 of Science and Health we read, "We need a clean body and a clean mind,—a body rendered pure by Mind as well as washed by water;" also, "The mind must be clean to keep the body in proper condition."

The only "curative agents" which Jesus authorized were faith in God as the great Physician, and a knowledge of Truth, which he said "shall make you free." He used no material remedies, nor did he recommend any. The fact that certain well-known writers have not readily understood and accepted Christian Science is no argument against it. The rabbis, who were the great scholars and theologians of that day, did not understand the Master or the scope of his work, but this did not hinder him from going about his Father's business, nor keep him from establishing Christianity on the basis of works, not mere words.

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[M. I. Whitcroft in *Cheltenham* (England) *Chronicle*]

The sermon on the effect of the war on religion, as reported in your paper, contains the following sentence: "Christian Science has provided nothing for the soldiers." Now it is scarcely charitable and more than a little unwise for any one, more particularly one holding the office of a clergyman, to make a public statement regarding a religious denomination which he is quite unable to substantiate. The statement having been made, however, and published, I trust you will allow me to show that Christian Science has provided far more for the soldiers and others affected by the war than the world at large has any conception of.

Our critic may be interested to learn that Christian Scientists in America have already subscribed something like fifty thousand pounds for the relief of those in distress owing to the war in the countries affected, irrespective of creed. Of this amount fifteen thousand pounds has already been distributed throughout the British Isles, and many cases in this county, including the neighborhood of Cheltenham and Bristol, have been helped. Also Christian Scientists, individually and collectively, have subscribed to the Red Cross fund, and many of them have turned their private houses into convalescent homes. Sailors and soldiers at home, training or on active service, and the wounded in the hospitals, have had hundreds of thousands of periodicals and newspapers sent to them free, and grateful letters of appreciation have been received by those entrusted with this work. The uplifting influence of Christian Science, the sense of protection in the midst of danger, and of that "peace of God, which passeth all understanding," manifested by those who follow its teaching, has helped to cheer and encourage many of their comrades and made them desire to know more of this practical religion. This, though mentioned last, is not least in the good that Christian Science is doing for our soldiers and sailors.

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You are not guilty because you are ignorant, but you are guilty when you resign yourself to ignorance. You are guilty whenever—although your conscience whispers that God did not give you faculties without imposing upon you the duty of developing them—you allow the faculty of reflection to lie dormant within you; whenever—although you know that God would not have given you a love of truth without giving the means by which to attain it—you yet despairingly renounce every effort to discover it, and accept as truth, without examination, the assertion either of temporal powers, or of him who has sold himself to them.—MAZZINI.

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Editorial

Sowing and Reaping

PERHAPS never was the growth of the Christian Science movement in the last three decades more graphically portrayed than at this year's annual meeting, when the new President of The Mother Church in contrast sketched so vividly the first service of this church which he attended, thirty-four years ago—then the only church. One could easily picture that group of earnest students in our Leader's home, listening eagerly to the new-old gospel to whose world-wide promulgation she had consecrated her every effort; and looking on the audience gathered in the magnificent edifice dedicated just a decade ago,—typical of an unnumbered host of the church body,—would exclaim, as did Mr. Frye, "What wonders has God wrought through our beloved Leader's devotion to our cause, which she held in mind beyond all other things!"

Only one whose prophetic sense had been quickened by spiritual enlightenment, whose vision was broad enough to span the horizon of the coming years, could have so courageously entered the lists against error as did Mrs. Eddy. Like the shepherd lad of old her declaration of faith was, "I come to thee in the name of the Lord of hosts;" and it was vouchsafed her to prove that "there is a God in Israel," for the sick were healed with the word of Truth—the divine ever-presence demonstrated. She gives us a hint of the conditions in those early years, when she says, "I saw before me the awful conflict, the Red Sea and the wilderness; but I pressed on through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged" (Science and Health, p. 226).

In this sentence Mrs. Eddy has given us at once the secret of her triumph and the fearful odds against which it was won. Hers was the courage of one who knows of a surety the invincibility of truth and the nothingness of error before it. Day after day and year after year she gave herself to the work to which her hand had been set, the work in which Christian Scientists as her followers are today privileged to share, —the final overcoming of error. Joy and gratitude for the past year's progress in the varied activities of the church of our Leader's founding can but be proportionate to the share each one has had in its accomplishment. If we have healed the sick, if we have held the cup of living water to thirsting lips, we surely have a right to thank God and take courage. The laurel wreath of victory rests only on the brow of him who armed with "the sword of the Spirit" has wrestled with the enemy in the open.

Mrs. Eddy's achievement was the working out of that inexorable law which declares, "He which soweth bountifully shall reap also bountifully." Her field was the world, and like the sower in the parable she gave out the word of Truth with an unsparing hand. The farmer knows that his harvest will be according to the quality of the seed and the soil in which it is to come to fruition; that he must be generous in his sowing if he would reap abundantly. Mrs. Eddy had no doubt of the seed, and she gave herself assiduously to the task of preparing the ground for its reception, that under the care of Him who "giveth the increase" it might bring forth many fold. Her great desire was that the truth she had discovered might be preserved in its purity, and on page 462 of Science and Health she says, "Whoever would demonstrate the healing of Christian Science must abide strictly by its rules, heed every statement, and advance from the rudiments laid down."

The Master's promise was that they who believed on him should do not only the works which he did, but even greater ones. Through the labors of Mrs. Eddy Christian Scientists have been able to prove the first part of this proposition; the proving of the second part is contingent on their faithfulness to the teachings of the Leader who through storm and sunshine followed bravely on to the goal of them that sow to the Spirit,—even "life everlasting." The faith that is without works is the seed that profiteth nothing to the husbandman, and the records in the coming year of the sick who have been healed, of those dead in trespasses and sins who have been awakened to a new life, will witness alike to the truth of the seed and the faithfulness of the sowing.

ARCHIBALD MCLELLAN.

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Quick Decisions

IT is very well known that attempts are often made to defeat the ends of justice by bringing about delays, when all except those vitally concerned lose their interest. Thus decisions are left in large measure to chance, unless there are some who hold steadfastly by the right until it is demonstrated. On page 463 of Science and Health Mrs. Eddy says, "To decide quickly as to the proper treatment of error —whether error is manifested in forms of sickness, sin, or death—is the first step toward destroying error." It is true that Christian Science has already wrought great changes in this respect in the thought of those who are its students, but it is not possible to be too keenly alert to the necessity for treating all the suggestions of error with prompt dismissal. Of old the requirement made of the children of Israel was, "Choose you this day whom ye will serve." They were not to wait even until the morrow to decide whether it were better to serve God or mammon, Spirit or matter. No, they were bidden to "decide quickly," and we read that their prompt decision was, "We will serve the Lord."

No one would deny that a temptation to sin should be dismissed at once, on the ground that evil has no place in the consciousness of man as God's likeness, and no power over him. This is an eternal fact, whether it come quickly or slowly to the human sense. If it come quickly, the decision to abide by it is of tremendous importance to all concerned, for it means that the individual who has made this choice is standing upon the Rock of ages. It is however seldom seen by those outside of Christian Science that in the matter of sickness the individual decides his own case; that is, he either accepts the verdict of mortal mind, which is often hopeless and at best uncertain, or he accepts the supreme decision of the divine Mind, which reads, "Deliver him from going down to the pit: I have found a ransom." This merciful and unalterable decision may be disputed by error, but it cannot be set aside, since it is the decree of infinite wisdom and Love.

The trouble with all material methods of dealing with sickness and sin is that mortal mind does not know reality, hence it judges by appearances, which are always deceptive, and then waits, forever waits to see what will happen. Physicians often advise delay until conditions develop which will enable them to decide upon a patient's chances for recovery, whereas a quick decision from the standpoint of spiritual law means more to a despairing sufferer than all the decisions that were ever handed down from earthly tribunals. Such a decision is authoritative, for it expresses the will of Him who said, "Why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God."

Once the Master said, "Ye will not come to me, that ye might have life," and this clearly implies a wrong decision on the part of humanity, which so sorely needs what the

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ever-present Christ has to give. The familiar saying that "delays are dangerous" may well be recalled here, for one who dallies with a temptation to sin is sure to yield to it. If one temporizes with the insidious belief that there is more than one power, that material methods may do more for him than the unseen realities of Spirit, he needs to be aroused to see the truth and at once decide to place unwavering faith in what divine Principle can do for him.

The temptation to doubt in any wise the divine power and willingness to save us from every phase of evil must be resolutely dealt with, for otherwise we may come to be classed with those who make shipwreck of their faith. The final decision in all questions must come from God, but we can at this very moment decide to abide by that decision, even if it strip us of some measure of worldly pleasure; and we can always rest assured that it will never doom us to sin, sickness, or death. If justice and judgment are the habitation of God's throne, we cannot too soon decide to take shelter therein and dwell safely in the presence of divine Love.

ANNIE M. KNOTT.

Handling Error

NOTHING is more certain, amid the uncertainties of mortal existence, than this: that unless humanity learns to destroy evil, evil will destroy humanity. Christian Scientists have been taught by the writings and the example of their Leader to destroy evil by handling it as error and thus gaining the final mastery over it. There is no joy comparable to that of seeing error melt away before Truth as revealed by Christian Science, but the process entails first of all the unmasking of evil as such, so that it may not continue to deceive any by its pretense of being good.

Mrs. Eddy, in referring to her experience in unmasking "the metaphysical mystery of error," says, "I shall not forget the cost of investigating, for this age, the methods and power of error" (Miscellaneous Writings, pp. 223, 222). The only way in which this labor of love on her part could be made of no avail for humanity's salvation and healing, would be through any unwillingness on the part of Christian Scientists to continue to unmask "the methods and power of error" with truth, until there is no evil left to be destroyed. The chapter "Animal Magnetism Unmasked" in Science and Health and the articles entitled "Mental Practice" in "Miscellaneous Writings," and "Ways that are Vain" in "The First Church of Christ, Scientist, and Miscellany," are among those parts of Mrs. Eddy's writings in which "the metaphysical mystery of error" is fundamentally and finally laid bare; and every practical Christian Scientist is using this unmasking to protect himself and his work from the secret assaults of the enemy.

A profound sense of gratitude must pervade the ranks of all enlightened Christians at this hour, that the seeming mystery of iniquity, thanks to Mrs. Eddy's supreme labor of love, is no mystery at all. The pretended powers of mesmerism or hypnotism, the superstitious claims of esoteric magic or necromancy, periodically unmasked by the Christian Science Lesson-Sermons, cannot deceive those who are faithfully and loyally following the prescribed order of handling evil as error.

We read in the Scriptures that "God saw every thing that he had made, and, behold, it was very good." The danger inherent in any unwillingness to handle the subtler forms of evil would naturally arise from the fact that unless such forms are consciously relegated to the realm of error, they may succeed in establishing in human consciousness their claim to be part of God's creation, and hence be accepted at their own valuation as "very good." Under the monotonous repetition that all is good, evil might prevail upon humanity to admit it into the same classification as good. But the willingness to draw the line between good and evil prevents such a catastrophe, and keeps even the most pretentious and the subtlest forms of evil where they belong,—on the side of error, nothingness, and not of Truth, spiritual reality.

That this willingness demands self-sacrifice and moral courage goes without saying. Jesus declared, as we read in Luke's gospel, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division." This division between truth and error can only be made by the spiritual understanding which is Christian Science; and the peace which is earned by this willingness is not an earthly peace, not "a false, convenient peace" (Miscellany, p. 211), but the peace which passeth mere human understanding.

This work of handling error with truth has its supreme rewards; it saves the sinner and heals the sick and underlies all spiritual progress. It maintains man's full individuality and his mental alertness; it is the cure for sense-intoxication and stops the drift down-stream into the sea of error. It enables the scientific Christian finally to be among those who can sing praises to omnipotent Truth, because they have learned to "stand on the sea of glass," on the sea of human belief, which has become transparent to them, and therefore can no longer conceal the deceptions of erring mortal sense, which are destroyed in the consuming fire of divine Love.

WILLIAM D. MCCRACKAN.

A Letter from Mr. Willis

In announcing the retirement of Mr. Willis as one of the associate editors, the Directors wish to express their thanks to him for his long years of faithful service, and their earnest good wishes for the continuation of his usefulness.

Boston, Mass., June 1, 1916.

Christian Science Board of Directors, The First Church of Christ, Scientist, Boston, Massachusetts.

Dear Brethren:—For fourteen consecutive years, in response to our Leader's call, it has been my privilege and joy to serve this great cause as an associate editor and member of the Bible Lesson committee, and during this time I have been encouraged and stimulated by the many assurances of attendant good which have come to me. Of late, however, I have felt the need of increased time for the study and practice of the Word, that I might be equipped for greater efficiency in contributing to the preparation of the Lesson-Sermons, the importance of which steadily grows upon my thought, and I am therefore led to tender you herewith my resignation of the associate editorship.

The memory of unnumbered kindnesses shown me by my fellow workers during these years of intimate association will always awaken a deep sense of gratitude and be an inspiration to nobler endeavor.

Yours very sincerely,

J. B. WILLIS.

Mr. McCrackan Elected an Associate Editor

Announcement is made of the election of William D. McCrackan, C.S.B., of New York City, as an associate editor of the *Journal*, *Sentinel*, and *Herold*, to fill the vacancy caused by the retirement of Mr. Willis. Mr. McCrackan has long been known to the field not only through his services on the board of lectureship and his prior term as first reader of The Mother Church, but as a regular contributor to the periodicals for many years.

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Among the Churches

Current Notes

OMAHA, NEB.—Third Church of Christ, Scientist, will be organized in the northern part of the city some time soon, according to a unanimous decision made by the members of the denomination at a meeting of First Church of Christ, Scientist. Although no definite site has as yet been selected, it was decided that the new church should be located north of Lake Street. About one hundred members now attending First or Second Church will go over to the new church, and this will relieve the crowded conditions which prevail at present in the two older churches.—*Omaha Bee.*

OLYMPIA, WASH.—In November, 1912, a few Christian Scientists here who were members of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., assembled at a private residence and organized the Christian Science Society. Meetings were held in a small cottage on Adams Street, near Ninth, until the attendance became too large for the building. Since then they have been held in the Woman's Club House, Tenth and Washington Streets. The society has grown so that it is planning the erection of a church edifice in the near future.—*Olympian.*

CAMBRIDGE, MASS.—First Church of Christ, Scientist, which now holds its services in Brattle Hall, has recently paid in full the mortgage on the property at 1582 Massachusetts Avenue, purchased some time ago as a building site at a cost of twenty-seven thousand dollars. Furthermore, owing to a kindly bequest and the generous giving of the church, it has something over ten thousand dollars on hand in its building fund toward the erection of an edifice.

The Cambridge Tribune.

BLOOMINGTON, IND.—It is the intention of the local Christian Science people to repair their newly acquired building and then to occupy it for a year or more until the congregation is ready to erect a church edifice. The property is on the corner of Washington and Seventh Streets, and cost forty-two hundred dollars.—*The Telephone.*

SALIDA, COL.—First Church of Christ, Scientist, is raising money to build a new church edifice. The fund has already grown to a sum sufficient to warrant a beautiful structure.

Salida Mail.

THOMASVILLE, GA.—A portion of the old Young's College property has been purchased, on which it is planned to erect a Christian Science church.—*The Macon Telegraph.*

The Lectures

Notice

The appointment of Edward A. Merritt, C.S.B., 3422 Euclid Avenue, Cleveland, Ohio, to the board of lectureship of The Mother Church is announced. Mr. Merritt's appointment is to fill the vacancy caused by the resignation of William D. McCrackan, C.S.B., who has been elected an associate editor of the *Journal*, *Sentinel*, and *Herold*.

Yonkers, N. Y.

Frank Bell, who lectured on Christian Science in the Warburton Theater, was introduced by Mrs. May N. Hatheway, second reader, who said:—

Many of us, no doubt, are familiar with the sacred song which has this well-known refrain: "Earth has no sorrow that heaven cannot heal." It might not occur to us to question the value of these words until, finding ourselves in circumstances where we long to prove their truth, we are led to ask, How can heaven be brought near enough to earth to heal its sorrow? The Galilean Prophet said to his hearers, "The kingdom of God is within you," a statement which conveys unquestionably the idea of a mental realm, a kingdom of mind, wherein all heavenly qualities reign.

Right thinking has not always been recognized as a sure means of attaining this desirable state of mind, but we are coming to know that systematic thinking along the lines of peace and harmony brings richest blessings into every human experience. We learn that to think in accord with Truth is truly to live, that to live means to love, and that when we love, heaven comes so near to earth that its sorrow is comforted, its sickness healed, and its sin forgiven. Then we have the newer refrain, "Earth has no sorrow that Love cannot heal."

Our lecturer is going to tell us this afternoon something of what Christian Science is doing to make these ideals possible here and now, and of the place which Christian Science is occupying in the world today as a regenerating and healing influence.—*Correspondence.*



Edinburgh, Scotland

In introducing Clarence W. Chadwick, who lectured on Christian Science, H. Wallace Smith, first reader, said in part:—

In these troublous times, when the world seems so full of disaster and disease, there must be many people in our city who are in great need of something that will assuredly save and free them from illness and want and misery of every sort. The Christian Science movement is offering to humanity today a divine message full of hope, encouragement, healing, and freedom, and is indeed making it possible for thousands to experience in a practical way all kinds of lasting benefits and blessings in their daily lives. This Christian Science message is bringing to the individual consciousness the Christ, Truth, with its spiritual healing power, and by its means all manner of sin, sickness, and disease is being healed; passions, vices, and false appetites are being overcome and cured, and multitudes are being relieved and delivered from poverty and distress.—*Correspondence.*



Peru, Ind.

Judge Walter C. Bailey, introducing Prof. Hermann S. Hering, the Christian Science lecturer at the Wallace Theater, said in part:—

That you may not be misled I desire to say that I am not a member of the Christian Science church, but I am a friend to any church or society seeking to make people better citizens. That Christian Scientists are in fact making the world better by their mode of living and by their teachings cannot be questioned, and it is indeed a pleasure and an honor to have been asked to introduce the speaker of this evening.

The Christian churches and ministers throughout the world aver that the New Testament is the inspired word of God, and that it is the solemn duty of all believers in the Christian faith and all followers of the meek and lowly Nazarene to pursue, as an object of desire, the example set by him as the highest ideal of human excellence. I cannot understand why the Christian churches and their ministers should assail the work of the Christian Science church in attempting to do

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what the Christian Bible says they can and shall do in the name of the Master. If the New Testament is inspired, as all professing Christians claim to believe, there is abundant authority given the followers of the Christian religion to heal the sick, restore sight to the blind, cure the deaf, and cast out devils.

There is room in this world for all of us to do good to our fellow man, but there is not room for any of us to assail our friends and brothers because they do not see the solution of the problem of the future as we see it. I have met the people of the Christian Science faith many times and in many places, and am compelled to say, in justice to them, that they are among our most intelligent and learned people. They are, as a class, law-abiding, temperate, charitable, and peace-loving people, and their daily walk in life is an inspiration to all lovers of law and order to emulate their example.

Peru Journal.

Tonawanda, N. Y.

Frank K. Sutley, superintendent of schools, in introducing Jacob S. Shield, who lectured on Christian Science in the High School hall, said:—

Several years ago in this hall, and under the auspices of the Christian Science Society of Tonawanda, I listened to a delightful lecture by one of your speakers. He made very clear to me many of the features of your religious belief which I did not understand, and since that time I have taken at least a more intelligent interest in the work of the Christian Science Society. Two or three things have impressed me as being strong points in favor of your belief. In the first place, Christian Scientists always seem to know what they believe; they are always ready and willing to enlighten others concerning their faith, and to help them if possible. Then they are sincere; their faith seems to enter into their very hearts, and judging from many friends who are professed Christian Scientists, they live their religion.

Many churches would find it difficult to secure such an audience as this to listen to a doctrinal lecture. I think it goes to show that Scientists are enthusiastic in their belief, and anxious to help others to understand the Principle on which this great church is founded. Whether we are members of the Christian Science Society or not, we have all come here tonight with one purpose, and that is to learn more about this great institution which is doing so much good in the world.—*Correspondence.*

Lectures to be Delivered

CALIFORNIA—Yreka: Dr. Francis J. Fluno, Peters Theater, Miner Street, 8 p.m., June 27.

CANADA—New Westminster, British Columbia: Prof. Hermann S. Hering, Royal Theater, 8 p.m., June 25.

Vancouver, British Columbia (First Church): Prof. Hermann S. Hering, Orpheum Theater, 3 p.m., June 25.

Victoria, British Columbia: Clarence W. Chadwick, Pantages Theater, 3 p.m., June 25.

COLORADO—Fort Collins: Hon. Clarence A. Buskirk, Empress Theater, 3 p.m., June 25.

ENGLAND—London (First Church): John W. Doorly, Town Hall, Kings Road, Chelsea, S.W., 8 p.m., July 6.

London (Third Church): John W. Doorly Church Edifice, Curzon Street, Piccadilly, W., 8 p.m., July 10.

IDAHO—Coeur d'Alene: Bicknell Young, Rex Theater, 3 p.m., June 25.

Kellogg: Bicknell Young, Auditorium, 8 p.m., June 24.

Nampa: Hon. Clarence A. Buskirk, Christian Church, Thirteenth Avenue and Fourth Street, 8 p.m., June 30.

St. Anthony: Bicknell Young, Grey Opera House, 9 p.m., June 22.

Wallace: Bicknell Young, Grand Theater Building, Fifth and Cedar Streets, 8 p.m., June 27.

IOWA—Manchester: Frank Bell, Court House, 8 p.m., June 29.

Spirit Lake: Frank Bell, Opera House, 8 p.m., June 27.

KANSAS—Beloit: Virgil O. Strickler, Church Edifice, 8 p.m., June 26.

Manhattan: William R. Rathvon, Wareham Opera House, 3:30 p.m., June 25.

Neodesha: Virgil O. Strickler, Church Edifice, Fifth and Indiana Avenue, 8 p.m., June 29.

Olathe: Virgil O. Strickler, Gem Theater, 3 p.m., June 25.

Wichita: Frank Bell, Palace Theater, 3 p.m., June 25.

MISSOURI—Independence: Virgil O. Strickler, The Battery, South Osage Street, 8 p.m., June 25.

Marshall: Frank Bell, County Court Room, 8 p.m., June 23.

Rich Hill: Virgil O. Strickler, Church Edifice, 8 p.m., June 27.

MONTANA—Libby: Bicknell Young, Libby Opera House, 8 p.m., June 26.

NEBRASKA—Fremont: William R. Rathvon, Larson Theater, 8 p.m., June 26.

NEW HAMPSHIRE—Tamworth: Willis F. Gross, Congregational Church, 4 p.m., June 25.

NEW JERSEY—Mountain Lakes: Bliss Knapp, Mountain Lakes Club House, 8:30 p.m., June 19.

NEW YORK—Amsterdam: Charles I. Ohrenstein, Temple of Israel, Mohawk Place, 8 p.m., June 27.

Buffalo (First Church): Willis F. Gross, Church Edifice, North Street and Elmwood Avenue, 8:15 p.m., June 29 and 30.

NEW ZEALAND—Auckland: Clarence W. Chadwick, Town Hall, 8 p.m., July 28.

OREGON—Klamath Falls: Dr. Francis J. Fluno, Houston's Opera House, 8 p.m., June 29.

Marshfield: Dr. Francis J. Fluno, Noble Theater, 3 p.m., June 25.

Oregon City: Prof. Hermann S. Hering, High School Auditorium, 8 p.m., June 27.

Portland (Fifth Church): Prof. Hermann S. Hering, Princess Theater, Arleta Station, 8 p.m., June 26.

PENNSYLVANIA—Beaver Falls: Frank Bell, Carnegie Auditorium, 3:15 p.m., June 18.

Pittsburgh (Third Church): Charles I. Ohrenstein, Church Edifice, 8 p.m., June 16 and 17.

WASHINGTON—Aberdeen: Clarence W. Chadwick, Grand Theater, 506 East Market Street, 8 p.m., June 29.

Bellingham: Clarence W. Chadwick, Grand Theater, 8 p.m., June 27.

Mount Vernon: Clarence W. Chadwick, Rex Theater, 8 p.m., June 30.

Port Angeles: Prof. Hermann S. Hering, Opera House, 8:30 p.m., June 30.

Puyallup (First Church): Bicknell Young, Commercial Club Room, Stewart Block, Third Avenue and Meridian Street, 8 p.m., June 29.

Snohomish: Prof. Hermann S. Hering, Eagles Hall, 8:15 p.m., June 29.

Winlock: Clarence W. Chadwick, Mutrie's Hall, 8:15 p.m., June 26.

WISCONSIN—Manitowoc: Frank Bell, Opera House, 8:15 p.m., June 30.

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Testimonies of Healing

About seven years ago what little I knew about Christian Science I ridiculed, as is the custom of some people who have never studied it. I seldom went to church, because I could not interest and content myself, but since coming into Science it has been a great pleasure to attend all the services. I soon learned that God is Life, Love, Truth, doing good in every way, always ready to help in time of trouble. I came to Christian Science for the physical healing, but that is a very small part of the good I have received, for although I did not know it, it was ushering me into a new life.

In lifting some heavy cases I strained myself, and this soon developed, according to physicians, into a bad case of lung trouble. I had to quit work and was under the care of a doctor for six weeks, but instead of getting better I grew worse. I was very weak, and the doctor told me I must leave this climate; but I fought against it vigorously, for I was full of fear. Two other doctors were consulted, and they told me I could live here just as well; but not being satisfied with the treatment which was proposed, I took up Christian Science on the advice of my uncle. I went to St. Louis on Wednesday morning, saw a Christian Science practitioner in the afternoon, went to church that night, and came back home the next day.

On Friday I went to my employer and told him I would be back Monday. The work was taken up under great difficulties, as my employer was full of fear; he even went so far as to enforce some very strong rules against me. The rest of the employees were not Scientists either, so I had a great problem to work out; but I went at it in earnest, doing the same work as usual and gaining in weight and strength continually. I took absent treatment for a while, and later had treatment with a local practitioner. In a very short time I was feeling and looking better than ever before. In six months I was advanced as traveling salesman, and continued on the road for five and a half years for the same firm, making drives through the country in all kinds of weather.

I am more than grateful to Mrs. Eddy for this increased understanding of Truth and more and more thankful to God, in and through whom we have life.

HARRY E. RENETZKY, Springfield, Ill.

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As I did not seek Christian Science for physical healing, my demonstrations of the great truth it teaches are over many of the so-called lesser ailments. Through the study of the Lesson-Sermons and the honest endeavor to give up material beliefs and practices, I have overcome very severe chronic headaches, which material remedies had entirely failed to reach, and attacks of a throat affection which occurred annually. By treatment from a practitioner, malaria of a malignant type, and at another time a heavy cough, accompanied by anemia, were cured. Of these ailments I have medical proof. While I was suffering from anemia, a physician friend who examined me said, "I am glad you are having Christian Science treatment, for medicine can do nothing for this trouble." By simple gratitude to God, and rejoicing that I know the truth which makes me free from material laws, I have been able instantly to heal numerous cuts, bruises, and burns.

Words poorly express my thankfulness for the physical healing, and still less adequately tell of the mental and spiritual improvement. The relief of overcoming the belief in the reality of the pains of matter cannot be compared to the joy of losing the love of the pleasures of the material senses. I greatly rejoice that I am more and more able to find my pleasures in the infinite resources of Soul.

I praise God daily, and thank our dear Leader that it is now possible for this great truth to be applied by so many people all over the world to their every-day problems, great and small.—HARRIET KATE HELMAN GRAY, Palo Alto, Cal.

✧

One morning, while reaching up to a shelf for a bottle of toilet ammonia, I accidentally tipped the bottle over, and the ammonia poured down into my eyes and throat; but with the slight understanding I then had of Christian Science I treated myself, knowing and declaring that God is "a very present help in trouble." In a very few moments I was able to open my eyes and all the burning sensation had left my throat. I had breakfast with the family and there was not a trace of the accident. Shortly afterward I took a few Christian Science treatments and was healed of a trouble for which our doctor had said there was no cure unless I underwent an operation.

I am very grateful for these healings, and that Christian Science fulfils the promises in the Bible. Many people say, "When I am healed, then I will rejoice and be grateful," forgetting the Master's words to Thomas: "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." In Christian Science we find it is necessary to deny the evidence of the senses, recognize and rejoice in God's ever-presence and in man's eternal likeness to God.

GERTRUDE M. BUTLER, Douglaston, Long Island, N.Y.

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[Translated from the German]

A few months ago one of my fingers began to trouble me; but I paid little attention to it and went on with my work, all the time endeavoring to know that I could not be hindered from doing so. As the pain grew more severe, however, I complied with the wish of my relatives and consulted a physician. When he saw my hand he declared the case to be a serious one, and said that an incision must be made the whole length of the finger else blood-poisoning would set in and mean the loss of my hand. I did not have the incision made, but instead went to a Christian Science practitioner and asked her to take up treatment. The same day there was an improvement, followed by complete healing a few weeks later, without medical aid having been resorted to.

I am now able to do any kind of work without experiencing inconvenience. I thank God from the depths of my heart for the help received in this instance, and I am grateful to our Leader, Mrs. Eddy, for having shown us the way to Truth and how to attain the right knowledge of God.

FRAU MARIA RATH, Stuttgart, Germany.

✧

I was led to investigate Christian Science by a statement to which I turned when Science and Health was handed to me. It was this: "Sorrow has its reward. It never leaves us where it found us" (p. 66). I instantly saw that much tribulation had not left me where it had found me, for I was broadened in thought, and even the best in human character had been refined. I was healed quickly of intense agony by Christian Science, but it was fully seven months before an ailment left which for four years had caused severe suffering. By clinging closely to the only hope left for relief, however, I gradually found myself improving. That was in 1903, and the healing has been permanent. I had consulted many able physicians, but they had been unable to diagnose the case. As far as could be ascertained from a medical standpoint the

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ailment was taking the form of locomotor ataxia. I am grateful to these physicians for their kindly efforts in endeavoring to alleviate my suffering.

At the time I sought the services of a Christian Science practitioner I was healed of chronic bowel trouble, stomach disorder, and severe attacks of biliousness, also of a structural defect of the eyes, being able to give up glasses after wearing them for many years. My eyes were healed after reading a few pages in Science and Health. I am most grateful for the elimination of a deep sense of sorrow and for the understanding that "man's happiness is not . . . at the disposal of physical sense" (Science and Health, p. 304).

While gratitude fills my heart for the physical healing, I value far more the glimpse I have caught of this great truth by reading and studying the Bible and the works of our Leader, for I have been enabled thereby to discern somewhat of the Christ. Divine Love has indeed wiped away many tears, as I have worked alone with God, happy and contented, in the little town in which I live. The very fact of being left alone proved a blessing, for being out of the reach of so-called antagonism, censure, and misjudgment, I was given time and opportunity to work out the deeper problems and to prove scientifically that joy, peace, love, happiness, companionship, —all are spiritual and cannot be lost for an instant. The power of divine Love has lessened every adverse condition, and I know that as I am worthy I shall receive yet greater benefits.

I deeply appreciate the untiring efforts of The Christian Science Publishing Society, for every periodical brings to me as to unnumbered others a healing message. Their work is a mighty one, and should receive the loyal support of every honest Christian Scientist. My sincere regard for the Discoverer and Founder of Christian Science, Mrs. Eddy, cannot be expressed in words, for the enlightenment found in her works has made my path plain; and my gratitude to God for many blessings can only be put in the words of David: "I will extol thee, my God, O king; and I will bless thy name for ever and ever."—Fannie M. Bangs, Elko, Nev.

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I am grateful for the healing received through Christian Science about four years ago, and herewith send a few words of gratitude which may be of benefit to others who are seeking the truth.

I was healed of the drink habit after all human efforts had failed, including a well-known "cure." Christian Science not only healed me, but it revealed to me the living God, divine Truth. It gave me peace and happiness, harmony, and a common sense religion. Christian Science rightly understood and demonstrated is a priceless treasure.

R. O. Eaton, Lancaster, Pa.

✧

I am sincerely grateful for Christian Science. For years it has been my only help in bringing up a family, and during that time it has overcome many inharmonious conditions. I am especially grateful for the complete and perfect healing of a broken bone. One morning while sitting at a desk in an office where I expected to remain until noon, I had occasion to rise quickly to walk across the room, and in doing so one foot caught in the cord of the telephone, the other doubling under me. I was thrown violently to the floor, and the pain was terrible, though I declared the truth instantly. Fortunately I was alone at the time, and in a few minutes I could draw myself to my knees by the desk, still declaring aloud that in Truth there are no accidents, nor is there any pain. Soon I raised myself to the chair and attempted to stand, but I discovered that there was some trouble just above the ankle. I telephoned to a Christian Science practitioner, who said she was about to take a car, but would call me from her office in half an hour to find out what was needed.

Immediately I began to work for myself in earnest, to realize the truth, and before the practitioner called the fear and trembling ceased. When I told her the conditions, she asked if I wished to have a surgeon set the bone; but it did not seem to me necessary, so none was called. She gave me a treatment, and soon all pain stopped and I was able to finish my work and stay quietly at my desk till noon. When my husband came in and I told him what had happened he could hardly believe me, as he had not perceived that anything unusual had occurred.

I was taken home, and remained in bed that day and part of the next, when I dressed and ate Thanksgiving dinner with my family. A few nights afterward I was lying quietly awake and without pain, when suddenly something in my foot snapped and I was able to move my ankle and toes, which I could not do before. I had not realized that there was a dislocation, and was overwhelmed with gratitude and thanksgiving as I understood what pain and trouble I had been spared by not having a surgeon. The healing was rapid, and in a few days I could rest the foot on the floor. In three weeks a friend drove me to church, and I walked from the sidewalk into church, afterward to the automobile again. The next week I walked to church, a distance of five blocks, and in eight weeks walked two miles without inconvenience or fatigue. There was comparatively little pain throughout the healing, and a distressful mental condition was overcome at the same time. Since then I have been able to walk long distances without fatigue.

I am grateful to God for giving us Mrs. Eddy, and to Mrs. Eddy for bringing us Christian Science.

Mary N. Overman, Santa Barbara, Cal.

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I first turned to Christian Science to find relief from sorrow. Through reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, and with help from a kind practitioner, thoughts of grief, doubt, fear, and the like, were replaced by hope, faith, and trust in God. That great uplift of thought from death to life will always be remembered as a beautiful proof of the power of Christian Science. In the intervening years many physical ills have been healed and faults of disposition corrected through the application of the truth.

. Claire L. (Wilkinson) Williams, Salmon, Idaho.

✧

I am indeed thankful for the privilege of expressing my gratitude to God for sending His beloved Son, Christ Jesus, to show us that we too are His children. I am also grateful to our dear Leader, Mrs. Eddy, for what she has given to the world through her clear understanding of the Christ.

I took up the study of "Science and Health with Key to the Scriptures" in connection with the Bible, and had not been reading long before I began to see that the mental healing meant much more to me than the healing of so-called aches and pains. Prior to reading Science and Health I sometimes had headaches and other slight ailments, but I did not think much about them, although they would unfit me for business. After reading this book for a short time, I realized that they had gone to their native nothingness—that they were no part of me. Then I began to put into practice that which I gained daily, and found, as our Leader has told us, that it was the way to gain more.

Like most if not all who take up this wonderful study, my great desire was to help others to realize their at-one-ment

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with God. Then the tempter came, trying to tell me that I did not have time to read enough to get the necessary understanding. Just before retiring, after a very busy day, I decided to read a little in Science and Health, and on opening it I read (p. 368), "When we come to have more faith in the truth of being than we have in error, more faith in Spirit than in matter, more faith in living than in dying, more faith in God than in man, then no material suppositions can prevent us from healing the sick and destroying error," which comforted and encouraged me.

My sincere desire is to follow our Wayshower, Christ Jesus, so far as I am able to take the steps that come to me in God's way, never doubting that His way is the only one, and trying to realize at all times that "perfect love casteth out fear." I want to thank all who have helped me to a better understanding of Christian Science, for it means everything to me.

HENRIETTA L. PRICE, Chicago, Ill.

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We are instructed to rejoice always, and through the study of Christian Science we soon learn to do so, not only at all times but under all circumstances and conditions. Often the effort to rejoice even in the face of seeming discord and distress brings to us untold blessings of which we were entirely unaware, though they had always belonged to us as children of God. At times when the way has seemed dark and unpromising, while the clouds of sense seemed to hide spiritual realities, I have endeavored to count my blessings and rejoice, and am glad to testify that I have always found relief and comfort through these efforts to understand and live in accordance with Truth and Love.

The Christmas season marks an anniversary in my experience in Christian Science, for on Christmas day the first treatment was received, and the reading and study of the Bible, together with the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, was begun. This momentous day proved to be a turning-point in my life, the stepping-stone from discord to harmony. I have received many proofs of the healing power of divine Love. A disordered functional condition from which I had suffered for about seven years, and for the relief of which I had continually taken medicine without being healed, has entirely disappeared. The swelling and severe pain from a badly wrenched ankle were permanently removed during my study of one of the Lesson-Sermons. Toothache has been quickly overcome, not only for myself but for others in the family, and it has not returned. Many disagreeable features of disposition have been eradicated, and though there is much work yet to be done, I am grateful for some improvement and rejoice in the good already accomplished.

I am deeply grateful for the pure, unselfish life of our Leader, for the blessings which come while assisting in a small way in the activities of church organization, and for a clearer understanding of the truth, which enables me more fully to appreciate and enjoy the great value of all our literature as well as our lectures, services, and reading-rooms. I am striving to know a little better each day the truth of our Leader's statement (Science and Health, p. 199), "The devotion of thought to an honest achievement makes the achievement possible."

PERCY HUNT SWEETSER, Medford, Mass.

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It is with deep gratitude that I give my testimony of healing in Christian Science. I suffered for two and a half years from heart trouble, and during that period there were three months at a time when I was unable to go down-stairs. Our family doctor said the trouble was valvular disease of the heart and I was never again to take a quick step. I was advised to try Christian Science, so took treatment from a faithful practitioner, with the result that I am now doing my own housework and going around just as any other member of the family does.

For this healing and for the understanding of this saving truth I cannot find words to express my gratitude. I have not had any return of the old trouble or one sick day, but have kept in good health.

MRS. ANDREW ALLAN, Winnipeg, Canada.

✧

I wish to express my deep gratitude to God for His truth as revealed to us through the teachings of our beloved Leader, Mrs. Eddy. Before becoming interested in Christian Science I had been a church-member for eleven years and had taken an active part in all church work. Like many others, however, I was not entirely satisfied with my religion, and finally lost interest in the church, although still clinging to my belief in God. There seemed to be more regard for the material than for the spiritual in the churches, and discord appeared to reign instead of harmony.

When Christian Science was presented to me by a dear relative, I saw in it a religion of love, and words are inadequate to express my thankfulness for the spiritual uplift which has come from the earnest study of the Bible together with Science and Health. We have had many demonstrations of Truth's healing power. Numerous problems have arisen, both physical and mental, but all have been quickly solved by the scientific application of the divine Principle and rule of Christian Science. At times we have needed treatment from a practitioner, and we are grateful for the help which has been given so lovingly.

We are also thankful for having been accepted as members of The Mother Church, and are striving to live in such a manner that we may be worthy to be called Christian Scientists. The daily study of the Lesson-Sermon is a great help in our work. We appreciate the periodicals as well as all our other authorized literature, and enjoy the privilege of passing these on to others who are becoming interested in this Science. I can truly say that Christian Science is the greatest blessing that has come into our lives.

ETHEL M. POOS, Easton, Kan.

I too want to be one among the many who testify in the columns of the *Sentinel*, and to express my gratitude to God for the benefits received through Christian Science. Although we did not come into Science directly for any physical healing, we have had many demonstrations which prove to us beyond a doubt that Christian Science is the real panacea. I myself have been healed of a disease of the spleen, which for a time seemed very troublesome and threatening. Many other hard problems have been solved in Science, and we are truly grateful to Mrs. Eddy and the church for this system of overcoming human ills.

The Bible had always seemed to be more or less beclouded by mystery and superstition, but when Christian Science was presented to us, its light so illumined the Book of books that it statements now seem very reasonable as a chart of life.

JOHN F. POOS.

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This testimony is given with a feeling of deep gratitude to God, also with the hope that it may help some one. It was while seeking a religion that I first heard of Christian Science, and was speedily convinced that it was the religion I wanted. That was about sixteen years ago. I purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and although I did not seem able to understand

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much of it then, still I felt sure it contained the truth. There were no Christian Scientists where I lived, and I had met only one person who knew anything about this teaching. She had just experienced a wonderful healing through Christian Science, of which she told me.

Four years later our little girl was troubled with worms. I wrote to a Christian Science practitioner forty-five miles away asking for treatment, and in a very short time the child was perfectly healed. In the fall of the same year both our children had whooping-cough, the baby being only six weeks old. Although I understood very little of Christian Science I tried to help them, but as the baby grew worse, I wrote again to the practitioner for treatment. After a week he was still getting worse, and it seemed as if he were passing on; there were times when we did not know whether he was alive or not. I then took him to the practitioner, who met us at the station. When we arrived at the hotel, the baby had another spell, when it seemed as if he were passing on. I gave him to the practitioner, and she walked away from the crowd which had gathered. In a few minutes she came back, but words cannot describe the change in the baby or myself. I will only say that he has never had another of those spells, although he coughed a little for a short time. Since then many other ailments have been overcome through Christian Science, such as croup, measles, and colds.

Our youngest child, now seven years old, was born under Christian Science treatment, and I was relieved of much suffering at the time. Thus has been proved the truth of Mrs. Eddy's statement in Science and Health (Pref., p. vii), "To those leaning on the sustaining infinite, today is big with blessings." I am truly grateful for the periodicals, also for the Lesson-Sermons, which enable all to make continuous progress in Christian Science. Even though we do not have the opportunity of going to church, we have everything we need; there is no good thing withheld from us.

We indeed have much for which to thank Mrs. Eddy. I am profoundly grateful for the physical healing which has come to me, but even more grateful for the knowledge I have gained of God.—Ida Babcock, Ryegate, Mont.

✧

[Translated from the German]

Words are inadequate to express my deep gratitude to God for all the blessings I have experienced through Christian Science, since through it I was led on the way of Truth, whereby my life has been transformed and I have become a new woman. I have been freed of frequent attacks of severe headache, besides being completely healed of a stomach trouble from which I had suffered since childhood. Chilblains also disappeared, and I was enabled to discard glasses which I had been obliged to wear for sixteen years. I have also been gradually freed from a sense of want through the understanding that our Father-Mother God is the source of all supply, that He giveth to all His children bountifully and from the fulness of His love. The spiritual knowledge which I have gained enables me to lean more and more on the infinite Father and to seek His guidance.

I am filled with a wonderful sense of peace and the joy of living, and with the desire to know more of God's nature and of the truth of being. My endeavor shall be to prove my gratitude through right living, through showing greater love by my actions, and through learning to love my neighbor as myself. My thanks are also due to our revered Leader, Mrs. Eddy, who through her book "Science and Health with Key to the Scriptures" and her other writings has shown us the way leading unto Christ, Truth.

Hedwig Zerbe, Berlin-Steglitz, Germany.

From Our Exchanges

[Rev. H. T. Knight in *The Church Family Newspaper*]

Has the church got a message for the world? Has she a message from God at all? Is it true that God has spoken to humanity? On what evidence does the church base so tremendous an assertion? What is the authority to which she appeals? And is it of a kind that is able to withstand the solvent of modern investigation? Again, what is the gospel that the church is preaching? Is it the gospel that Christ preached, the glad tidings of the kingdom of God, the good news of the advent here upon earth of a spiritual organism through which the moral order of the world is being restored? Can the church's gospel be described as the gospel of the redemption of the world from evil, or only of the redemption of individuals from the evil that is in the world? Is the church simply intended to be a haven of refuge for little groups of faithful souls, or has she in the mind of Christ a duty to discharge toward the social order and the moral progress of humanity? What is the nature of her function as the prophetic organ of God's kingdom? Has she a vision of the divine ideal of society? Does she know herself to be indeed the heavenly Jerusalem, the city of the living God, established by Christ's death and resurrection and endowed with his living spirit, in order that she may guide human civilization onward to its destined goal?

Ah, these are indeed great questions. But they are the very questions that are being asked us today, and they have got to receive some kind of answer within the next twenty years. All around us there are people, professedly Christian, who are either storming at God or drifting farther and farther into doubt and despondency and despair. And our task is to build up again from the very basis the content of faith in Christ.

[*The Advance*]

God was in Christ reconciling the world to Himself. God and Christ represent not opposite but identical interests in sacrifice. God is not the implacable creditor, with Christ as the endorser of a defaulted obligation. God is not the relentless judge, sentencing His own Son instead of the real culprit, and then pretending to have forgiven the sin. God does not represent justice and Christ mercy; God is both just and merciful, and Christ embodies both the goodness and the severity of God. God and man are at-one in Christ. Christ's interests are absolutely those of God, yet one with those of men. He is therefore the mediator of a new covenant, in which men realize in him their at-one-ment with the God who is at-one with Jesus our Saviour.

[*The Christian Work*]

Whatever else our age needs—and its needs are manifold—its supreme need is that movement of the individual and the public will toward the ways of God which induces a change of mind and results in a change of life. Grief for the transgression of the people rather than for its shame or publicity, a grief which reviews the past with such intensity as to make an actual cleavage in human history, should be the occupation of every devout soul. Then conscience can resume its authority and hurl passion and pride from the seats they have usurped.

[Rev. Arthur Pringle in *The Christian World*]

To be contented, to shake hands with life as an all-sufficient friend, is to be dead. Only they are "blessed," because only they are living, who "hunger and thirst." The higher we have climbed, the farther seems the sky; the more we learn,

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the more impossible our ignorance; the better we are, the more burning our sense of defect,—all of which explains the paradox that it is the saints who have most enriched the vocabulary of penitence, and that a man who has made a great fight for goodness may still count himself "less than the least." In spite of all the stress we lay on them, "winning" and "losing" are relative terms that ought only incidentally to touch our real attitude to life. However far we outdistance others, there will always be more doors to open, heights to scale, goals to reach; until we at last realize that all the time we are runners-up to the ideal leading us ever nearer to God. Out of this naturally comes the second truth that life is worth living and our share in it is worth doing, apart from all questions of competition or prominence and obscurity. The closer we get to the grand reality of things the less will such questions concern us; and assuredly the spirit of Christ will be as a fire burning them to nothingness.

[Rev. L. George Buchanan, M.A., in *The Record*]

It is safe to say that never for centuries has there been such a "divine discontent" among the clergy as there is now. In every part of the country, in the superior and in the inferior clergy, there is a distinct if undefined feeling that all is not as it should be, either with themselves or with the church at large. Circumstances of today have impressed this on all of us as nothing else could, as certainly no one voice of preacher or prophet could have done.

One is convinced that the war has brought home to almost every social worker the fact that a mere material basis of the reconstruction of society is doomed. Now is the chance for a sympathetic church to say, "Here is the true basis—a love of men based on the love of God; a holier social condition based on the Spirit of holiness." The fact is that the war has "scrapped" the old objective, "the happiness of the greatest number." It is for the church to supply the new motto, namely, "the holiness of the greatest number." To do so, however, she must herself be not only sympathetic but holy; not only full of love to man but full to overflowing with the love of God. So it comes back to the original point,—that if we are to set right what is wrong in the nation we must begin with the church; and if we are to set right what is wrong within the church we must begin with ourselves.

[*The Christian Register*]

Can you perceive the highest qualities in the lowest man? Can you have faith in the existence of the divine in the depraved, and know that from its slime may rise the lily of purity? Do you have faith to believe that every man, however distant and alien he may be in all that constitutes the affinities of life, is worthy of your respect and love? Can you in the midst of humanity's hatefulness and strife still have faith in the human heart? If you can, you have risen to the highest.

[*Baptist Monthly*]

The great truth which all need to grasp is that a successful life does not lie in doing this, in possessing that, or in going somewhere else; it lies in the quality of the daily life. We were meant to be kings,—to lead royal, noble lives, governing them, and refusing even for a moment to let them govern us; kings, obedient, as is the sun, to the great King of all.

[Rev. C. C. B. Bardsley in *The Guardian*]

Our great need today is a rediscovery of Christ. Every generation in turn has to discover Christ for itself; we inherit creeds, but we cannot inherit the knowledge of Christ. It is at once a revelation and a discovery,—a revelation on God's part, a discovery on our part. Only in the light of such discovery can men give fresh and living witness.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health.

Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00, six or more to one address, each 75 cents.

Orders for the books named above and other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Publishing Society

A new French pamphlet, "Foi et Générosité" (Faith and Generosity), has just been issued and is now on sale. This pamphlet contains the following articles: "The Lord Thy Confidence," "The Closed Hand," and "Continuity of Right Thinking."

Christian Science: A Religion of Love (Christian Science: En Kjærlighetens Religion), a lecture by Virgil O. Strickler, has been translated into Norwegian and is now published in pamphlet form with the English and Norwegian versions on opposite pages.

"Law and Work" is the title of a new pamphlet containing the following articles: Love Fulfils Law, The Logic of Christian Science, Undisturbed, God's Law of Adjustment, Authority.

"Christian Science: Man's Dominion over Evil," a lecture by Edward A. Kimball, C.S.D., has been translated into Russian, Norwegian, and modern Greek. Pamphlets in these three languages have been published with the English version opposite the translation and are now on sale at prices of our regular pamphlets as shown on the opposite page.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken at less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, editorials, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

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The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for publication in the columns of the MONITOR should be addressed: Editor, THE CHRISTIAN SCIENCE MONITOR.

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Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also as a supplement the Lesson-Sermons of the following month which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVIII No. 43

Boston, June 24, 1916

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Christian Science Sentinel

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Items of Interest

Detroit, Mich., and all American and Canadian cities on both sides of the Detroit River from Lake St. Clair to Lake Erie have received notice of the recommendations of the engineer for the international joint commission, composed of representatives of the governments of the United States and Canada, that sewage purification plants be built to eliminate pollution of the boundary waters between the United States and the Dominion. To carry out the recommendations will require an expenditure of approximately ten million dollars by Detroit, Windsor, and six small villages that line the two shores. Other recommendations are made for the construction of purification plants at Port Huron, Mich., Sarnia, Ont., and three other small Michigan towns on the St. Clair River. These last named recommendations, however, are not made with a compulsory intent, as are those regarding Windsor, Detroit, and the cities below those two towns on the Detroit River. The engineer estimates that the plant for Detroit, one to care for a city of 950,000 persons, would cost $5,932,024. To protect the city, the Detroit council appropriated $15,000 for the retention of an engineer to make a survey of its contribution to the pollution of the waters, and the city is expected to proceed without demurring in carrying out the recommendations, because the report of its own engineer tallies so nearly with that of the commission's expert.

A forest products laboratory is maintained at Madison, Wis., by the United States Government to promote efficiency in the lumber industry by the reclamation of part of the present waste. The National Lumber Manufacturers' convention, which came there to inspect the plant following the recent Chicago convention, were treated during their visit to biscuits made with a cheap baking powder, a sawdust product, instead of the usual tartaric acid baking powder. Improvements have been made in the methods of converting mill waste into artificial silk, and last year silk socks to the value of $5,500,000 were produced. The laboratory is also turning sawmill waste into binding twine, rope, woven furniture of the woven willow type, milk bottles, woven matting rugs, the strongest paper made from the waste of southern pine, grain alcohol, acetic and other standard acids and chemicals. The national association has asked Congress to add $75,000 to the present $140,000 appropriation for the laboratory.

The all-year schools of Newark, N. J., are commended in a special report by the specialist in city school administration of the Bureau of Education, Department of the Interior. He finds that time is saved and street loafing is largely prevented by eliminating the long summer vacation. The children in Newark who have attended school for the past year or two on the all-year school plan, speak enthusiastically of it. The bureau investigator asked the pupils in the seventh and eighth grades to write compositions telling why they attended school during the summer. Nearly all the pupils stated that the schoolroom was much cooler than the streets and their rooms at home; that they were glad to have something to do besides running in the streets, and that they hoped to gain a grade or two by the time they were old enough for their work certificates. Parents who were interviewed favored the plan, because their children were able to get more schooling than otherwise was possible.

A machine which plants from ten to fifteen thousand forest tree seedlings a day is now being used in the Letchworth Park Forest and Arboretum, in Wyoming County, N. Y. Previously the planting has been done by hand at the rate of twelve to fifteen hundred trees each day per man. The machine was designed to set out cabbage and tomato plants, but works equally well with trees. It is about the size of an ordinary mowing machine and is operated by three men and two horses. It makes a furrow, in which the trees are set at any desired distance, and two metal-tired wheels push and roll the dirt firmly down around the roots. It can be used on any land which has been cleared and is not too rough to plow and harrow.

Since one third of all the silver in the world today has come from the mines of Mexico, the metallurgic history of that country has fully justified Humboldt's famous description of it as the "treasure house of the world," according to a bulletin issued by the National Geographic Society of Washington, which says: "A close contender with the United States for the first place in the production of silver—the two having produced nearly 70 per cent of the world's output in 1914—and ranking fifth as a gold producer, Mexico is easily maintaining its position as one of the world's richest nations with respect to minerals, a position it has held since the Spanish conquistadores first began to extort gold from the vanquished Aztecs."

A firm of aniline dye manufacturers of Manchester, England, have developed their enterprise so that they are today making one half the quantity of the dyestuffs formerly imported to that country from Germany, and are manufacturing nearly seventy highly complicated intermediate products. The firm, it is said, employs eight hundred men, of whom forty-five are chemists, and has over half a million of money invested in the works.

Imports into the United States of linens for the nine months ended in March, amounted to 88,547,244 yards. Of this total, mills of the United Kingdom furnished 36,980,142 yards. The aggregate compares with 50,609,879 yards for the previous like period. Formerly flax was raised in the United States primarily for seed to make linseed oil. The seed was planted thinly, so that each plant would branch out to produce as much seed as possible. In order to secure flax for fiber purposes the seed has to be sown thickly, so that the straw will grow as long as possible without joints. Owing to this the farmer found that it was not possible to raise flax for both seed and fiber in the same season, and found more profit in growing the flax for the seed.

A so-called Chinese farm is no larger than what in America would be called a good-sized garden, and the methods of cultivation are of the most intensive sort. In Manchuria there are vast stretches of land open to cultivation on a much larger scale than in China proper. These tracts are generally worked by hired farmers, who come in hundreds of thousands from the more densely populated sections of China to spend the short farming season in northern regions, returning again when the cold weather makes further labor in the fields impossible.

Li Yuan Hung, vice-president of the Chinese Republic, succeeds to the presidency, filling out the term of the late president, Yuan Shi-kai, which would have expired in October of next year. The new president was mainly instrumental in arranging for the Shanghai peace conference, and after the abdication of the Manchus was elected vice-president of the republic and appointed chief of the general staff. He was made a general, and in October, 1913, was reelected vice-president.

Louis D. Brandeis took the oath of office at noon, June 5, as an associate justice of the United States Supreme Court, to fill the vacancy in that body. An assemblage of distinguished public men, including members of both houses of Congress, witnessed the administration of the oath. The ceremony took place immediately after the justices, in full robes, filed into the court chamber to hand down the regular Monday decisions.

The general education board announced recently that at its annual spring meeting this year it made appropriations amounting to $789,980 for educational and research work. Since its organization in 1912 the board has appropriated $18,386,968, including its gifts this year, toward educational and research work in the United States.

Imports of diamonds and other precious stones at the port of New York during May made a new high record. Their value was set at $5,623,626, against $1,453,552 in the corresponding month last year, and $2,629,555 in May, 1914. Total imports of gems of all kinds, including pearls, to June 1 for the year, were officially estimated at $21,714,827.

The first shipments of logwood from the Dominican Republic for many years were made in April. The cost of cutting and bringing it to the seaboard made the transaction unprofitable before the present era of high prices. Large quantities of logwood, especially in the interior, formerly were burned under boilers and also made into charcoal.

According to the recently published report on mines and quarries in the United Kingdom during 1915, the output of coal from mines under the coal mines act was 287,411,869 tons in 1913, and declined to 253,179,446 in 1915. The number of persons employed at the mines was 953,642.

It is estimated that there is enough waste from the sawmills of the South alone to produce twenty thousand tons of paper a day.

Utah in 1915 mined 3,108,715 short tons of coal, valued at $4,916,916.

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Christian Science Sentinel

"What I say unto you, I say unto all, WATCH" Jesus

Vol. XVIII June 24, 1916 No. 43

"What is written in the law"

JUDGE FREDERICK C. HILL

At some time in the journey of life a man becomes interested in the phenomena expressed around him and concerned about the problem of human existence. Sooner or later the thought of eternal life enters his consciousness, and Job's question, "If a man die, shall he live again?" occupies his thought. He ponders the to him unknown, and instinctively turns his attention to the consideration of God and man's relation to Him, to the doing of some act or the observance of some form or ceremony whereby he hopes to establish his heirship to Him, and his right to share in the estate of the Father, that thereby eternal life may be his by right of inheritance. Christian Science enables each one to learn who he is and whence he came, and draws mankind up to at-one-ment with God. On page 18 of Science and Health we read: "Atonement is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love."

In Luke's gospel we are reminded that men were then, as now, concerned about this same problem, for it is there related of Jesus that "a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?" While there may be some uncertainty regarding the words "eternal life" as used by the lawyer, the expression "inherit" would indicate that he held the universal belief regarding this subject. The American Standard Version reads, "A certain lawyer stood up and made trial." The motive that prompted him to make trial of Jesus by his query is quite apparent. In striking contrast thereto is the wisdom, understanding, and tact displayed by the Master in dealing with this subject and with his inquirer. This, with the truth voiced by the lawyer in the following verses, is worthy of the serious consideration of every one, for therein is found a positive statement regarding this universal question, "What shall I do to inherit eternal life?"

The lawyer, a scribe no doubt, familiar with the writing of judicial decrees, versed in the theories of rabbinical law, accustomed to propounding questions and the discussion thereof, and perchance a teacher, would engage Jesus in argument. Contrary to his expectation and quite at variance with the mode of human procedure, Jesus, knowing that God was the Father of all, looked upon this man as a brother, and in love and compassion inquired in simple words, "What is written in the law? how readest thou?" He thus shifted upon the inquirer the burden of establishing the issue raised, thereby bringing him face to face with the fact that man as God's likeness can know God's laws and be subject and obedient thereto. The reply of the lawyer, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself," brought forth the rejoinder from the Master, "This do, and thou shalt live," making final solution of the problem.

A careful study and consideration of this narrative must reveal to the earnest searcher after Truth these facts: that law is the most common, and to mortals the least understood, of all things in the world; that divine law never changes, is never repealed or held unconstitutional; that it is universal and ever operative in its adaptation and application to mankind; that it is the same yesterday, today, and will be throughout all time, even as it was before Abraham. It must be apparent that as God is the only lawgiver, His laws alone must govern throughout the universe, must be expressed through His idea, man, and that man must be obedient thereto, loving the lawgiver, and therefore his neighbor as himself. It is made clear that eternal life as understood by Jesus is not an estate of future expectancy, not a projection of mortal existence throughout eternity and beyond the human experience called death, but on the contrary is a state of present realization now and here of endless and eternal communion with God, and is experienced through obedience to that contained within the law: "This is life eternal, that they should know thee the only true God" (Rev. Ver.).

It must be further apparent that our failure to experience this present state of communion with God, this realization of eternal life, is due to the intervention in human consciousness of some condition not emanating from or in obedience to divine law, but wholly outside the realm of divine government; that some self-constituted authority has assumed to become a creator, a lawgiver. Mankind is thus face to face with a claim of power, of law, opposed to God, imposing the decree of sin, disease, and death upon everything within its realm. This self-constituted authority is the carnal mind, or as designated by Mrs. Eddy, the mortal mind.

It must therefore be quite evident that as mortal mind has no cause or creator, no law or authority within itself constituting it a reality, it cannot become a creator, a lawgiver, and every so-called law, judgment, or decree pronounced is accordingly null and void for want of constituted authority. It follows that man as God's idea exercises dominion by right of divine law over the witnesses of mortal mind, and is possessed with full authority to nullify every so-called law, to reverse every judgment and stay the execution thereof, and to cause mortal mind to pay the final penalty of its own decree, to wit, annihilation.

Christian Science brings to humanity the only reasonable and logical way of interpreting and applying God's laws to our earthly experiences, and assures mankind that whatever has been accomplished through the application of divine law in the past is possible now, and is conclusive proof of its availability at all times. It brings to humanity a positive and practical method of attaining man's birthright, "dominion," and offers the key whereby all men, whatever their earthly experience, may search out and find the hidden treasures contained within the law and experience health, happiness, and harmony.

Christian Science brings the Christ-spirit into the world and into every phase of human activity, and is the message of peace on earth to all mankind, individually and collectively. To all nations now engaged in war and strife, and to the whole world, it is the good news of salvation which will sooner or later bring the realization of the prophecy of Isaiah: "They shall beat their swords into plowshares, and their

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spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more," and also that of the prophet Habakkuk: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

✧

Our Text-book

PERCY PHILLIP VYLE

NOTHING more clearly illustrates the complete reversal of thought which confronts the student of Christian Science, and the necessity of unlearning many things believed necessary in his material education, than a comparison of the educational value of "Science and Health with Key to the Scriptures" by Mrs. Eddy with the thousands of text-books which attempt to solve the riddle of the universe while maintaining the reality of sense-evidence. Through the spiritual ideas expressed in this book the mystery surrounding God and His creation, including man, is solved, order is brought out of chaos, and the rule stated for demonstrating the truth of being.

Scientifically speaking there has always been a rhythm and not a riddle of the universe. Mortal, misty thought created its own riddle and then side-stepped the issue. Our national library institutions are overflowing with books which attempt to peep behind the cloud of a material creation, of life in matter, and the ephemeral nature of these works is forcibly emphasized by the rebuke God gave to Job when he asked: "Who is this that darkeneth counsel by words without knowledge? . . . Where wast thou when I laid the foundations of the earth?" Had mankind applied the lesson to be learned from this rebuke, it would not have relied as it has upon material philosophy for an answer to its questions.

It was not until Mrs. Eddy startled the world with her ringing declarations, "The fading forms of matter, the mortal body and material earth, are the fleeting concepts of the human mind," and "All is infinite Mind and its infinite manifestation" (Science and Health, pp. 263, 468), that thought was turned from a material sense of creation to a spiritual creation. Instead of demonstrating the truth of the discovered idea and attuning itself thereto, mortal mind has attempted to cling to its "words without knowledge;" but it was too late, for the provable statements in Science and Health compelled consent to the truth of the allness of God, Spirit, and spiritual causation began to permeate philosophy. Savants began to recognize the mental nature of all things, and during recent years the falsity of the human mind has been admitted in circles hitherto emphatically opposed to everything which did not spring from a materialistic basis. As Mrs. Eddy has said in "Miscellaneous Writings" (p. 361), "Christian Science has overshadowed all human philosophy, and being is understood in startling contradiction of human hypotheses; and Socrates, Plato, Kant, Locke, Berkeley, Tyndall, Darwin, and Spencer sit at the feet of Jesus."

With the exact statement and explanation of the Science of being contained in Science and Health, a man may learn something definite and understandable about God, man, and the universe, for this book makes a clean sweep of the speculative conclusions of material research and scientifically establishes man's oneness with his creator. In view of the attention paid to metaphysics by the popular magazines, as well as by the philosophical monthlies and quarterlies, in which various discoveries are claimed to have been made in the treatment of disease by mental means, it is well for the student of Christian Science to remember that the acceptance of something seemingly easier than absolute Science is an attempt to climb in by some other door, and those who with unquestioned sincerity attempt to prevent the advance of the Christian Science movement by so-called destructive criticism of Science and Health, have merely come short in their apprehension of this teaching. Too often is it forgotten that truth must always be "spiritually discerned," as Paul tells us.

We have, then, the remarkable situation that for metaphysical and pure scientific research a vast accumulation of ancient and modern philosophical and experimental psychological books, predicating their premises on life in matter and affirming a riddle of the universe, have passed the acme of their conjectural service to mankind. The lesson to be deduced by us, if we earnestly desire to keep our thought undimmed, is that our studies must be along the narrow way. There is only one elucidation of God and the universe, including man; namely, the spiritual. There is only one scientifically demonstrable Principle by which to work out the many problems involved in human experience. It is because the teaching of our text-book, when clearly apprehended and honestly applied, has enabled the student to do the works of the Master, that it is justly entitled to recognition as the "Key to the Scriptures."

✧

Love's Activity

FANNIE BAKER BONNER

ONE of the most beautiful truths which came to the writer after she began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, was that at last one could find out how to obey the command of Jesus to love not only our friends but our enemies. In common with others she had discovered that no matter how much one wished to be loving and kind, there seemed to be no way of really loving everybody, because there were, as supposed, so many disagreeable people in the world who seemed to treat one badly. The old religious teaching enjoined love, but when one tried to practise it there seemed no way of filling the measure demanded.

The first light on this question came from reading the article "Love Your Enemies," beginning on page 8 of "Miscellaneous Writings." This reading was repeated many times, and many tears were shed before there came the willingness to see what the only enemy was and is. On page 10 we read, "Even in belief you have but one (that, not in reality), and this one enemy is yourself—your erroneous belief that you have enemies; that evil is real; that aught but good exists in Science." During the succeeding years this article has stood by the writer in many a dark hour when evil seemed to make itself real as personality.

What to do, how to love, was the question. One often hears it said: "Well, I do not need to love these persons so long as I do not hate them; I am simply indifferent. I let them alone because they are so hateful." But is this indifference sufficient? Love is active, and will a passive attitude be a fulfilling of the command to love? In the first epistle of John we read, "He that loveth not his brother abideth in death." We all know that the sin of omission, the failure to do something we ought, is a serious offense. The Bible confirms the fact that love must be active, and to love the brother must mean active loving.

In the old way of thinking this might have meant that one must go to see a brother, and perhaps do something for him in a material way, and this alone. In Christian Science we are learning that love's activity does not always mean the old way, but may mean simply loving in the right way. To do that we must separate in our thought the seeming self from the real man, so that nothing shall come before that but God and His image and likeness; and of course we wish to love God's idea. When the thought of the brother

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fore hated or feared enemy comes to mind, instead of indifference one must at once actively know that the real man is perfect, and that there is in truth no other man. We can then dismiss the offending personal sense from consciousness. To dwell at length on the sense of person either for good or ill would perhaps be as wrong as to hate, because the very kindest thing one can do, especially to a fellow Scientist, is to let him alone in thought, alone with God to work out his problem, except in the one instance when treatment is asked for.

In this connection comes to mind the too frequent request to hold others in a good thought all day. This may seem to be an activity of love, and a good and helpful activity, but it is instead a mistaken sense of love and leads to confusion of thought. Mrs. Eddy has repeatedly counseled us to mind our own business. (See The First Church of Christ, Scientist, and Miscellany, p. 276.) She distinctly tells us to do so, and if we obey her loving advice in this line we shall escape learning it through suffering.

The true activity of love consists in minding our own business and keeping the first commandment. When Jesus was asked by the lawyer what he should do to inherit eternal life, he made him answer his own question by repeating the command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." The reply of Jesus comes with great force to us: "This do, and thou shalt live." Obedience to this command will lead us to understand the true activity of love, and in obedience we shall find peace.

Universal Love

NINA SEYMOUR KEAY

SOMETIMES the teaching of Christian Science as to universal love presents a seeming difficulty to the beginner, clinging fast, as mortals do, to a false sense of love as mere personal regard. At first sight the impression received may be that the realization of universal love would in some way detract from the closeness of human relationships and friendships. This impression is subsequently proved to be quite incorrect, and only arises from a mistaken view of the nature of love. To the human mind in general, love and friendship are apparently dependent upon their individual objects and to some extent evolved by them, so that love and friendship partake of the many limitations which are to be seen in any merely mortal concept. Human love is so largely compounded of fear, jealousy, so-called "sensitiveness," and the like, that it is quite open to question whether, as the poet puts it,—

> It is better to have loved and lost,
> Than never to have loved at all.

In fact, it is only to the degree that love partakes of the spiritual that it brings real happiness.

The effect of Christian Science is to spiritualize thought in every direction, so that the false human sense of love is exchanged for the true understanding of it as having its source in God and not in any individual. In the first epistle of John is the statement, "Herein is love, not that we loved God, but that he loved us," which shows love as the radiance of "the true Light, which lighteth every man that cometh into the world." The light of a lamp cannot single out certain objects and exclude others within its radius, for that would be contrary to the nature of light. On page 13 of Science and Health Mrs. Eddy says, "Love is impartial and universal in its adaptation and bestowals;" and again on page 266, "Universal Love is the divine way in Christian Science." This way is found, not by crowding more individual objects into the radius of a still inadequate lamp, but by increasing the power of the light, so that the objects already within its radius will be better illumined, while others that were previously obscure will be revealed.

A clearer view of the universal nature of love may be obtained from the way people regard flowers, even better than from their human relationships. A flower lover does not love some individual rose or violet to the exclusion of other flowers, but loves all roses or violets. In like manner, though less generally, the genuine lover of animals loves all animals to some extent, not alone one for its individual merits. But the tendency of mortal thought begins to show in the singling out of individual objects for special affection.

The effect of a more spiritual idea of love is to lift the human relationships above the limitations imposed by material sense. It is a leveling up, not down, so that it increases instead of diminishing the wealth of human affection. The universality of Love was wonderfully expressed by Christ Jesus, and this is why all men who love good, love and reverence the Master.

The Waterless Desert

JOHN O'BRIEN

AN incident that occurred while a land-surveying party was at work in central Australia serves to illustrate the ever-presence of divine Love. This party, consisting of an officer and an aboriginal black boy, started on the return journey, but they soon found that many water-holes upon which they were depending for renewal of supplies had gone dry, and disaster seemed imminent.

Riding along over the arid land, driven almost to despair by thirst, the officer noticed as they approached a tree that the native boy had slipped off his camel and run up to the tree, where he was vigorously digging into the ground with his tomahawk. The officer concluded that suffering had caused his companion to become demented, and so dismounted to render assistance. He found the boy busily cutting tree roots out of the ground. After he had severed them into short lengths, he put one end of each into his mouth, at the same time elevating the other ends into the air, and began to suck the roots. He motioned to the officer to do likewise, and on doing so the latter found that the roots yielded up clear, fresh cold water freely, so he accordingly cut enough roots fully to satisfy his thirst. They then filled a vessel with these short roots, and gravitation caused the water to run out in sufficient quantity to enable them to proceed on their journey in safety.

In pioneering days an exploring party set out from Melbourne to cross the continent, then an unknown land. When they had reached the extreme northern boundary and were returning homeward, they had to traverse a waterless tract, which at last compelled them to give up in despair. These brave men laid down their mortal sense of life because they believed water was unprocurable. It is obvious that every tree is a potential gatherer of water. The little rootlets, seeking out moisture stored up in the hard earth, send it along marvelous channels to feed the tree, and some species freely give up supplies when tapped. This fact had evidently long been known to the primitive inhabitants, so that when no water was visible to the senses they were able to supply their needs in the way described. Now if some one had come to the perishing explorers and had said to them, "My friends, why are you in such a plight when all that you need is right beside you?" (perchance they lay under one of those very trees), they would have replied, "Why do you mock us? we have searched and no water exists." Yet it was literally true that relief was at hand, if they had but been in command of the knowledge possessed by the aboriginals.

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For many weary years the writer wandered about in the waterless desert of mortal existence, seeking among philosophies, religions, and hygienics for some definite plan that would guide to health and happiness; but alas! the longer the search the more hopeless seemed the chances of reaching the longed-for goal. When sickness, despair, and financial worry, apparently proving evil to be greater than good, suggested the hopelessness of continuing the fight, a friend pointed out that the tree of life was available to mankind because of a discovery made by a great and good woman. Then "Science and Health with Key to the Scriptures" by Mrs. Eddy was purchased, and a marvelous thing happened. A few months' study proved to the writer that at last he had indeed found his way to the fountain of living water, for disease, despair, and financial embarrassment vanished and freedom was won. For seven years no other guide, philosopher, or friend has intervened to separate him from this glorious truth. The lesson was learned that the waterless desert was a dream of the deceiving senses, and that the land of promise was nigh, even at the very door.

Truth Substantial

EDWARD E. DANIELL

SUBSTANCE is defined by our dictionaries as that which underlies or is the basis of all visible manifestation. This is quite the opposite of the mortal sense of substance, and never more so than in the case of supply, or money. Since mortals are always manifesting something, according to this definition they must be expressing what they believe substance to be. Substance is not money, food, clothes, but rather that understanding or intelligence, expressed, which enables one to earn the money necessary to exchange for what appears to be a real need. It is the understanding of God as all-power which lifts one above the sense of the reality of a negative power. Since Christian Science defines substance as "Spirit, the synonym of Mind, Soul, or God" (Science and Health, p. 468), the requirement is to manifest more of Spirit,—Life, Truth, Love. Life is expressed on the human plane in right desire and activity; Truth in honesty, purity, carefulness; Love in kindness, charity, gentleness, justice.

Some years ago, after having been interested in Christian Science for a time, I found myself out of work and in financial need. I had often read of the revelation of Truth that came to the worthies of olden time, and to Christian Scientists at the present day, freeing from sin and want and suffering. I needed such a revelation, and with this in thought I lay down on a couch to wait for light upon my pressing problem. After lying there for a while, the thought came as though spoken, "Get up, and go to work."

Over and over these words made their appeal, and finally I got up to test this demand, for I had learned that the truth as taught in Christian Science is demonstrable. Looking around to see what to do, I found a desk in dire confusion. There was an opportunity for a start, and with this in view all the old letters and accumulated rubbish were cleared out; all my belongings in turn were inspected and set to rights, what was worthless being discarded. Then I went down-stairs to see what could be done for those with whom I was living. Not an opportunity was neglected to do for some one else and do it thoroughly. All the time I seemed to be rowing up-stream against the evil suggestion, "How foolish! This is getting you no money." During the next few days a bit of money would occasionally be received for a service rendered, and this provided for the immediate need. Board and lodging, which were furnished on trust because of the evident sincerity manifest, were soon after paid for entirely.

One day a telephone call came. A lady had seen a little picture which I had presented to some friends for their kindness to me. She wanted me to paint a decoration for her, and told me the size and other requirements. The price set was satisfactory and would mean a great deal to me. Full of joy for this answer to prayer, I returned to my room; but evil again became a talking serpent, saying: "Why, you cannot paint a picture of that size. You never have, and besides, you have no paint or brush to cover the surface, and no way to obtain materials even if you could do the work." Conquering this suggestion and sitting down to meditate, the thought became clear that only one step at a time was required. The first thing was to submit a sketch. After making several the last one was shown, and it was accepted.

A friend offered the use of his studio and a large piece of ordinary brown wrapping-paper of the required dimensions. Putting this on the floor, it was cross-sectioned in proportion to the sketch. Then into the larger squares were drawn the lines corresponding to those in the smaller squares of the sketch. Each step was taken only by patiently and persistently turning from the voice that argued, "You cannot do this," or, "How will you do that?" In a remarkably short time the work was complete, although but a small brush had been used, with a little help from a sponge in covering large plain spaces. It was delivered and proved satisfactory.

This incident has proved of great value in making clear the nature of revelation and substance,—that which underlies and upholds all that is real. What needed to be overcome in this particular consciousness was shiftlessness, carelessness, impatience. Selfishness also had been overcome in parting with the little picture referred to, for it was greatly prized by the artist and to give it away truly expressed his gratitude.



The Divine Will

JOSEPH G. ALDEN

UNDERLYING the whole field of the gospel narratives is a precious vein wherein the diligent searcher, intent upon finding the gold, may discover rich deposits to reward his industry and application. The story of the healing of the leper, told in the fifth chapter of Luke's gospel, reveals a gleaming gem and affords a striking view of a great metaphysical truth. It is recorded that this unfortunate man in deep humility "fell on his face" when he saw Jesus, and besought the Master to heal his affliction. "Lord, if thou wilt, thou canst make me clean," he cried. Swift and authoritative was the reply, "I will: be thou clean." And we read that "immediately the leprosy departed from him."

At first view it would appear that Jesus here acknowledged his own ability to perform the healing, but this incident cannot be isolated or considered apart from others of its kind, nor can the words Jesus spoke be dissociated from other utterances which make up the whole of his public teaching. Upon a great occasion, when his authority to perform the healing works was openly challenged, he said, "I can of mine own self do nothing;" and when pressed by the Jews for a statement of the source of his power he replied, "The Father that dwelleth in me, he doeth the works." Continually he disclaimed any underived authority or power, and he laid no claim to a special dispensation in his own behalf. He simply affirmed by his spoken words, his outward acts, his simple bearing, and his conduct before men, that he was the humble instrument of a higher power, to which he yielded full obedience.

The Master's reply to the leper at once reminds us of the Old Testament name for God which was born out of Moses'

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clear understanding of the Supreme Being,—"I AM THAT I AM." Such an ascription signified the patriarch's vision of the never-ending, always-existing, unchanging nature of God. Jesus had gained this same exalted view. He could say to the leper, "I will," because he knew the omnipresence of the healing Principle. The leper's prayer, in fact, had been answered before it was uttered. It had, strictly speaking, been answered "from the foundation of the world." The attitude of the "I AM" could never by reason of its perfection be aught but "I will" toward the yearning desire of a humble and contrite heart.

"I will" is the eternal answer to every sincerely aspiring human cry. It is idle to ask God to do what He has already done. The healing Principle never turns away from true prayer. It never varies from the perfect attitude. It is and always has been complete. It can receive no accretions of power, for it is perfect from the moment of creation. It can grant no special dispensations or privileges, since, as our Leader tells us (Science and Health, p. 13), it is "impartial and universal in its adaptation and bestowals." It can offer no less than its full power, for it is incapable of division. "I will" is the assertion of unchanging divine Love, the eternal guaranty of God's finished work. In the case of the leper —and this case is identical with all healing events—there was nothing remaining for God to do. The healing of the discordant human condition rested upon the unfortunate man's faith and Jesus' understanding of the healing Principle; and when these spiritual elements conjoined they were able to surmount what to human sense was an impossible obstacle and bring an instantaneous cure.

"I will" is the perpetual reply of Truth to every call upon it to banish error. It is the unfailing assurance of the ability of divine Principle to right every wrong, to dispel evil with good and darkness with light; to establish the reign of harmony whenever and wherever through exalted faith and spiritual understanding its benign power is brought to bear upon erroneous human conditions. It is the inevitable answer to "Thou canst." The call of faith always has brought and always will bring its swift and sure reply. The leper, turning for the moment from the contemplation of his physical infirmity, caught a glorious glimpse of revealed truth, which immediately banished for him the false claim of leprosy, and which establishes in human consciousness the reign of eternal harmony.

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[Written for the *Sentinel*]

Consecration

EVELYN SYLVESTER KNOWLES

OH may I keep my thought so clear, so fair,
That angels, with their fingers pure as light,
May trace the will of God unhindered there.

Whene'er my feet shall carry me abroad
May they tread softly, lest some bruised reed
They break that might have proved a budding rod.

Whene'er my hands essay to sow the seed
May they move wisely, lest too widely flung
It blow away and fail the world to feed.

May wisdom's words that freight my well-ruled tongue
Fare forth to heal the world of all distress,
Till all men shall the angels dwell among.

Then, Love divine, may I such love express
That like a stream Thy life may flow through me
The highest and the lowliest to bless!

Selected Articles

[Avery Coonley in *Bureau County Republican*, Princeton, Ill.]

In his recent lecture as reported in the *Republican*, a physician paid his respects to Christian Science. In undertaking to discredit its healing record he did not do credit to his fairness, although it is not difficult to understand why. Having been trained to look to medicine, serums, and the knife as sources of relief from serious disease, physicians find it hard to credit the ability of something so wholly unlike them to accomplish healing. In spite of this, however, quite an imposing list of medical practitioners have become Christian Scientists through recognizing the superiority of Christian Science in the healing of disease. But if Christian Science had been obliged to wait until the doctors approved it before healing disease, hundreds of now happy people would be in their graves. In fact Christian Science has to its credit the cure of not merely hundreds but thousands of cases which the doctors had pronounced incurable, and they include well authenticated cases of cancer, tumor, tuberculosis, rheumatism, locomotor ataxia, pneumonia, and the entire list.

Again, our critic is mistaken as to the modus of Christian Science healing. He ascribes it to empty faith, in short to mere superstition; but such diseases could not be reached by superstitious faith, nor could those who have no faith have been healed, and countless cases of the latter class are on record. Moreover, Christian Scientists include persons in all walks of life, among them the most educated people, such as members of the bench and of the United States Senate, to whom superstition would not appeal. There is just one power capable of bringing such healing results as are accomplished through Christian Science, and that is the power of God, which Jesus applied in that very way. If this is what the doctor condemns as "musty religion," Christian Scientists will be obliged to differ with him, for they have proved its availability today as promised by Jesus.

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[Thorwald Siegfried in *Clarkston* (Wash.) *Republic*]

The letter from a clergyman in a recent issue makes it quite plain that the minister does not think well of Christian Science. He is, of course, entitled to his own opinion about it, but when he announces in print that his hostility to it is based upon its supposed failure "to produce one single case of healing which will correspond with the work of Jesus and the disciples," he simply attempts to give the lie to overwhelming proof, which is gathering volume every day.

The Christian Science Journal, the *Sentinel*, and the *Herold* print a considerable number of verified testimonies of healing, proofs of which are available to an inquirer. In the Wednesday evening testimony meetings speakers give audible proof of the healing of sin and sickness of every kind. Any listener may learn by personal inquiry from the givers of the testimonies who they are and how the healing was wrought, and in each case he will learn that Christian Science does not heal by the human will, "the prince of the devils," but by "the finger of God," the understanding of the divine Mind. Senator Works delivered a speech in the United States Senate in which there were given fifty-seven proofs of the healing of thirty-six different diseases, all of which gave the names and addresses of the ones healed.

Our brother says that the "bottomless pit" is not a figure of speech used to denote nothingness and extinction, but that "the Bible says the bottomless pit is somewhere." Most of us have been long in this bottomless pit of torment and pain without knowing that we were in it, and some of us have learned from Christian Science that we are in it in belief only.

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Not stopping there, Christian Science has shown us how to abolish this belief, and how to displace it with the knowledge that God is indeed the only power. Having eradicated the belief that the pit is a physical entity, or place, we are free to cast down "imaginations, and every high thing that exalteth itself against the knowledge of God," and bring "into captivity every thought to the obedience of Christ." This great boon is available to any one who will apply the teachings of Christian Science as revealed in the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

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[S. T. Downs in *Princeton* (Ind.) *Clarion-News*]

The denunciation of what the critic erroneously thinks to be Christian Science includes an unjust, unwarranted, and unchristian attack upon Mrs. Eddy, a very noble woman, the Discoverer and Founder of Christian Science. She has been acknowledged to be one of humanity's greatest benefactors by thinkers and men of wide experience who had no selfish interest to promote. At the time of her passing, a few years ago, newspapers and periodicals of all kinds were unanimous in their praise of her achievements and her wonderful character, and judging by the fruits of her labors, every word of commendation was fully earned, and more.

Christian Science is Christian because it is based on the teachings of Christ Jesus as set forth in the New Testament, and it has healed all manner of diseases as a sign following "them that believe." (See Mark xvi. 15-18.) There is nothing in the Bible that says, and no logical construction can be placed on the Master's words to indicate, that healing the sick was to be limited to his immediate hearers or to the apostles, or for any period of time. It is a well-known fact, on the other hand, that the disciples and the Christians during the first three centuries performed the healing works demanded by our great Teacher, and Christian Science has restored this healing as one of the fruits of the gospel.

It should be understood, however, that physical healing is not the primary object of Christian Science any more than it was of the mission of Christ Jesus; but the healing of sickness follows the destruction of sin,—the very proof by which the Master said we should know "them that believe." Christian Science has furnished indisputable proof that it is Christian by healing, through prayer and reliance upon the omnipotence and omnipresence of God, every disease to which flesh is heir, including cancer, tumor, tuberculosis, broken bones, and organic and functional diseases. It should be remembered also, that a large portion of these healings have been accomplished after material means of treating disease had been exhausted and failed. The earnest investigator need have no difficulty in securing proof of such healings, because it will be readily given by those of whom one would rightfully expect to get such information—Christian Scientists.

Christian Science is scientific because it sets forth the method by which the destruction of sin and the healing of sickness is accomplished. It instructs human consciousness how to distinguish between the material fable and the spiritual fact, and raises human consciousness above the false beliefs of mortal mind, which St. Paul termed the "carnal mind." This may not accord with the ordinary acceptance of the meaning of the term scientific, but it should be remembered that Christian Science sets forth God's laws, which are not material but spiritual. The science of Christian Science is proved further by the fact that each individual may test it for himself, and Mrs. Eddy sets forth in her writings that each of us not only may but must test and prove it for himself. Those who have tested this teaching sincerely, persistently, and diligently, are never found among those who try to tear it down, even though they may not have become active in its promulgation.

A student of Christian Science who has made a reasonable effort to learn what it teaches would not claim that it is psychic suggestion, because Christian Science is the direct opposite of suggestion, and the two are as opposed as is light to darkness and heat to cold. Christian Science teaches that God is infinite Mind, and that man is the image and likeness of God and can express and be like nothing but Him. This teaching sets forth further that God, infinite Mind, is the only cause or creator, and that the real man—not the physical, erring mortal misnamed man—is governed by divine Mind, in whom "we live, and move, and have our being."

Mental suggestion, on the contrary, is based on the belief that each person is a distinct mental unit (a human mind), existing separate and apart from God, and that the stronger human mind governs the weaker. The most enthusiastic advocate of suggestion, which is but another name for hypnotism and mesmerism, must acknowledge that it may be and is used in an attempt to accomplish evil purposes. Christian Science can be used only to produce good, and it destroys the effects of suggestion. The utter impossibility of Christian Science having any relation to psychic suggestion, hypnotism, or mesmerism, is set forth in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and especially in the chapter entitled Animal Magnetism Unmasked.

He who investigates sincerely, to learn what Christian Science teaches, and not to prove or disprove any preconceived notions, will learn that Christian Science is the antithesis of suggestion. The "Standard Dictionary of Facts" says: "Hypnotism, mesmerism, spiritualism, theosophy, faith-cure, and kindred systems, are foreign to true Christian Science. Those practising these beliefs are denied admission to the Christian Science church."

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[John M. Tutt in *Profitable Farming*, St. Joseph, Mo.]

The very able contribution in a recent issue on "The Gospel of Power," contains an unfortunate reference to the Christian Science teaching on the subject of sin,—unfortunate in that the statement while true does not when taken alone adequately present what Christian Science really teaches regarding sin. This statement is, "The Christian Scientist vows that sin is all an error of mortal mind."

It will probably be conceded that sin is erroneous in its nature; it will also be granted that the all-creative God is not the author of sin. Since, then, the divine Spirit, or Mind, did not produce the error called sin, it lacks a divine origin. Now Christian Science, consistent with the Scriptural premise that "all things were made by him; and without him was not any thing made that was made," concludes that since sin, or error, is not good,—that is, not the product of God,—it lies wholly outside of reality, hence should be properly classed as delusion, or erroneous concept of mortal mind. St. Paul declared that the carnal or mortal mind "is enmity against God." It is therefore quite clearly the procurer of all evil. St. James teaches to the point as follows: "Every [mortal] man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."

But, you say, how does all this help one to be saved from sin and its consequences? If sin is a delusion of the carnal mind, as Christian Science proves it to be, then it is possible for the sinner to awake from the delusion, hence from the suffering it causes, by the process of learning the truth. Awaking from the delusion, he will turn from it, since no man can continue to be deceived by a lie after its erroneous

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nature is apprehended. This was the mission of Christ Jesus, he said, and this is the mission of Christians today,—to "bear witness unto the truth."

Jesus proved the unreality (untruthfulness) of sin, disease, and death, thus providing a practical basis for every man upon which to work out his own salvation. This is the gospel and this is its power,—that no lie can stand before Truth, Christ. Its personal applicability was wrought out in Jesus' demonstration, whose atonement must ultimately be also yours and mine. The power of the gospel lies in its spiritual nature, which reveals the essential unity, at-one-ment, of God and His offspring, man.

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[Thomas F. Watson in *Jewish Times*, San Francisco, Cal.]

A writer in the *Jewish Times* has recently taken occasion to condemn that which he believes to be Christian Science, but it is quite evident to any one who has any understanding of the subject that he is speaking from hearsay, rather than from any actual knowledge of Christian Science. He mistakenly asserts that it is a religion for the well-to-do and not for the poor, while the fact is that Christian Science, being demonstrable truth, appeals to all classes,—the rich and the poor, the high and the low, the illiterate and the scholar; in a word, all honest seekers for Truth.

Christian Science does not try to "convince a hungry man that he is not hungry," as the critic states; rather does it impart the understanding which enables him to be fed both materially and spiritually. Nor does Christian Science seek to make people believe anything which is not demonstrably true, for it rests not upon blind belief but upon spiritual understanding. It was Moses' understanding of the law of God which enabled him to lead the children of Israel out of Egyptian bondage; and the understanding of God as taught in Christian Science to this age has delivered many thousands from bondage to sin, sickness, poverty, intemperance, and other false beliefs of the carnal mind. It is true that many Jewish people have availed themselves of the healing truth of Christian Science. Truth is for all; "God is no respecter of persons."

Christian Science, far from being a passing fad, as the gentleman avers, has proved to a waiting world the efficacy of a demonstrable knowledge of God as a present help in time of trouble. Mrs. Eddy has said: "Ages pass, but this leaven of Truth is ever at work. It must destroy the entire mass of error, and so be eternally glorified in man's spiritual freedom" (Science and Health, p. 118). Christian Science should be judged by its fruits,—the healing of sin, sickness, and all evil; and this healing is "not supernatural, but supremely natural," as we read on page xi of the Preface of Science and Health, "the sign of Immanuel, or 'God with us.'" The prophecy of Isaiah is fulfilled: "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

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[John L. Rendall in *The Estherville* (Iowa) *Enterprise*]

What the world demands today is a practical religion which meets the needs of humanity in sickness and in health, and which gives to mankind a higher and better concept of God and man, of man's indestructible relationship with God. Christian Science is filling this need.

That Christian Science disagrees with some of the ordinary concepts of religion, and with some of the interpretations of Scripture retained by scholastic theology, is true. It disagrees because it finds these interpretations unreasonable, illogical, and undemonstrable for the greater part. Christian Science, however, does not in the least disagree with the spiritual interpretation of Scripture, for that is its very essence. It is because of the better understanding of Scripture gained by the reading of Science and Health and the other writings of Mrs. Eddy that Christian Scientists are able to prove for themselves the certainty of God's promises to man.

A careful study of our critic's entire article leads me to the irresistible conclusion that he does not in the least understand the Christian Science viewpoint. If he did understand it, he would find himself unable to make the statements he has made. He infers that this viewpoint is not understandable; but that is mere opinion, for the fact remains that it is understood and demonstrated by hundreds of thousands of intelligent people, who, notwithstanding the intimation to the contrary, are at least up to the ordinary standard of intelligence among people in the various denominations called Christian.

To enter into a dissertation upon the "nothingness of matter" would require more space than is possible in this article. Suffice it to say that the discoveries of natural scientists concerning the nature of matter fully sustain the Christian Science teachings with regard to it. In contradiction of the statement made by our critic I will say, Christian Science does not teach, in any such sense as he means it, that "there is no sickness or disease." Science and Health reads as follows (p. 460): "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being."

It is no new thing in Christian history for ecclesiasticism to object to teachings which are contrary to its own beliefs. We do not find that Jesus' teachings met with marked favor with those having ecclesiastical authority during his time. In fact, the priests incited the populace to demand his crucifixion. Ecclesiasticism has not changed much except in its methods. There is the same intolerance, the same conflict between the material sense of things and the spiritual understanding which brings out the real. Only to the extent that materialism yields to a more spiritual understanding of God and man can there be any reconciliation between the ordinary concepts of religion and the teachings of Christian Science.

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[Thomas E. Boland in *The Scranton* (Pa.) *Times*]

The evangelist now campaigning in our city is quoted to the effect that there might be a convert "to Mrs. Eddy and not to Jesus Christ." In making such an assertion the gentleman simply manifests his entire ignorance of the position Mrs. Eddy held toward mankind and in relation to Christian Science. In a communion message to the members of her church in 1899 (The First Church of Christ, Scientist, and Miscellany, p. 129) Mrs. Eddy wrote: "Lean not too much on your Leader. Trust God to direct your steps. Accept my counsel and teachings only as they include the spirit and the letter of the Ten Commandments, the Beatitudes, and the teachings and example of Christ Jesus." In her Message to The Mother Church for 1901 (p. 34) Mrs. Eddy said, "Follow your Leader only so far as she follows Christ," which admonition was specifically repeated in a similar message the following year.

Thus it will be seen that Mrs. Eddy pointed all men directly to the Bible and to the Saviour's words, as well as to the significance of his works, for guidance in their spiritual progress. Her consistent effort was to take out of religious teaching the elements of human personality, popularity, opinion, and leadership, so that there might remain only "pure religion and undefiled." That her wise work in this direction has borne fruit is evidenced by the remarkable progress Christian Science is making, progress based on the healing and regenerating work it is doing.

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Editorial

Integrity

Some one has wisely likened integrity to a well-provisioned fortress, and men to its garrison. So long as the fortress remains intact, so long are its inmates safe from the enemies who would overwhelm them. Webster has defined integrity as "moral soundness; honesty; freedom from corrupting influence or practice; . . . uprightness; rectitude," and Mrs. Eddy must have had this definition well in mind when she wrote as follows: "The man of integrity is one who makes it his constant rule to follow the road of duty, according as Truth and the voice of his conscience point it out to him;" "We are in the Valley of Decision. Then, let us take the side of him who 'overthrew the tables of the moneychangers, and the seats of them that sold doves,'—of such as barter integrity and peace for money and fame" (Miscellaneous Writings, pp. 147, 270); also, "The exercise of will brings on a hypnotic state, detrimental to health and integrity of thought," and "Evasion of Truth cripples integrity, and casts thee down from the pinnacle" (Science and Health, pp. 446, 448).

From these sayings we realize that integrity must of necessity be predicated upon divine Mind; that it is a divine idea, the bulwark of all those spiritual qualities which go so far toward the making of the saint, the martyr, the righteous man, the Christian; a something to be fostered, guarded, and maintained under all conditions and at all times. Without integrity men would be but human driftwood, the sport of circumstances, and subject to every temptation and "every wind of doctrine." Fortunately, however, there have been in all ages men of integrity, men who have been endowed with spirituality and courage sufficient not only to withstand the evils which encompassed them round about, but also to help others to this same end. This has been manifest through the lives of judges, kings, prophets,—holy men of Israel,—through whom we have received the older Scriptures, men who walked so close to God that they were enabled to foresee the coming of the Messiah and to keep alive the hope which was to find fruition in the advent of Christ Jesus, the establishment of Christianity, and the healing ministry which set at naught the materiality of the prevailing beliefs about God and man.

Since the establishment of the religion of Jesus Christ there has been a continuous line of men and women of integrity, who have kept burning the fire of Christian zeal—sometimes bright, sometimes smouldering—which finally found full expression through Mrs. Eddy in the revelation of Christian Science. This revelation has given mankind a clearer understanding of God, of man's relation to Him, and of prayer as the means of demonstrating the at-one-ment of God and man. It has been the means through which many thousands of men and women have been healed of disease and saved from sin. It has welded these thousands into one grand brotherhood, given them courage and understanding to master the myriad temptations of mortal existence, established them in integrity and brought heaven to earth.

Christian Scientists of today have a great responsibility resting upon them, not only that they shall preserve their own integrity, but also that they shall preserve the integrity of that which has been committed to their charge. Jesus said that they who believed on him should do the works which he had done, and even greater works. That these works may be done and continue to be done requires that the scientific knowledge of God—Christian Science—shall be perpetuated in its purity and integrity. To this task all Christian Scientists must bend their energies with diligence and understanding, and with firm reliance upon the might of omnipotent Mind, who has promised, "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life."

Archibald McLellan.

Spiritual Warfare

Mere human goodness, if uninstructed by the Science of being, is surprisingly helpless in the hour of spiritual warfare. In the advance from depravity to better beliefs humanity reaches the stage of goodness, but this goodness is transitional and must reach the degree of understanding before it can be considered safe from the assaults of perversion or reversal. Thus honesty is a good human quality, but if it is uninstructed by scientific Christianity it is constantly exposed to the danger of becoming dishonest.

This may be illustrated by the hypothetical experiences of two men,—one who enjoys the respect of the community and whose word, as we say, is as good as his bond, and the other a forger whose misdeeds have finally put him into prison. At this stage of their mutual experience they both believe in the reality of evil as constituting part of the truth of being. From the spiritual point of view this is a dishonest position and breaks the first commandment. During his prison term the forger through some means hears of the gospel of Christian Science, and learns that evil is essentially false and therefore cannot be real. At that moment the first beam of spiritual honesty dawns upon his consciousness. The man who enjoys the respect of the community, however, continues to believe in the reality of evil. Therefore at this second stage of their mutual experience which of the two men is nearer the kingdom of heaven, or the consciousness of Truth, —the one who is rated as humanly honest but is spiritually dishonest, or the one who has been pronounced dishonest but is being redeemed by the spiritual sense of honesty?

Unenlightened human goodness generally displays great unwillingness to draw the sword in spiritual warfare, or to gather the tares to be burned before the wheat can be harvested. There is no short cut, no royal road in spiritual progress,—every foot of the way must be earned. The spiritual warfare typified by the angel Michael must precede the tender peace characteristic of the angel Gabriel. Commenting on Jesus' admonition to Peter, "Put up thy sword," Mrs. Eddy in an article thus entitled and to be found in "Miscellaneous Writings," states, "My students are at the beginning of their demonstration; they have a long warfare with error in themselves and in others to finish, and they must at this stage use the sword of Spirit" (p. 215). Due order must characterize spiritual growth, and it would be worse than futile to attempt to circumvent demonstration by forcing a fictitious advance.

As soon as the absolute truth of being comes to human consciousness, the process of transformation begins. Spiritual pride (so called) and pride of intellect, self-justification, self-importance, and their corollaries, self-condemnation and self-pity, begin to be exposed, and the human goodness which believes in the reality of evil receives a series of severe shocks. If all of the evil which is thus uncovered in human consciousness by absolute Truth were real, the situation would seem appalling, if not desperate.

The heavenly aspirant is forced to reconsider the whole situation before he can advance. He confers with the divine logic of Christian Science, and using the weapons of reason and revelation he boldly enters into the spiritual warfare

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against evil. Out of an apparently hopeless situation there begins to define itself the saving truth that evil is not part of the Science or truth of being, is not of divine origin, is not supported by the law of God, is not necessary or essential to God's scheme of the universe, has neither presence, power, nor identity, and in reality has never accomplished anything, is hence void of authority or actuality and therefore need not be feared. Then comes the moment of complete assurance, when the sword can be temporarily put back into the sheath, to remain there until the sound of battle calls it forth again—and again. Before the seventh day of victory must come the six days of alternating evenings and mornings, the days of gloom and light in humanity's spiritual warfare.

WILLIAM D. MCCRACKAN.

Testing Times

WE are all familiar with the phrase "trying times," but very few pause to consider that this means in the strictest sense testing times. It is also too seldom remembered that all who would graduate with honor from earth's school of experience must be well prepared for the highest tests of their faith and understanding. We may be sure that none can evade these trials, and that none can pass muster until the human problem has been marked perfect. In the third chapter of Revelation we find everything to inspire and strengthen the one who has entered the glorious contest, the purpose of which is to prove against all opposing evidence the supremacy of good as revealed in Christian Science. Can we ask more than is here offered: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." This testing time must undoubtedly come upon men and nations alike, and it implies the purpose of divine Love to fit all mankind for citizenship in God's kingdom on earth.

On page 251 of "Miscellany" Mrs. Eddy says, "What God gives, elucidates, armors, and tests in His service, is ours; and we are His." Then she adds (p. 252): "Have one God and you will have no devil. Keep yourselves busy with divine Love." The assurance that "we are His" calls for unceasing obedience to this requirement, and we must not forget that not only ourselves but the things around us are being tested, and unerring wisdom will tell us whether we are to continue with patience and thankfulness in our present earthly surroundings, or obey the command, "Come out from among them, and be ye separate." This bidding may mean that we are to give up the delusive and blinding pleasures of sense and its equally unreal pains, but in any case the readiness of our obedience will be tested by its results. Well may we in times of trial—at all times, indeed—heed the angelic warning: "Be watchful, . . . for I have not found thy works perfect before God," and nothing less than perfection will pass the bar of Truth.

Whatever be the requirement of the hour, it is vain to plead the right or wrong influence of another, for the test is individual, and this gives high dignity to the one who truly meets his test. Nothing apart from one's own unfaithfulness can in the final sense mar his problem. The one who was given two talents was not blamed at the final test because he did not bring back ten. No, he received the same commendation as the one who had doubled the five talents given him. Having proved what it means to master self through "endless toil and endeavor," the faithful servants were each ready to be made "ruler over many things;" and even more than this, each received the gracious invitation, "Enter thou into the joy of thy lord."

In the epistle to the Hebrews we are told many times of the tests imposed upon the humanity of Christ Jesus, each one higher than the last and more conclusive in its results for the whole race. It is no doubt difficult for us to recognize the element of joy in our testing times, but unless we do, the trial of our strength is apt to be prolonged and the final result may even seem uncertain. If we would grasp the heroism which springs from omnipotence, we must run our race with patience, "looking unto Jesus . . . who for the joy that was set before him endured the cross." Paul tells us this lest we grow "wearied and faint," and the end and aim of all our testing is that we may bring out in thought, word, and deed spiritual sonship, which itself means joy, as Christian Scientists discover.

If we would glimpse the full measure of joy which is to result from the testing of men and nations, we have but to read the closing chapters of Revelation, which tell of tears all wiped away; of sin, sorrow, and death blotted out; of the "glory and honor of the nations;" all things and all men measured and tested by the angel, by God's thought. This lifts us up to strive after the whole-hearted service of those who see the Father's face and have His character reflected in their foreheads.

ANNIE M. KNOTT.

Among the Churches

Current Notes

JONESVILLE, MICH.—The Christian Scientists will hold their first service Sunday [March 19] in the pleasant residence property recently purchased, corner of Park and East Streets, the interior having been changed and redecorated to accommodate their present needs.—*Jonesville Independent.*

RICHMOND, CAL.—First Church of Christ, Scientist, has purchased two lots on the corner of Nevin Avenue and Twelfth Street adjoining the property of the Richmond Club. These lots have a frontage of 50 feet on Nevin Avenue, are centrally located, and the surroundings are all that could be desired for church purposes. The purchase price was twenty-five hundred dollars.—*Richmond News.*

SOUTH BEND, IND.—Plans for a new Christian Science church have just been approved. Ground will be broken in April. The organization recently acquired the vacant lot just north of the present little vine-covered church at the corner of Main and Madison Streets. There is now an entire frontage of 132 feet on Main Street.—*South Bend Tribune.*

LOS ANGELES, CAL.—The Christian Science Society of Van Nuys has purchased a lot on East F Street, and plans are being considered for the construction of a bungalow church within a short time.—*Van Nuys News.*

PALO ALTO, CAL.—First Church of Christ, Scientist, of Palo Alto will soon erect a church building on the northwest corner of Bryant Street and Forest Avenue.

Palo Alto Times.

PARIS, ILL.—The foundation for the Christian Science church has been completed and workmen are now [April 6] engaged in putting up the frame.—*Paris News.*

EL SEGUNDO, CAL.—Dedication services for the new Christian Science chapel on the corner of Mariposa Avenue and Concord Street were held Sunday, March 12.

El Segundo Herald.

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OAK PARK, ILL.—On Sunday [April 30] First Church of Christ, Scientist, will dedicate its new edifice at Oak Park Avenue and Ontario Street. First Church was organized at a little studio meeting on April 12, 1908, with twelve persons in attendance. On the following Sunday the register was opened with a charter membership list of one hundred names. Meetings were first held in the Warrington Opera House, subsequently in Unity Church, and later in the Masonic Temple. The membership has steadily grown. The new building has a seating capacity of nine hundred and four and the Sunday school room seats five hundred and fifty.

Chicago Journal.

JANESVILLE, WIS.—The reading-room maintained by First Church of Christ, Scientist, was removed Feb. 1 from the rear of the church edifice to a suite of two attractively furnished rooms on the fifth floor of the Jackman Block. The new location is in the most desirable part of the business district. Much good has resulted from keeping the room open during the noon hour.—*Correspondence.*

NEVADA.—The literature distribution committees of the Christian Science churches and societies of Nevada, aided by individual Christian Scientists in other places in the state, have just given to the battleship "Nevada" two copies of each of the following books: "Science and Health with Key to the Scriptures," "Miscellaneous Writings," "The First Church of Christ, Scientist, and Miscellany," "The Life of Mary Baker Eddy" by Sibyl Wilbur; also two subscriptions to the *Monitor*, and one each to the *Sentinel* and the *Journal*.

Correspondence.

TOLEDO, OHIO.—Second Church of Christ, Scientist, organized in the fall of 1915, is to erect an edifice at Collingwood Avenue and Bancroft Street. The ground has been purchased for fourteen thousand dollars. The lot has a frontage on both streets and it is 109 by 130 feet.

Toledo News-Bee.

HERMOSA BEACH, CAL.—The contract has been given for the repair work to be done on the Hermosa Beach Christian Science church. The building will be enlarged to accommodate the rapidly increasing congregation.

Hermosa Beach Review.

HOBOKEN, N. J.—The first service of First Church of Christ, Scientist, in the new home of the congregation at 414 Hudson Street, will be held next Sunday morning [April 30].

Jersey City Inquirer.

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The Lectures

Notice

The address of William W. Porter of the Christian Science board of lectureship which in the list of appointments was given as 206 West Eighty-sixth Street, New York, New York, has been changed to 200 West Seventy-second Street, New York, New York.

Clarence W. Chadwick will not be available for engagements in the United States and Canada between July 5, 1916, and Feb. 14, 1917, because of lectures to be delivered by him in South Africa, Australia, and other far-off countries.

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Asheville, N. C.

The Hon. Clarence A. Buskirk delivered a lecture on Christian Science to a large audience at the Majestic Theater. He was introduced by George S. Powell of the local church, who spoke in part as follows:—

The speaker brings to us this afternoon a message of love and confidence, telling how thousands throughout the civilized world are finding freedom from the bondage of sin and disease through the application of divine law to their individual needs, as taught and practised by Jesus and as left to his followers in all ages in that memorable promise, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Accepting this and many other similar promises, why should it be thought strange that one who has "the mind of Christ" is able through prayer to overcome sin and disease?

Much has been written in the attempt to show that the healing works done through Christian Science are the effect of some other cause than divine law, and the lecturer this afternoon might well say with St. Luke: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, . . . it seemed good to me also . . . to write unto thee . . . that thou mightest know the certainty of those things."

The Asheville Citizen.

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Jersey City, N. J.

Willis F. Gross, lecturing on Christian Science in the Bergen Lyceum, was introduced by Fred E. Tilden, Past Grand Master of Masons of the state of New Jersey, who said:—

I presume there are many in this audience who, like myself, are not identified with Christian Science, having but a superficial knowledge of the subject; and yet from ideas gleaned from the public press and from other sources we have become imbued with the belief that a religion which is attracting to its standard hundreds of thousands of intelligent men and women possesses merits with which it will do us no harm to become acquainted. Even its detractors must admit that its object is intended to be wholly beneficent to humanity, and we cannot therefore afford to ignore the claims of this great institution, which seeks through the power of the Supreme Being to alleviate human suffering and minister to mankind's spiritual needs. We are therefore glad to have the opportunity of listening to one who is so ably qualified to communicate to us the fundamentals of Christian Science, that we may the better comprehend that which is bringing so many people within the sphere of its influence and ministrations.—*Correspondence.*

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London, England

J. S. Braithwaite in introducing Clarence W. Chadwick, who lectured on Christian Science for First Church of Christ, Scientist, in Queen's Hall, said:—

The subject of our lecture this afternoon cannot fail to be of absorbing interest to any one who listens with an open mind. Especially is this so at a time like the present, when so many seem to be asking the question, Has Christianity failed men in the moment of their dire extremity? It must be admitted that the answer to this question can only be correctly given when we have the answer to another question, Has man availed himself of Christianity, the Christianity taught by its Founder? A consideration of the facts will convince any thinking person that it is not Christianity that has failed man, but man who has not yet succeeded in his application or demonstration, of Christianity. Do we not hear, through the mist of the centuries and above the turmoil of nations, those solemn words, spoken as if to each one of us today: "Heaven and earth shall pass away, but my words shall not pass away," and "He that believeth on me, the works that I do shall he do also."

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The claim of Christian Science to be reiterating these words understandingly and repeating these works practically, seems to be well substantiated by the many thousands of well-authenticated cases of healing and regeneration; and it is because Christian Science comfortingly proclaims the whole message of Christianity, and not merely part of it, that the lecture to which we are about to listen has a message full of import for each one of us, whatever his denomination may be. On page 556 of Science and Health Mrs. Eddy writes of her teaching, "Christian Science may absorb the attention of sage and philosopher, but the Christian alone can fathom it."—*Correspondence.*

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Wausau, Wis.

A lecture on Christian Science was given at Mount Sinai Temple by Jacob S. Shield. In introducing the lecturer Alexander Archie spoke as follows:—

It is hardly possible that any one can thoughtfully read the New Testament without soon realizing that Christianity to Jesus and his disciples was a very practical religion. It healed the sick and the sinning, fed the hungry, comforted the sorrowing, raised the dead. It was, indeed, a proclamation of good news to all the afflicted and the spiritually hungry who came within its influence. I believe the greatest misfortune that ever befell humanity occurred when the wonderful works of Jesus and his early followers were accepted as miraculous and spiritual healing was no longer regarded as a necessary element of Christianity. Its results are a divided and vitiated religion, loss of faith in God, in good, as a positive factor in human affairs, and the strengthening of reliance upon material means and force to gain desired ends, the fruits of which reliance we are now witnessing in the European horror.

If the loss of spiritual healing was a great misfortune, its discovery and reestablishment in Christian Science as an active force among men is surely a great blessing, since its possibilities for good are as limitless as divine Love. The world owes a great debt of gratitude to Mrs. Eddy, the gentle, loving, exalted woman, whose spiritual receptivity made this great blessing possible in our time.—*Wausau Pilot.*

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Sheridan, Wyo.

The remarks of Judge W. S. Metz in introducing Dr. Francis J. Fluno at a lecture on Christian Science were as follows:—

This is an age of investigation and research, and especially is this true in the matter of religion. The Christian Scientist agrees with that Scriptural writer who said, "Prove all things; hold fast that which is good." To my mind, every thoughtful and unprejudiced person who will read the history of the Christian religion will be convinced that it is not only a saving but a healing religion. There has lived in the world only one really successful physician, and he was Jesus the Christ. He healed "all manner of disease." He never failed in any case. This fact proves to me that the Christian religion is a science. The results of its teachings in the hands of one who knew and understood its great truths were certain and absolute. Jesus knew and understood God. He said to the woman of Samaria, "God is a Spirit: and they that worship him must worship him in spirit and in truth."

The Christian Scientist believes and understands what Jesus said. Moreover, one of the fundamentals of Christian Science is, that "Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual" (Science and Health, p. 468). Through the scientific understanding of the Christian religion Christian Scientists have freed unnumbered thousands from suffering and sickness. Christian Science in a few years has gone into every civilized country on the globe. Its adherents do not criticize any other church; they rejoice in the good that is found in all churches.

Correspondence.

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San Diego, Cal.

That Christian Science is attracting the attention of earnest thinkers was again demonstrated when Assembly Hall, Eighth and F Streets, failed to accommodate all who desired to hear William D. McCrackan lecture upon that subject for Second Church of Christ, Scientist. The speaker was introduced by Edwin F. Hammond, first reader, in the following words:—

Before I became a disciple of Christian Science I thought I was opposed to it,—and sometimes vociferously so. But when I did finally make up my mind to study into it, and learn just what I was condemning, the very first sentence in its textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, impressed me deeply: "To those leaning on the sustaining infinite, today is big with blessings" (Pref., p. vii). This is correlative to St. Paul's statement in his second epistle to the Corinthians: "Behold, now is the accepted time; behold, now is the day of salvation." I found that Christian Science does teach us to rise above the disappointments and grievances of yesterday, to eliminate the fears and doubts and worries and anxieties about tomorrow, and to recognize and appreciate and enjoy the blessings of today.

The Evening Tribune.

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Elkhart, Ind.

At the lecture on Christian Science given by Virgil O. Strickler for First Church of Christ, Scientist, Miss Georgia H. Reynolds, first reader, made the introductory remarks, which were as follows:—

Several years ago there appeared in one of the popular magazines an article in which the statement was made that the entire thinking world was expectantly looking into the future, awaiting another revelation,—awaiting a new beacon-light, a new avenue leading to other fields and toward a new world,—and the question was asked, "What nation shall produce this, and who is the revelator to be?" The author of the article was evidently not aware that the desired revelation was a present reality; that the nation to produce it was the United States of America, and the revelator a woman.

Mrs. Eddy had not made the discovery of a new revelation or of another world, but with the key of spiritual understanding had unlocked a door revealing to humanity this world in its true environment, with its glorious possibilities. Mankind seem never to have imagined that they were endowed with the capacity to overcome every discordant condition, but with the advent of Christian Science the whole world is waking to its privilege, and people are investigating and applying in their individual lives its demonstrable truth.

Correspondence.

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Lectures to be Delivered

CALIFORNIA—Chico: Dr. Francis J. Fluno, Masonic Theater, 3 p.m., July 2.

ENGLAND—Blackpool: John W. Doorly, Grand Theater, 3 p.m., June 25.

KANSAS—Hiawatha: William R. Rathvon, Armory, Utah Street, 8:30 p.m., June 27.

Parsons: Virgil O. Strickler, Elks Theater, 8 p.m., June 30.

OHIO—Ravenna: Charles I. Ohrenstein, Foresters Temple, 3 p.m., June 25.

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Testimonies of Healing

About twenty-one years ago my first baby was born, and when she was four weeks old I took a severe cold. For two weeks I was unconscious, apparently hovering between life and death. I finally rallied, and after a few weeks was able to attend to my household affairs, but was very nervous and suffered from severe headaches, which seemed at times unbearable. These attacks finally developed into what the physicians pronounced hystero-epilepsy, which as the years passed gradually grew worse. I tried many physicians and went through two or three serious operations, none of which effected a cure.

At this time I was in such a state of invalidism that I was obliged to have a companion with me constantly. One physician who was consulted prescribed an opiate in response to my request for something to relieve me, and I used it for two years whenever the attacks occurred. I then consulted a noted specialist on nerve diseases. Through him I gave up using the opiate, but was left with a very weak heart, which the physicians called a valvular lesion, and several times was given up to die. I was still suffering from the nervous attacks, which finally two well-known physicians pronounced epilepsy, and for which they stated there was no cure.

After a time my general health improved, but I continued to have these attacks, which left me very weak. All medicine had been given up except a stimulant when these spells came on; but I was very much discouraged and feared this illness would end in insanity, as each attack lasted longer than the previous one. About three years ago, just after a bad attack which had lasted three hours, a woman whose husband had been healed of a so-called incurable spinal disease begged my husband, with whom she was doing business, to have me try Christian Science; but he scoffed at it, as I would have done, and said it was the work of the devil. She did not, however, become angry, but reasoned with him; and after my husband talked it over with me, I decided to try Christian Science, although I had no faith that it would help me. I now know it is the work of God, as I have never since the first treatment had an attack of this trouble and am now a healthy woman.

I gladly write this testimony as one who has found Christian Science a help in every time of need. I am truly grateful for this healing religion, also to its Founder, Mrs. Eddy, but most of all thankful to God, who inspired her to give to suffering people the message of emancipation from sickness. There have been several recurrences of the symptoms of this ailment, but they were quickly overcome by Christian Science, and I feel that I have been permanently cured of this illness, which was of eighteen years' standing.

NELLIE J. WALKER, Portland, Maine.

I cheerfully concur in the testimony given by my wife. It is all true, but she has told only half of the pain and anguish endured by both of us.—GEORGE A. T. WALKER.

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I am eager to express my gratitude for the many blessings received through Christian Science in the past fifteen years, for it has sustained me through sickness, grief, and loss. When it was recommended to me as a healing system I refused to accept it, thinking it a very erroneous teaching. The "still small voice" had, however, awakened me, and I could not banish it from my thoughts, so finally I yielded; but it was merely because of a very sick body and an aching heart. I was a slave to physicians, to medicine, to fear, indeed to almost every ill to which mortal thought could be heir; was broken down physically and well-nigh mentally, a nervous wreck from fear of total blindness, a mortal sentence placed upon me by two well-known eye specialists as well as a nerve specialist. I was also in bondage to rheumatism and sleeplessness.

In my distress I cried out to God to show me the true way to live my life here, also to give me the strength to live it in patience and aright, and with this cry I fell asleep and slept peacefully until morning. The day following, a woman with whom I had a slight acquaintance placed a copy of Science and Health in my hand, telling me I could keep it for a few hours. I read the chapter on Prayer, and the wonderful illumination that came to me on reading it and the love awakened in my consciousness will never be forgotten. The book was loaned to me again on Thursday evening, when I was told to keep it overnight. I read it the greater part of the night, and a few days later called on a Christian Science practitioner for help. Within an hour I was so gently led to see God in all His goodness and perfection, with love toward His creation, that there was not a doubt of the healing power of His word left in my thought. I asked for treatment, at the same time removing my glasses, from which I had not been separated an hour for some years, excepting when they were broken, and then I suffered until they were returned to me. I have never put them on since that day, fifteen years ago, and I use my eyes in very close application to my work as a dressmaker and also read and write hours after nightfall.

After two weeks' treatment the physical ailments disappeared. There were many mental problems to be worked out; but although there were times when the human sense cried out in bitter agony over unhappy conditions, I worked on, praying for more light and understanding. Now I am most grateful to say that every discord, physical, moral, and financial, has been overcome, and my health is good. The nervous trouble has entirely disappeared, while the sense of financial need has been most wonderfully met.

My deepest affection goes out to our beloved Leader, through whom this legacy was given to the world to redeem, to uplift, and to heal. I am very grateful for all the Christian Science literature, as well as for our church services and lectures.—ELIZABETH A. BELL, Chicago, Ill.

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For three years I have been enjoying splendid health and greater spiritual understanding, and therefore feel that I must give to the world, in some measure at least, my gratitude for what Christian Science has done for me. I had suffered from rheumatism affecting the heart, neuralgia of the spine (which three doctors said could not possibly be outgrown until I was twenty-one), and many other ills. I have been free from both these difficulties since coming into Christian Science, although not yet quite twenty years old. I have been healed of an ailment which troubled me each winter for many years and caused me much distress; also of hay-fever, from which I had suffered for six years, but have not had a trace of it for the past three years. I have also been healed of bilious attacks and of the smoking habit.

When taking up the study of Christian Science I had been very weak for some time, and the doctor had just said that I was suffering from lung trouble of a quickly developing nature, supposed to be hereditary. With the aid of Christian Science treatment and an unswerving allegiance to the truth in so far as I understood it, I was healed in eleven weeks. In eighteen weeks I was back at my work with a certificate from the same doctor stating that I was fit to resume my occupation. I have since then passed a medical examination in connection with my business, and am in perfect health.

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I am deeply grateful for these healings, also for the replacing of a material sense of God with a more spiritual and a far more demonstrable knowledge of Him as Truth, Life, and Love, omnipotent and ever present. My thoughts reach out in thankfulness and praise to God, the giver of all good and perfect gifts, for His wonderful love, to Christ Jesus the Wayshower, and to our dear Leader, Mrs. Eddy, for her noble life and work; likewise to all the Christian Scientists who have in many ways strengthened and uplifted my thought in time of need. My great desire is to live more nearly as I pray and to be so led by divine Principle that I may prove my gratitude by fulfilling the command of our Master to preach the gospel and heal the sick.

DONALD M. SOUTHWART, Halifax, England.

I gladly testify to the accuracy of the preceding testimony by my son. I know that the better understanding of the truth as taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy, in connection with the Bible, and the faithful work of the practitioner, healed my son, and I am truly grateful for this healing.—MARTHA A. SOUTHWART.

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It is with a heart full of gratitude to God that I give this testimony as to the comforting and healing efficacy of Christian Science. I had suffered from chronic bronchitis for about thirty-five years, as well as from severe stomach trouble and bilious headaches, having several attacks every month which confined me to the house for a day each time. These ailments have been entirely removed by Christian Science treatment. Since then any discordant condition has been quickly overcome by the knowledge of the truth that man is God's child, created in His image and likeness, and therefore must be harmonious; that as God is all powerful and the only power, sin, sickness, and discord have no power.

I also wish to express my gratitude to Mrs. Eddy for her great gift to the world in "Science and Health with Key to the Scriptures."—S. A. KEERS, Toronto, Canada.

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So many blessings have come to our little family of three in the last few years that I hardly know where to start to tell of them. First our boy was healed of croup, which he had every winter, also of mumps and several so-called bilious attacks. The last healing was of scarlet fever, which was overcome in three treatments. The skin peeled off all over his body, but never once did he lose his appetite. This to us was wonderful, for every time in the past when he had even a slight fever he would not eat. My husband was cured of bowel disorder in a few treatments, after having taken medicine every night for ten years. Rheumatism and intemperance have also been overcome. My brother-in-law was healed of rheumatism and a fear of eating anything containing acid.

To say we are grateful to God is to put it mildly. We revere Mrs. Eddy, and are trying to live Christian Science every day, and gain that peace "which passeth all understanding."—ANNA B. WEST, New York, N. Y.

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I would like to express my gratitude for Christian Science and what it has done for me. I did not become interested in it for the physical healing, but while reading some of the literature wonderful truths unfolded to me, even as the petals of a flower are opened, and it seemed almost too beautiful to be true.

I attended services, bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, began to study it, and soon found it to be just what I had been wanting all my life. For years I was an active worker in church and Sunday school, but never felt satisfied, nor gained the peace that "passeth all understanding." Since beginning to study Christian Science I have had several proofs of its healing power. In one instance an injured ankle was healed after I had been told that crutches must be used for seven weeks. I was up and about my duties each day, and at the end of two weeks laid the crutches aside entirely. I have also been quickly healed of severe headaches, bilious attacks, and bronchitis.

I have enjoyed the privilege of class instruction, and since then have had many convincing demonstrations of the power of Truth. An abnormal growth on the head, which had been growing larger for a number of years, entirely disappeared in about two months. In July, 1914, I severely hit and bruised a joint of the middle finger on my right hand. It often troubled me in my work, for I could not bend the finger; then one morning in August the finger was found to be almost doubled in size and there was pain up to the elbow. I at once began to declare the truth, and next morning there was nothing left to remind me of the trouble. Later, while moving a piano, my left arm was caught between it and the door casing, so that to mortal sense it was much bruised and very painful. I silently worked as we are taught in Christian Science, and next morning every trace of discoloration had disappeared. The most important of my healings, however, was the overcoming of a sense of deep sorrow, out of which I have been lifted into newness of life. I am certainly grateful for Christian Science and know that therein is to be found the "pearl of great price."

LOUISE TOUVÉ, Bloomington, Ill.

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I gladly testify to the efficacy of Christian Science treatment for the healing of both sin and disease. For many years I was bitterly opposed to what I thought Christian Science to be, but finally extreme nervousness, restlessness, discontent, and serious physical disorders compelled me to seek relief outside of material remedies, and I turned to Science. I had suffered from violent headaches since childhood. These attacks are becoming less and less frequent, and I know that my fear of them is being destroyed. Internal inflammation was so bad that one of the best physicians in Los Angeles told me I could not expect to have any health without an operation; but this trouble was one of the first to be perfectly healed in Science. I have also been permanently healed of annual attacks of influenza, of bronchitis, and of a cough of a serious and distressing nature, from which I suffered every year.

In reviewing the blessings of physical healing I feel that I cannot be grateful enough. It means much to have been transformed from a complaining, irritable, always fatigued and half-sick being, into one whose health may be called perfect; but I have found treasures that mean even more to me than this physical wholeness. I have found that I do not have to fret and worry, since a knowledge of Principle has been given me whereby every problem and trial can be mastered. Through my study of the Bible in connection with "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have learned that God, good, is All, is Spirit, and is the only power, presence, or reality. This realization is destroying the belief of a stormy and tempestuous disposition and of so-called ungovernable temper, so that my consciousness is being filled with some measure of divine Love, and a harsh and critical attitude toward mankind in general is giving way to Christian charity.

I once thought that my earnest study of Christian Science would protect me from the trials I saw people all around me

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passing through, but these same trials have come to me to purge my thought of hatred and satisfaction in matter, and to establish in my consciousness a right concept of God. I found that my old concept of God was wrong, and that it brought me suffering and torment; now the right understanding has brought me healing of mind and body. I long to bring health and happiness to others, and this I can do by trying daily to live the precepts of the Master.

Words cannot express my thankfulness to God the Father, and to Christ Jesus the Wayshower, or my gratitude to our beloved Leader, Mrs. Eddy, for the countless blessings that Christian Science has brought me.

STELLA BAIRD HASTAIN, Los Angeles, Cal.

✧

Christian Science came into my life in April, 1911, and I consider the physical healing but a small part of the good it has brought to me, compared with the practical knowledge it has revealed in the working out of my salvation. Ever since early childhood I had suffered from severe attacks of bleeding at the nose, and they were very weakening. My eyes also caused me much pain and trouble; in fact, for more than ten years I had been unable to find a remedy that would permit me to read or write, as glasses fitted by specialists gave no relief. With all this I had lost in weight, and generally speaking was almost a wreck. The whole world, as far as I was concerned, was one of despair and discouragement.

From the first Christian Science treatment I have been able to read without any discomfort whatever, although for the first few weeks Science and Health was the only book I could read. This proved to me from the start that Christian Science is the truth. Gradually, as I was honest in my study, the other ailments vanished.

I am very grateful for the physical healing, but even more so for the spiritual awakening, which has freed me from all desire for liquor and gambling, as well as from many other evil tendencies that make for destruction. Christian Science has given me the strength to resist the would-be destroyer and a firm desire to be useful, to serve God in the only practical way. I am grateful to God for His perfect creation, and to our dear Leader, Mrs. Eddy, for making it possible for us to free ourselves from the sins of the world. I have received many more blessings through the application of the truth in Christian Science.

JAMES R. DIXON, Ely, Nev.

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[Translated from the German]

A sense of gratitude and joy induces me to testify that Christian Science has brought me a better understanding of God, and that through it I have been freed of much disease and suffering. Before I became acquainted with the teachings of Christian Science I was afflicted for over twelve years with a most distressing nervous pain, which manifested itself in various ways,—in the feet, arms, and other parts of the body. As time went on a very serious and supposedly incurable abdominal complaint set in, and although I followed all the prescriptions which the physicians believed might have a salutary effect, they proved of no avail. The troubles grew worse, and at last sleeplessness was added, which left me in a state of utter despair. However, God sent His light, and I was led to people who knew of Christian Science and drew my attention to it.

To hear that it is not God's will that human beings should suffer, and that He is "of purer eyes than to behold evil," meant deliverance and salvation to me. On the third day after this normal sleep returned, but the nervous conditions seemed to be intensified for five or six weeks. Then when I returned to my home and attended a Christian Science meeting for the first time, every ill and pain was taken away during that hour as if by an invisible hand. I did not ask a practitioner for help, but from then on I attended the services, read the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, the Bible, and the *Herold*, and after a year had elapsed all sense of an abdominal trouble was eliminated from my consciousness.

Gradually ailments disappeared which I formerly thought I would willingly bear if I were only freed of the more serious ones. A journey by either railway or steamer would invariably bring about a condition which necessitated my staying in bed, and even a short ride in a street-car or in the subway caused nausea. Of all this I have been completely freed through Christian Science. I used to have a weak memory, but this is no more the case, and I have been in good health and in a happy frame of mind for the past four years.

In the summer of 1914 a few symptoms of my former troubles began to manifest themselves, and being unable to overcome the sense of fear that there might be a return in full of former conditions, I applied for and received treatment from a Christian Science practitioner, with whose assistance both the fear and the pain were dissolved into nothingness. During the present struggle between nations I derive peace and strength through the understanding of true being, finding comfort therein, and holding fast to the words of Jesus, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Thus I am enabled to see all error, all discord, as unreal, and rejoice in the apprehension that God, infinite Love, draweth unto Himself and uniteth all men.

SOPHIE HUSSONG, Charlottenburg, Germany.

✧

It is with a joyful heart and a deep sense of gratitude that I testify to the good which has come to me through Christian Science. For five years I had worn glasses and was unable to read over half an hour at a time, but after reading Science and Health for three weeks my eyes were perfectly healed and the glasses were discarded. I can truthfully say that I never knew what it was to have good health before taking up the study of Christian Science. For eighteen years I had taken medicine for bowel trouble, but I am thankful to say I was also healed of this disorder and of rheumatism by reading, and I have not taken any medicine since I turned to God.

While I am very thankful for the physical healings, I am much more so for the spiritual uplift received through Christian Science. I can say with the psalmist, "He sent his word, and healed them, and delivered them from their destructions." Christian Science does meet our every need, and I am thankful to God, and grateful to our dear Leader, Mrs. Eddy, who has given us this Christ-teaching that makes free.

MAY THOMPSON, Crookston, Minn.

✧

Christian Science has healed me of a disease for which the doctors said there was no cure. Having heard of this healing truth through a friend, I finally told my family I would try Christian Science. After three treatments I felt much better; but a member of the family said if prayer could not help the first time it would not at all, and not understanding anything of Christian Science I stopped taking treatment. Then my suffering returned with more severity than before; but as I had been relieved a good deal through Christian Science at the time of treatments, I decided to see what had helped me, so started to study Science and Health with the Bible. After

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studying for some time I had a little glimpse of the relation between God and man, and said to myself that if this were true I did not need to be sick. Then there came over me such a longing for understanding that I said, "O God, let me understand it," and I was healed that same evening.

We have had many other proofs of healing in our family, and words fail to express my gratitude for Christian Science. I wish to thank the dear friends who are always ready not only with words but also with loving deeds. I am very thankful to God, and grateful to our dear Leader, Mrs. Eddy, for this wonderful truth.

CAROLINE FRITZ, Chicago, Ill.

I was brought into Christian Science through my mother's wonderful healing, and was myself healed a few years ago of a tendency to have bad colds every winter. Barely a winter passed that I did not have at least half a dozen attacks, and generally finished the season with a severe case of influenza. I was also freed from intense pain in the back and sides, these attacks coming on every six months and being almost unbearable. I have found that the truth will not only help us in time of sickness, but is a great help in business or wherever we are, if rightly applied.

I am unable to express in words my thankfulness for having found this truth, and my daily prayer is that I may be worthy to be known as a Christian Scientist.

AMALIE FRITZ.

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With a feeling of happiness and deep gratitude to Christian Science for the wonderful healing I have received, this testimony is given. For more than two years I was troubled with rheumatism, and in that time every known material remedy was tried without avail. I then traveled for eight months to different parts of this country, thinking a change of climate would help me, and also took treatment at Hot Wells, Texas; but returned home sick and discouraged. Two weeks later Christian Science was recommended to me by my uncle, although he was not a Christian Scientist. After ten visits to a practitioner I was healed and able to return to work, and since then have not been absent from work a day on account of illness. Before coming into Christian Science I was subject to throat trouble every winter, but since seeking this truth, which has made me free from this and many other material errors, I know that fear has been cast out, for the place where I am employed has a high temperature, and yet the change from that to the outside air has no effect on me.

I am very thankful to God for the many blessings I have received, also for the spiritual uplift, and deeply grateful to our Leader, Mrs. Eddy, and to those who helped me to seek this truth.—ARTHUR LEVI, New York, N. Y.

✧

I have received so much help spiritually and physically through Christian Science that I am sending this testimony in the hope that it may help some one who has almost given up hope of ever being well again, as I had done. I had been under the care of doctors and specialists for about four years, owing to what was diagnosed as hardening of the arteries of the heart, rheumatism, and other ailments to which a condition of this kind leads. My suffering was intense and I was thoroughly discouraged. Finally, in 1914, I went to a Christian Science practitioner, and through her treatment and loving guidance in the study of this saving truth I have been healed. I feel that I have been made over and have a new hold on life, and am gaining a more perfect understanding of the ever-present, loving, heavenly Father.

SARA B. LAMPKEN, Mount Vernon, N. Y.

From Our Exchanges

[*The Advance*]

We learn from the Word of God that the at-one-ment is more than atonement for sickness; most Christians have yet to learn that it is more than atonement for sin. Does the Bible say so? It does say so, and that repeatedly. It says that where sin abounded, grace did abound much more exceedingly—did abound, doth abound, shall abound. How can this be possible? It is possible because the atonement is more than an atonement for sin. It is atonement for spiritual growth. It is at-one-ment with God. The sacrifice which is eternal in the heart of God and revealed in the cross of Christ will redeem men in such numbers and into such fulness of life that those large words of Scripture will be justified in which it is said that God willeth not that any should perish and that all shall come unto Him and live. We cannot say that there will be no exceptions to the rule. We cannot promise that no man will succeed in persistently defying God. But we may be sure that God will leave nothing undone that God can rightly do for the saving of all men; and that Christ will see "of the travail of his soul, and shall be satisfied."

[Rev. E. W. Barnes in *The Church Family Newspaper*]

Jesus was of the common people; he preached to the common people. It was they who heard him gladly; it was they who gave him his simple Palm Sunday triumph; and it was because he appealed to the simple, primitive, good instincts of common men that his message won its way. The enduring vitality of that message depends on the response which unsophisticated men and women can always be trusted to give to an appeal to the sense of brotherhood rooted in love; for Christ's ideal is brotherhood rooted in the love which God shows to all men and demands from all men. For him it is brotherhood which is the final expression of service to God. For him brotherhood is the solvent of all human discords, finding its basis in God's scheme of creation and redemption. This is the message which Christ preached to the poor and derelict of Palestine; this is the teaching which all who by position or temperament are close to the great realities of life will instinctively accept.

[*The Christian Register*]

To have the language of religion, its range of ideas, its motives and appeals, its representations and principles, all out of relation with the way people think and speak and act in all their living, is to pull religion out of life and make it continually less likely to be understood and appreciated. A good many of the usual expressions, a good deal of the usual ideas, of well-meaning loyalty are totally unmeaning, when they are not positively repugnant, to clear and honest minds. If the crowds on a city street were to be stopped and told what is being said in the churches they pass, they would not know what the speakers were talking about. That is why the crowds are on the street instead of in the churches,—they are not told about religion so that common sense and ordinary reason can assimilate it. It must be modified, or the churches which depend on the support of public intelligence and faith will die of malnutrition.

[*The Christian Work*]

In politics we have the fetish of public opinion, as if what the man in the street thinks must be good policy, and the opportunist statesman swings tremulously to catch the popular breeze. He has no burning convictions, no immovable principles. In art also the world wants only clever adaptations and repetitions, the reproduction of past triumphs.

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In religion especially this temptation abounds. We have heard with our ears, our fathers have told us, and we accept unthinkingly the past record. How much of our faith is taken by us on trust, a matter of hearsay? Men repeat catch phrases, which have gathered a certain sacredness from antiquity. How seldom we hear a real live, original voice, that is not merely an echo of some one else! In spite of what we have admitted as to the place of authority in education, the true education after all is tested by what we say and do and think of ourselves, and not because others have told us. Though it is not given to every one to be a pioneer of truth, yet truth is little to us until we have absorbed it and made it our own,—so much our own that it has practically ceased to be derivative and becomes personal. In religion, tradition must have become experience before anything is achieved. We must walk by faith and not by custom; we must live by insight and not by prescription.

[*American Lutheran Survey*]

The criterion of the value of any doctrine or philosophy of life lies in its results. Christ challenges the pragmatist, who accepts nothing as true unless it works. He judges of the value of a theory by its workableness, its effects in actual practice. Christ says, Apply the principle of pragmatism to Christianity, see how it works in every-day life, individual and social, and judge of Christianity by its fruits. Christ was anxious that men should "try out" his doctrine in practice and conduct themselves according to his teachings. If they could not believe in him, then he would have them "do the will of God" and they would know that his doctrine was of God and thus come to believe on him. Doing the will of God, living according to the principles of Christianity, will teach men the intrinsic value of Christianity, its transcendent truth and faith-compelling reason.

[Rev. Robert A. Ashworth as reported in *Milwaukee* (Wis.) *Free Press*]

When men begin to understand that they do not suffer at the end of this life some great and miraculous change that makes all wrong right, but that the life to come is but the continuation of this present life, then daily conduct takes upon itself a new significance. And seen in the light of eternity our daily conduct receives a new value. When we know that the joy of the life to come consists not in golden streets or jeweled harps and crowns, but in a new and nearer relationship to God, then men will be more eager to enter into that relationship here and now.

[Rev. W. E. Orchard D.D., in *The Christian Commonwealth*]

Love enables us to discern the real man as he was created in the mind of God, and to see behind the fallen, the impenitent, the man wedded to evil, the man as he was meant to be. This discernment enables you to play off the best in every man against his worst, to divide him against himself and to win him over bit by bit to his better self. It gives one the power to say that magic word which will suddenly penetrate between the joints of his armor and stab his spirit broad awake.

[*The Methodist Times*]

Faith is always creative. Its upward and its forward look are one and the same. It is always converting the reality of eternity into the order of history. Faith discharges this creative function just because it is blended with hope. It gives substance to "things hoped for." Hence the man of faith is filled with the unbounded energy of exultant joy. He lives in the heavenly reality that is to become the triumphant achievement of time. Because of this, the attitude of faith is that of transcendent satisfaction. It lives in the certainty and prospect of the kingdom of God.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health.

Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00, six or more to one address, each 75 cents.

Orders for the books named above and other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Publishing Society

A new French pamphlet, "Foi et Générosité" (Faith and Generosity), has just been issued and is now on sale. This pamphlet contains the following articles: "The Lord Thy Confidence," "The Closed Hand," and "Continuity of Right Thinking."

Christian Science: A Religion of Love (Christian Science: En Kjærlighetens Religion), a lecture by Virgil O. Strickler, has been translated into Norwegian and is now published in pamphlet form with the English and Norwegian versions on opposite pages.

"Law and Work" is the title of a new pamphlet containing the following articles: Love Fulfils Law, The Logic of Christian Science, Undisturbed, God's Law of Adjustment, Authority.

"Christian Science: Man's Dominion over Evil," a lecture by Edward A. Kimball, C.S.D., has been translated into Russian, Norwegian, and modern Greek. Pamphlets in these three languages have been published with the English version opposite the translation and are now on sale at prices of our regular pamphlets as shown on the opposite page.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken at less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, editorials, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

BOUND VOLUMES: Current and past year, cloth $3.00; half calf or half morocco $5.75. On earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, one year 50 cents; single copy 15 cents; four copies or more to one address, each 12½ cents. In all other countries one year 60 cents; single copy 18 cents; four copies or more, each 15 cents.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for publication in the columns of the MONITOR should be addressed: Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, one year $5; six months $2.50. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also as a supplement the Lesson-Sermons of the following month which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, one year $1; six months 50 cents; three months 25 cents. In all other countries, one year $1.25; six months 63 cents; three months 32 cents.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVIII No. 44

Boston, July 1, 1916

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Christian Science Sentinel

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Items of Interest

There are more than forty-eight thousand sawmills in the United States, and their output of waste in the form of sawdust, shavings, slabs, and other wood refuse is estimated as thirty-six million cords per year. This is equal to over four and a half billion cubic feet of waste, which is the capacity of a bin half a mile high, with a base covering a forty-acre lot. Perhaps one half of this so-called waste product is not strictly speaking wasted, but serves a useful purpose as fuel under the boilers. Much of the remaining 18,000,000 cords not only serves no useful purpose, but in most cases is a source of inconvenience and danger. Sawmill waste is disposed of in various ways. Some goes to the local fuel market, some to pulp mills or to wood distillation plants. Shavings and log cuttings, as well as other mill waste, are sometimes used to fill low places in the yard. However, the most common method of getting rid of waste is by burning either in an open fire-pit or in a burner enclosed on all sides and having a spark-arresting screen at the top and a fire grate.

The municipal savings bank scheme initiated by the lord mayor of Birmingham, England, Alderman Neville Chamberlain, was recently discussed at a meeting of trade union leaders and officials. The lord mayor said he believed there was only one way of helping people to save, and that was by getting them to have the money deducted from their wages before it reached them. That, of course, involved bringing in the employer. Under the scheme, while the employer made the deductions, and gave the workman a coupon representing the amount of the deduction he made, he did not keep any books, and he had no idea what the workman was taking out. The employer would have no notion whatever of the transactions that would take place between the man and the bank, and he believed that so far as it was possible to overcome that objection it had been done by this scheme. With regard to facilities for withdrawal, the lord mayor said there was only one check upon the man getting his money out, and that was seven days' notice before withdrawal.

California is building a system of good roads on a grand scale. It started four or five years ago with a bond issue of $18,000,000, of which all but about two million dollars has now been expended. In connection with the state work the counties have spent between fifteen and sixteen million dollars. To continue the work, the last legislature voted a new bond issue of $15,000,000, and this goes before the people at the election in November. Public sentiment is strongly in favor of good roads. Roughly, the California plan is for two long roads extending the length of the state, one along the coast and the other through the valley, with cross connections between the principal cities. Already 1490 miles of road have been built, and 2280 miles have been surveyed. Concrete is used extensively.

The New York City police force, which had already been augmented by a juvenile police force, has again been strengthened by the "mother police force," made up of East Side women who are mothers of children. Here are some of the things the mother police hope to abolish: False weights and measures; "blinds" for disreputable houses; objectionable dance halls, moving picture places and vaudeville houses; cigar stores selling cigarettes to minors. Employment for girls, the girl stranger, and the immigrant, will be the special charge of the police mothers. The organization was brought about through the efforts of a young East Side attorney, who is responsible as well for the juvenile police boys and girls.

The Porto Rico sugar crop, which will be finally gathered during the latter part of June, will be the largest ever harvested in the history of the land, according to a recent estimate made by the secretary-treasurer of the Sugar Planters' Association. The estimate covers the sugar manufactured from Dec. 1, the beginning of the season, to May 1, together with the estimated sugar in the cane still to be ground. The 1914-15 crop totaled 845,154 tons, and that of this crop-year will exceed four hundred and sixty-three thousand tons.

The four public employment bureaus established by the state of California last February have more than fulfilled the expectations of the promoters of the idea. Over ten thousand positions have already been filled, whereas when the matter was before the legislature the advocates of the plan thought that the venture would be eminently successful if employment could be found for that number of persons in one year.

Relation of the press to improved highways, the future of the newspaper woman, foreign advertising, the Associated Advertising Clubs of the World, the teachers of journalism, trade journals, the country daily, whether or not it pays to construct a building for a newspaper plant, and simplified spelling were some of the subjects discussed by the delegates to the thirty-first annual convention of the National Editorial Association in New York City.

The new $1,350,000 Y. M. C. A. hotel at Wabash Avenue and Eighth Street, Chicago, was dedicated a few days ago, at special exercises, to the purpose of providing a temporary home at low cost to the young man starting life in Chicago, through which he can find good associations and come in contact with the city's best agencies. The hotel is nineteen stories high and has 1821 rooms, which are to be rented at thirty, forty, and fifty cents a day.

With bids for furnishing wire to the United States Forest Service recently advanced 45 per cent, and prices on other equipment considerably increased, material curtailment of the program for telephone line construction in the national forests this summer is said to be in prospect. There are over twenty thousand miles of telephone in the national forests, and approximately two thousand miles of new line was planned for the coming season.

What is said to be the largest garden in the world given over to the cultivation of a single flower is situated at Sarcoxie, Mo. Sixty-seven acres of peonies were in bloom at the flowering season at the Wild Brothers' nurseries. Approximately a million blooms were shipped this year to florists in all parts of this country.

The people of Oregon celebrated the dedication, on June 7, of the Columbia River Highway, which has been declared by experts in road engineering to be one of the greatest highways ever built to meet the conditions of modern traffic. The scenic attractions along this road are said to be unsurpassed by those of any highway in the world.

A summary of the general results of the 1914 census of manufactures with respect to the gas industry has been issued by the director of the Bureau of Census, department of commerce. Returns were received from 184 establishments in 1914, the total products of which for the year were valued at $220,237,581.

There are probably fifty thousand sewing machines sold in China every year. Practically the entire business is done on an instalment basis and under much the same arrangements as in the United States. The guarantor, who is generally a shopkeeper, indorses the instalment contracts.

On April 13 the city council of Sydney, New South Wales, Australia, decided to impose all its taxation, or rates, on the value of land apart from all improvements. This reform has been demanded for years. At the recent city council elections a majority in favor of it was elected.

Receipts of Manila hemp from the interior of the Philippine Islands to the shipment ports on the coast of the United States from Jan. 1 to June 5, 1916, amounted to 549,000 bales, as compared with 496,000 bales in the corresponding period a year ago.

The Canadian Gasoline Corporation is being organized with a capital of $3,000,000. It has acquired the Canadian patents for the Greenstreet process of gasoline manufacture, and it will operate as a subsidiary of the Gasoline Corporation of the United States.

Fire losses in 1915 decreased $52,755,000, as compared with the 1914 record for the United States and Canada. The total losses by fire last year were only $182,836,000, as compared with $235,591,000 the previous year.

The department of agriculture in its June crop report estimates the crop of spring and winter wheat at 715,000,000 bushels, oats at 1,250,000,000 bushels, and barley at 189,000,000.

The $200,000,000 proposed merger of automobile concerns has been abandoned because of the lack of cash, according to the president of the Willys-Overland Company.

Massachusetts Institute of Technology's great celebration in connection with the dedication of the "New Tech" across the Charles River occurred during the week of June 12.

Water and fire proof barrels will be made in Hawaii from bagasse, a sugar mill by-product, for use in exporting sugar and importing potash.

The value of the annual orchard products of the United States reaches a total of $1,000,000,000.

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Christian Science Sentinel

"What I say unto you, I say unto all, WATCH" Jesus

Vol. XVIII July 1, 1916 No. 44

Saved by Grace Alone

ALFRED FARLOW

THE Scripture admonishes us to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." This admonition includes the two salient requisites of spiritual advancement. Mrs. Eddy has given to the world a demonstrable knowledge of the Christ, Truth. Briefly stated, it includes a spiritual understanding of God, an understanding of His very nature and essence, and of His creation as the perfect, harmonious expression of perfect Mind. Upon this scientific basis it is ours to grow steadily by the use of the talents and opportunities given us, until, as St. Paul commands, "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Grace signifies favor. Christians merit divine favor as they walk in the way which Christ Jesus pointed out and as their lives conform to the ideal manhood which Christian Science defines. In "Christian Science versus Pantheism" (p. 10) our Leader refers to the "grace of God" as "the effect of God *understood*." It is that exalted statement of goodness which comes from first knowing the right, then putting it into practice. In "Miscellaneous Writings" (p. 205) Mrs. Eddy further says that "mortals who on the shores of time learn Christian Science, and live what they learn, take rapid transit to heaven."

To him whose life conforms to the demands of Truth, good becomes the only reality, while evil becomes unreal and thereby loses its power to influence one. By this process the individual merits divine protection. He grows in favor with God, emerges into the light wherein there is no darkness. He eliminates the materiality in his consciousness which makes it possible for him to be influenced or afflicted by error. It is one's materiality, not his spirituality, which is subject to affliction; hence the importance of putting off, as Paul says, "the old man with his deeds," and putting on "the new man, which is renewed in knowledge after the image of him that created him."

The Master of Christianity was an example of that character of manhood which is too good to be sick. In our present stage of development we vibrate more or less between harmony and discord because of our immature, fleshly condition, and we find ourselves more or less needfully exercising our faculties to overcome the discords of mortal experience which overtake us. As we continue to improve spiritually we become less and less subject to the intrusions of error, until we finally reach that zenith of spirituality wherein the very aroma of our thought will dispel the discord without an effort, even as the light unconsciously dispels the darkness, and this constitutes the ultimate, the climax, of Christian Science demonstration.

If one were to name a prevailing fault among Christian Scientists, it would be that they depend too much upon the dynamic power of truth and not enough upon the grace of God as a protection from evil and as a means of healing the sick. It is well that we keep awake to the subtleties of error and that we employ essential and effective arguments of truth, that we work and pray according to Christian Science methods, but we should also give earnest heed to the better part, to the reflection in all we say and do of the divine character with spiritual grace and gentleness. We should be obedient to the Master's command to seek "first the kingdom of God, and his righteousness," which means that we should seek spiritual advancement, Christian consciousness, as a means of overcoming evil, knowing as we do that mere resistance of evil is not sufficient. We are admonished to "overcome evil with good."

Moreover, nothing gives so clear and so correct an understanding of the subtleties of evil as a clear consciousness of their opposing good. What might be termed an "up-to-date Christian Scientist" is one whose spiritual advancement keeps pace with his understanding of the letter. It has been erroneously said that it takes a rogue to catch a rogue, but Christian Science demonstrates the fact that he who possesses the clearest consciousness of good is the best detective of evil, even as the purest and whitest garment is most sensitive to the presence of uncleanness. It is well to be watchful and faithful in our mental work, in our striving "to enter into the kingdom of God," "the secret place of the most High," to awaken to the spiritual truth of being; but meanwhile we should advance by spiritual growth toward that condition of thought to which the Master referred when he said, "The prince of this world cometh, and hath nothing in me."

If we find we are not healing the sick so readily and easily as we once did, it is well that we meet the growing opposition to Truth with the understanding that there is but one power; but if we depend upon our mental work exclusively and neglect the growth in goodness which is necessary to place us where evil cannot seem real to us, and thus avail ourselves of divine grace, thus merit divine protection, we may find ourselves too much in the habit of going from student to student to find out how to treat sickness, instead of humbling ourselves and divesting ourselves of wrong as a means of gaining a new and more effective meaning than that which we already have. Fearless self-analysis will always do much for us, as it lets the light of Truth break through the dark illusions of mortal sense. Then we are ready for greater growth in grace and also for the spiritual advance which is inseparable from it.

Our understanding of the best way to deal with evil is improved by the same growth which clarifies our understanding of God, good. Under the light we see all things as they are, whether they be good or bad. An understanding of the true constitutes a correct view of the false and how to demonstrate its unreality. We must learn the worthlessness of error through suffering, unless we are willing to learn it through our understanding of the worth of Truth. In Science and Health (p. 480) our Leader says, "When the substance of Spirit appears in Christian Science, the nothingness of matter is recognized."

Evil grows less real to one's consciousness as his life con-

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forms to the reality of good; hence the wisdom of the Scriptural declaration, "Blessed are they that do his commandments." The real blessing does not come merely from having learned what one should do, but from the actual doing. We are saved by grace alone. We are absolutely and truly safe only as we win the grace of God through that Christian conduct which constitutes the abandonment and consequent dissolution of all error in one's self. The foe without, which one is obliged to meet in his Christian Science warfare, is vanquished by the same practice which destroys the foe within.

Friendship

LUCY HAYS REYNOLDS

THERE is no one who may not have a friend; and that there should have been so many heart-breaking experiences in the loss or lack of friends is due to ignorance of what constitutes friendship and to the mistaken foundation upon which it is so often placed. Generally speaking, one expects to find his friends among those who have the same social or business interests, like experiences or religious beliefs; but when based upon personal association and attachment, or confined within the narrow limits of human relationship, friendship all too often decays and is lost. In "Retrospection and Introspection" (p. 80) Mrs. Eddy says, "There are no greater miracles known to earth than perfection and an unbroken friendship."

Is our desire to have a friend prompted by what that friend will mean to us? Too often we love in proportion as we are loved. "You be a friend to me and I'll be a friend to you," selfishness bargains. Yet true friendship possesses no element of self and makes no personal demands. When the Master asked Peter if he loved him, the only proof he required had nothing to do with himself. "Feed my sheep," he pleadingly urged. If we would have a friend, we need first to learn how to be one, for the motive of friendship is to bless, to give, not to get, and it is known by its fruits. Lavishly though wisely, then, let us reflect love, asking nothing in return save a closer acquaintance with God, and we shall discern that true friendship is the reflection of divine Love.

All students of Christian Science speedily learn that friendship is not a question of persons but of consciousness, and true friendship is always under the government of spiritual law. Such friendship is expressed in the impulses of kindness, tenderness, and self-forgetful love. These are the elements of spiritual affection; and how they enrich and enlarge our lives! Generously exercised, they nourish immortal cravings, unfold and protect spiritual individuality, and establish the heart in divine Principle, where we find that which we can love, praise, and adore.

True friendship is universal, impartial, all inclusive. Being a state of consciousness and dealing with ideas, it can never be clamped by personality nor circumscribed by national boundaries, but includes all that is good in universal thought. If one is abiding in a state of friendship, every good thought that knocks at his door finds hospitality, even though it be an idea that upsets all previously entertained opinions and notions. There is but one good, and if, therefore, we love justice and truth and purity, we will love them wherever found. Some one in whom I may have no personal interest may yet express a great deal of these divine qualities, to which I must be true so long as I am true to good. We are one with all the attributes of good, regardless of personal differences, hence we should not deprive ourselves of any sweet friendliness.

Pride, conservatism, and custom rob us of the nobler realizations of friendship. Worth of character, however, is always able to level cliques and overcome the personal. Meeting on the plane of conscious worth, our friends are endeared to us, not because of similar human opinions and interests, but because of the same goal, the same standard of good. "He that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward," the Master promised. Neither creed, temperament, nor nationality (all of which are incidental) will be able to interdict our being friends to all mankind as we learn that good is our only friend and our only friend is good.

It is through communion with God that the higher friendships are always formed. No mortal sense can know the experience. As individual natures perceive God's ideas they find in their mutual love for these ideas their unity and love for each other. Such friendship is pure and strong, refined and true. It lifts human affection above impulse and emotion: it inspires and ministers; it radiates and never absorbs. It enables us to express our higher capacities; it leads us to look away from material sense, beyond personality, beyond even the best in human character, and fix our gaze upon the fulness of spiritual individuality. Such friendship is endowed with power; it works wonders among nations as well as individuals. It is not at the beck and call of human congeniality; it never mingles with mere sentiment or indulges ecstatic adoration. Built upon the foundation of good, true friendship is established in spiritual at-one-ment.

Turning from mortal sense, we find that a bodily presence or absence has very little to do with maintaining friendship. Although at first Mary could not behold her beloved "Rabboni," he was present at the tomb before he appeared to her in outward form. Not proximity, but similar states of mentality, bring about love and understanding. People living under the same roof for years often do not know each other so well as those who may be miles apart. If we seek love outside of corporeal sense, then do we find and know our own, and draw out the hidden beauties of their nature. If we would more earnestly seek to realize our true individuality and its goodness, the barrenness and mechanicalness of daily association would be healed. Then it would no longer be said that "familiarity breeds contempt," but rather that it reveals spiritual selfhood. Let the hungry, lonely heart, starving for love and yearning to be understood, turn from personal sense with its likes and dislikes, and seek the spiritual selfhood which waits recognition at its very side, then relationships that now seem unbearable will be transformed, lost separated friends reunited, wounded hearts healed, and association among those with whom we live will become sweet and enduringly attractive.

Distance no more than familiarity can separate friends. Those who are taking the same journey heavenward, who are experiencing similar struggles, are many; and whether or not we know them personally, these friends of similar experiences bring us the comforting assurance that we are never alone so long as we are seeking to attain friendship with good. If we are patient, these friends come to us sooner or later by unknown and unsought paths, through valleys of humility, across planes of spirituality, and over the hills of faith, for neither space nor time can interfere with the unity of hearts that are seeking God. Humanity is in sore need of the demonstration of a true concept of friendship, and none can meet this need so well as Christian Scientists, knowing as they do that God's word is the friend of all; yea, as Moses said to the children of Israel, this "word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." Thus the opportunity of being and having a friend is never lacking.

One of these opportunities is found in the church foyer after the services. Here the heavy laden, the lonely, the hun-

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sick, and the stranger are gathered within our gates. Yearning for a friendly touch, do they look upon our happy faces and, unnoticed, feel apart? Do we pass them by in our eager greetings of those whom we personally desire to see? "Woe unto you, Pharisees! for ye love . . . greetings in the markets," and to be "seen of men," said humanity's dearest friend. With a heart forgetful of self and overflowing with love let us give out only the aroma of Spirit, making "each smile a hymn, each kindly deed a prayer," as Whittier says. So will the mask of personality be torn asunder and we behold the sage in the child, substance back of the superficial, and the heart behind the cold exterior. Then will the Christ-idea, no longer a stranger, be recognized and loved in every one. Then will formalism be whipped out of the temple, greetings will be exchanged on the plane of righteousness, and the sweet friendliness of primitive Christianity be manifested in healing thoughts and loving words.

True friendship makes mighty demands upon us, even the laying down of mortal attachments to find satisfaction in the divine. In this transitional stage the affections may experience a crucifixion, but in their ascension Soul will transfigure them with the love that worketh miracles. Are we then not willing to carry the cross, turn from the beaten paths of personal sense to find our friends on the basis of Christianity, regardless of family, sect, or caste? Cleansed of jealousy, obsession, and fleeting fancies, our affections respond to the Christ and rest satisfied in divine Love.

In our ascending steps toward this goal does the way seem lonely? Do we need a friend? Let us remember that true friendship is a matter of unfoldment and can never be forced, for it is one of the blessings added unto us through seeking first the kingdom of heaven. Then will we discover our own, draw them to us, and demonstrate here on earth the miracle of perfect friendship.

Apathy Overcome

SADIE LITCHFIELD KELLER

Apathy might be defined as sluggishness of thought regarding what one should do. Its tap-root is in mortal mind, that arch-enemy of God and man. In Science and Health (p. 218) Mrs. Eddy says, "The human mind is the sinner, disinclined to self-correction." In fact, we find that mortal mind is busy about anything rather than self-improvement. Self-correction would destroy mortal mind, and so manifest a counterfeit would not knowingly attempt self-destruction. Having evolved itself from supposition, it would seem to direct every effort toward keeping up the farce, maintaining that man and the universe are identified with matter and evil. It says, therefore, that man, the image and likeness of God, cannot be perfect; and this in the face of Jesus' command, "Be ye therefore perfect, even as your Father which is in heaven is perfect," and his complete proof of man's ability to demonstrate sonship in God.

But men are finding out today in Christian Science that the apostle John said the truth when he proclaimed, "Beloved, now are we the sons of God," and are setting to work to prove the statement in their every-day living by applying the rules laid down in Christian Science. They are becoming healthier, happier, purer, more prosperous; they are enjoying increased longevity, and in a measure experiencing the kingdom of heaven right here on earth in the ever-increasing reign of harmony within them.

Christian Science is as far from apathy as it is from mortal mind, for it teaches men self-correction first of all. It shows them that they need to see what should be done, and then to go diligently, patiently, and persistently about doing it. They learn that they are to repudiate as utterly unreal, and therefore as no part of themselves or any man, all that is unlike God, and to maintain stoutly the allness and oneness of Deity, forever expressed, and that this expression is man, as Christ Jesus taught and demonstrated.

Since apathy is part and parcel of the supposition that life, substance, and intelligence are something apart from God, it is rejected along with kindred errors. The student of Christian Science learns to establish the fact that God is not manifest in sluggishness, inertia, or dreamy absent-mindedness, but in alertness, mental activity,—the ability to think and to act divinely. Far from being apathetic, spiritual sense is constantly and consciously awake to man's true being, alive to its joys and triumphs. So clear is its reflection of the all-Life and Love, that sin, disease, and death disappear before it. It is the operation of this consciousness in the world today which is leavening the whole lump of mortal thought, and which will continue because it is God's law, until all evil has vanished from the experience of men.

"The focus of ideas"

LAWRENCE THOMPSON

One sunny day, while watching a boy who was focusing the rays of the sun through a glass on to a piece of paper, the writer noted that the paper speedily began to smolder and was soon in flames. This simple occurrence brought to mind the statement of Mrs. Eddy on page 504 of Science and Health, that "the rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously, whereas a thousand years of human doctrines, hypotheses, and vain conjectures emit no such effulgence." Meditating upon these lines it became clear that the power of Truth, operating in human consciousness, can be effectively concentrated, and his eyes were opened to an error which may sometimes be responsible for failure, namely, lack of true humility, and consequently an unwillingness to undergo necessary mental discipline.

When we are faced with what appears to be a failure, instead of yielding to the suggestions of discouragement we should approach the problem scientifically and gather the rays of infinite Truth "into the focus of ideas." The student of Christian Science sooner or later learns the necessity for pressing on from belief to faith, and thence to spiritually scientific understanding. Spiritual understanding lifts thought above the material and shows us what reality means. Christian Science teaches that God is Mind, or Principle, and is manifested through His ideas. These ideas reflect the nature of God in life, truth, and love, and they are eternal, revealing the very presence of God, and consequently manifest divine power. St. John evidently knew this, for in the first chapter of his gospel we read, "In the beginning was the Word, and the Word was with God, and the Word was God."

When "the rays of infinite Truth" are gathered into the focus of ideas and brought to bear on any material belief which declares a presence or power apart from God, the result is that the false belief loses the appearance of reality, because that from which it derived its support has been destroyed through the realization of the nature of true being, and it is discovered, as we are told on page 151 of Science and Health, that "all that really exists is the divine Mind and its idea, and in this Mind the entire being is found harmonious and eternal."

It would sometimes seem that because the fundamental truths of Christian Science are so simple some individuals are disposed to fancy that they know all about them before their knowledge of Truth has been applied to the various human

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problems with which they are brought in contact. This belief, however, is swept aside when the one holding it is brought face to face with the demand for evidence of his understanding, namely, the healing of the sick and the overcoming of sin by the divine Principle of Christian Science, and no other proof is of any real value in showing that the student understands this Science.

Another cause of failure is referred to by Mrs. Eddy on page 149 of Science and Health as follows: "If you fail to succeed in any case, it is because you have not demonstrated the life of Christ, Truth, more in your own life,—because you have not obeyed the rule and proved the Principle of divine Science." There is no doubt that this is at the root of all our limitations and difficulties, and the realization of this fact should arouse us to greater consecration in our efforts to demonstrate the truth of being.

Surely the world owes a debt of gratitude to God for the life of our Leader, through whose spiritual clear-sightedness has been revealed the way to heaven,—universal harmony.

Love That Never Faileth

JOSEPH B. BAKER

In describing her solitary research along new lines of thought the Discoverer and Founder of Christian Science says, "The Scriptures were illumined" (Science and Health, p. 110). Every sincere student of this Science has a similar experience of the illumination of the sacred pages, and particularly in the New Testament he recognizes Christ as "the power of God, and the wisdom of God," overcoming the false beliefs of the flesh.

To the Christian Scientist the gospel accounts of the mighty works of Jesus are full of meaning and help. "A true witness delivereth souls," says the proverb; and Christian Scientists learn humility and efficiency from their study of the Master's faithful and persistent work and his willingness to leave the result to God. Jesus declared the truth of being, and the fearless testimony that he gave in a world of fear, ignorance, and sin was twofold in effect. It established the new dispensation called Christianity in confirmation of his triumphant declaration, "Heaven and earth shall pass away, but my words shall not pass away," while it reformed the sinning and healed the sick in many immediate instances.

In the healing of the impotent man at the pool of Bethesda, as recorded in the fifth chapter of John, we see a highly instructive example of the direct and effective work of the great Wayshower, marked by insight, compassion, wisdom, and authority in the truth. Among the multitude of "impotent folk" that lay about the pool the Master accosted one man who was ready to receive that more abundant life which it was his mission to impart; one who was responsive to his impressive manifestation of the Godhead. It is narrated that "when Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?" The student of Science notes the significance of the man's reply,—a response which shows the same receptivity as that of the centurion, as that of the woman who touched the hem of the Master's garment, as the vigorous declaration of Peter, "Thou art the Christ, the Son of the living God," and as that of the many others in this day of the world-wide practice of Christian Science. He also notes the operation of the same unerring insight on the part of the great Metaphysician in reading the thought which lay behind the eager words.

In that heart-searching analysis, the thirteenth chapter of 1 Corinthians, Paul wrote, "Love never faileth" (Rev. Ver.). The Master's healing work was unfailing because it was based upon divine Love. His treatment on this occasion was successful because Love absolutely ruled the situation. His question was certainly one not to be put lightly to a chronic sufferer. Had it been dictated by mere human sympathy, so called, it would have been officious and impertinent, to say the least; but as a matter of fact it was asked by one who was there on business, the Father's business. What a depth of compassion it must have stood for, to elicit the response that came! What tenderness and kingly authority must have been there, that this "impotent man" yet found power to answer to the gleam of omnipotence which was reflected in the bearing of the meek Nazarene! No matter though his outrushing words revealed hope long deferred, hardening into bitterness and despair, as though he said, Here I have lain for all these years, unregarded; others have friends ready to aid them at the right moment, but no one cares anything at all about me. Even while he was speaking the self-imprisoning belief was destroyed, the dross consumed away by Love, leaving only the real, that which expressed an unfaltering trend toward good, an immortal faith in God.

It was this reality, and this alone, which Jesus saw, even as Mrs. Eddy has written (Science and Health, p. 476), "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals." And how beautifully, how clearly the words that follow show to the scientific understanding how Christ Jesus dispelled the false notion that no one cared! The record gives only the loving command which left error without a foothold and affirmed the truth of being. But can we not see the outstretched hand, the reassuring smile? Does not this mighty work of the great demonstrator of Truth illustrate the very core of the meaning of salvation, as given on page 593 of the text-book, "Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed."

Healing the Multitudes

FLORENCE CLERIHEW BOYD

At a business meeting in one of the branch churches the question of properly seating people at the services was earnestly discussed, and it was suggested by some that the church-members occupy front seats, so that late comers might be easily seated. One of the members, in giving prayerful thought to the subject at home, came to the conclusion that for the members to occupy any seats to the exclusion of others would not be conducive to harmony. Should all the members be seated in front, the stranger would be apt to go away unwelcomed. This led to the thought that the chief duty at the church services is to the stranger within our gates. Each member has his own part and place in the service, if the hungry and thirsty are not to go away as needy as they came. If each member would know that he was ready and glad to sit where he could best do his God-given work, where he could best supply the need that it was his business to supply, there would be no confusion, no selfish preempting of comfortable seats, but each one would be in the right place and comfort and order abound for all.

In demonstration of this thought the member went to church knowing that God governed and directed, and that no mortal thought could prevent His guidance from being manifested. She found herself seated beside two visitors who had never before attended a Christian Science service and who were eager to know where the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, might be procured. In the succeeding weeks she found that every time she sought God's guidance and went to church with the thought of giving, she found herself near some one who needed help.

Further consideration led to the realization that it is

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business as church-members to go to church not so much to get as to give. We should go not only expecting to be fed, but understanding how best to help those who have never known the healing power of Truth. We should take with us a clear consciousness of the presence and power of divine Love, deep gratitude for blessings received, unselfed purpose, each "seeking his own in another's good," as our Leader says (Science and Health, p. 518). Going with such intent, could any return unblessed?

Mrs. Eddy once said to a student that she longed for the day to come when no one could enter a Christian Science church, no matter how sick or how sorrowing that one might be, without being healed, and that this day can come only when every member of the church studies and demonstrates the truth contained in the Lesson-Sermon, and takes with him to the service the consciousness thus prepared. Were every member to take with him the unselfed love which our Leader called for, then it would be said of our churches as it was of Jesus' ministry: "And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them."

Only through unselfed love can our Leader's hope be realized. When divine Love fills our churches to the exclusion of self, the multitudes will throng them as they thronged Jesus, and they will be healed of their sorrows and their sufferings. The fulfilment of this vision rests with us as adherents to and exponents of her teachings.



Unfoldment

MARY LLOYD MC CONNEL

THERE was a small community of Christian Scientists meeting in a humble "upper chamber." None were rich in this world's goods, but all were eager that everything pertaining to the services should reflect beauty and harmony. Although no rule was made, a tacit understanding existed that little expenditure was to be incurred for flowers, as funds could be employed to better advantage in furthering the cause of library and distribution work. At the beginning of each season a list was made of the women attending the services, and each one was to be responsible for one Sunday's floral offering.

Through this channel came to one woman an unlooked for opportunity in the practical development of her own garden. She had relied upon the periodical visits of a gardener, and so long as things looked neat she had remained content to imagine herself too busy in other ways to spare time or attention for out of doors. However, as the weeks went by she began to wonder what her garden would produce by the time her name appeared upon the "flower list." In looking around she discovered greater possibilities than she had known to exist, and soon found that the more she cut and gave away the more profusely her flowers bloomed, and that in sharing her garden with friends and neighbors she was learning to enjoy it as she had never done before.

When the Saturday came on which it was her turn to decorate the Christian Science room, she found her heart was as full of love and gratitude as her hands were full of flowers, —"hieroglyphs of Deity," as Mrs. Eddy calls them (Science and Health, p. 240). Once again Christian Science had demonstrated in her life that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

Selected Articles

[Thomas E. Boland in *Lebanon* (Pa.) *News*]

The adherents of the Christian Science church have but one Bible, the old book we all know. To say that Mrs. Eddy's book, "Science and Health with Key to the Scriptures," which is in fact a commentary, is the Bible of Christian Scientists, is like saying that the key which unlocks a treasure is the treasure itself. We are thankful for the key because of the treasure it opens to us. Christian Science emphatically does not teach that a perfect, immortal, loving God made miserable, sinning, suffering mortals, or that He made sin, sickness, and death. God's creations must be like Himself,—spiritual, perfect, and good. Hence, unless we are prepared to accept the conclusion that there is more than one creator, we must admit that what is so unlike God must be untrue, unreal, or a lie, if you please.

Christian Scientists are altogether law abiding, and they observe with scrupulousness all legal health and quarantine regulations. In common with many outside the ranks of Christian Science, they do not believe the body is benefited by constantly thinking about it, worrying over it, and fearing for it; they endeavor to be mindful of Paul's words, "Rather to be absent from the body, and to be present with the Lord." No one can read the beautiful chapter on Prayer in the Christian Science text-book and get from it as a whole anything like the distorted meaning our friend attempts to portray by using a number of disjointed phrases. Some of the quotations made use of, when separated from necessary contexts, hardly come nearer the correct teaching of Christian Science than would be the case were we to say that the whole message of the great Nazarene was conveyed by the words "Jesus wept."

Christian Science numbers among its adherents judges, lawyers, doctors, dentists, teachers, successful business men in many lines, and vast numbers of intelligent, cultured people; therefore it may not be lightly swept aside simply by designating it as "unreasonable" or "nonsensical."



[S. T. Downs in *Kokomo* (Ind.) *Tribune*]

Mrs. Eddy was and is the Discoverer of Christian Science, and it is a matter of common knowledge that she, and she alone, wrote originally and authoritatively on this subject. She gave the name Christian Science to her discovery, and authorized the use of the term by the cause she founded for the purpose of promulgating, protecting, and maintaining the purity of her teaching.

A very large number of books have been published which are devoted to the discussion of this great teaching, some of which are very friendly and only approximately accurate in their statement of the letter of Christian Science, while others purport to be friendly but are inaccurate in statement. These books at their best are but commentaries on the works of Mrs. Eddy. It would be as unjust to call these publications Christian Science literature, even though they bear the title Christian Science, as it would be to designate a commentary on Emerson's works as Emerson's writings; and it is no less unfair to hand a commentary on Christian Science to an inquirer for works on Christian Science at a public library than it would be to hand a discussion of Emerson's essays to one who asked for the essays themselves.

The cause which Mrs. Eddy founded does not ask that any literature be excluded from public libraries, but simply requests that the literature be so classified that the public may be able to distinguish between authorized literature on Chris-

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tian Science and merely a commentary on or a discussion of the subject. The classification "Authorized Literature of The First Church of Christ, Scientist, in Boston, Mass.," was adopted by the librarian of the Congressional Library at Washington, and also by a large majority of the public libraries in all parts of the country. In most instances a further distinction has been made by cataloguing all other literature on this subject as "Christian Science, Unauthorized and Critical." These classification furnish the only means by which the average person may know whether he is receiving genuine or spurious Christian Science literature, and is a protection that the public has a right to expect.

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[W. D. Hinchsliff in *Guthrie* (Okla.) *Leader*]

Christian Science asks no favors, but it demands justice, and grants to every one the right to worship God according to his greatest light. The weary and heavy laden are turning to Christian Science and are losing their burdens in the effulgence of a spiritual consciousness that transcends mortal concepts. Love, Life, and Truth, when understood, dispel the clouds of discord and doubt, and in their place leave the sunshine of peace, power, and prosperity. It is no mere theory, but a demonstrable fact, that when the love of good comes into consciousness, it leaves no room for its opposite. Ignorance and superstition are dispelled in proportion as the knowledge of God and His kingdom comes into the hearts and lives of men and women, and Christian Science is supplying every need by its revelation of the divine Mind as the source of all being. Thus it is freeing the world of its time-worn superstitions and dogmas, and in their place is giving the water of life that flows from the throne of the infinite, eternal God.

Christian Science is founded on absolute truth, and everything that does not measure up to that standard is not Science. Christian Science does not depend upon belief, but is demonstrable and practical. It does heal the sick and it does reform the sinner. It teaches its followers to accept the whole gospel and to practise as well as preach, to love God supremely and to love their neighbors as themselves. Christian Scientists revere their Leader, Mrs. Eddy, for the wonderful good she has done and is doing for the world through her teachings. Christian Science makes men and women better morally, spiritually, and physically, as each sincere seeker for truth can verify for himself.

The Christian Science God is good, and His kingdom is good, and it may be established in the hearts of His children here and now instead of in a far-away future heaven. The Christian Science heaven is spiritual and perfect. It is revealed to the thought of those who come in childlike humility and who are hungering and thirsting for righteousness. To such it unfolds the unity and beauty of the Scriptures as nothing else does; it smooths out the rough places, and instead of the former heartaches, it gives the "oil of joy" and a satisfying concept of life that is enriched with the conscious presence of our loving heavenly Father.

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[Warren O. Evans in *The Narragansett Times*, Wakefield, R. I.]

It is with some little interest that I have read an editorial in a recent issue of your paper. As your kindly reference to Christian Science is apt to convey a wrong impression as to what Christian Science really is, I am sure you will permit me to add just a word.

It is indeed true that, as Jesus declared, "a man's foes shall be they of his own household;" that a disturbed mental condition does cause a disturbed body. But that which causes such difficulties cannot of itself cure, for, as the great Master also declared, "if a house be divided against itself, that house cannot stand." In other words, it is the false human mind which, directly or indirectly, causes all the ills of the human race; while the divine Mind, God, or the Mind "which was also in Christ Jesus," is the only true healer of all human discord. It is this understanding, or knowledge of God, which Jesus commanded, which Christian Scientists are endeavoring to attain.

Christian Science is not mere optimism, nor is it the endeavor mentally to manipulate anything or anybody, but it is the utilization of divine law, a law which is applicable in every detail of the daily life. It is the understanding of God as Mind; and since God is infinite, then Mind is infinite, and therefore there is but one Mind.

On page 251 of "Science and Health with Key to the Scriptures," the text-book of Christian Science, Mrs. Eddy puts it all very clearly in these words: "We must learn how mankind govern the body,—whether through faith in hygiene, in drugs, or in will-power. We should learn whether they govern the body through a belief in the necessity of sickness and death, sin and pardon, or govern it from the higher understanding that the divine Mind makes perfect, acts upon the so-called human mind through truth, leads the human mind to relinquish all error, to find the divine Mind to be the only Mind, and the healer of sin, disease, death."

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[Thomas F. Watson in *Berkeley* (Cal.) *Gazette*]

While we appreciate the very kindly attitude of the clergyman in his discourse on Christian Science as a "Contribution to Our Common Christianity," in which he acknowledged that Christian Science contains certain "great values which all of us need," yet the assertion in his second sermon on the "Philosophy of Christian Science" that "there is a mingling of light and darkness, of truth and error," is rebuked by Bible teaching. Jesus said, "Doth a fountain send forth at the same place sweet water and bitter? . . . so can no fountain both yield salt water and fresh." The Master taught that "if a house be divided against itself, that house cannot stand;" and he also declared, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." A religion which heals the sick and reforms the sinner, as Christian Science has done, cannot be said to be a "mingling of light and darkness, of truth and error," for Jesus said, "By their fruits ye shall know them."

Mrs. Eddy never claimed Christian Science to be a "message which God had kept to be announced through her to men." Jesus unfolded the same message over nineteen hundred years ago when he said, "Ye shall know the truth, and the truth shall make you free." He taught his followers to heal the sick through understanding the law of Spirit, and the early Christians continued this healing work for about three hundred years. Mrs. Eddy discovered this Christ Science, and no one who believes in the spiritual truth and authenticity of the Bible can consistently oppose her teaching, since it is founded upon the Word of God. Christian Science does not rest upon the negation of matter, but is founded upon the omnipotence of good, Spirit, which necessarily implies the impotence of evil, or matter. Moses declared, "The Lord he is God; there is none else beside him;" and the Master said, "It is the spirit that quickeneth; the flesh profiteth nothing."

Our friendly critic commends the teaching of the supremity of Mind over matter, but is not yet prepared to let go of matter as a real entity. Yet many of the leading physicists of today tell us that matter is a mental concept; that it is a form of energy;" that "matter can only be explained by ex-

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plaining it away." One of the greatest chemists of today has declared that matter is "only a thing imagined, which we have constructed for ourselves, very imperfectly, to represent the constant element in the changing series of phenomena." The great Master demonstrated the allness of Spirit and the nothingness of matter when he healed the lepers, walked on the water, and appeared through closed doors.

Mrs. Eddy does not claim that Christian Science is "higher, clearer, and more permanent than the revelation through Jesus himself," as our critic is reported as declaring. In the Manual of The Mother Church (p. 17) she says that the Christian Science church is "designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing." Also in "Miscellaneous Writings" (p. 21) she says, "As the ages advance in spirituality, Christian Science will be seen to depart from the trend of other Christian denominations in no wise except by increase of spirituality."

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[Ezra W. Palmer in *The North Fork Times*, Hotchkiss, Col.]

An evangelist preaching in your city has devoted a portion of his time to attacks upon Christian Science and its Discoverer and Founder, Mrs. Eddy. The great Teacher in whose name the evangelist is presumed to come, commanded his followers to "preach the kingdom of God." Christ Jesus gave no instructions for any of his followers to attack and malign other disciples. On the contrary, he administered on one occasion a sharp rebuke to his disciples because they had taken upon themselves to stop the work of another, since, as they said, "he followeth not with us." Jesus said, "Forbid him not: for he that is not against us is for us." It is apparently difficult for some worthy people to see that genuine Christianity can be lived otherwise than according to their particular brand of theology.

To assert, as this evangelist is credited with saying, that Christian Science denies the existence of sin, or that it denies the divinity of Christ, is to display a profound ignorance of the subject he attempts to criticize. Christian Science teaches that sin exists to the human, corporeal senses, and will continue to exist so long as mortals believe in pleasure and pain in matter, and in a material existence apart from God. But Christian Science repudiates the false doctrine that God created sin or permitted it to exist, or that it is identified in any manner with divine reality, the kingdom of heaven. Jesus' prayer, "Deliver us from evil," proves the omnipotence of God and the consequent impotence of the mortal sense of evil. Christian Science teaches the divinity of Christ, and accepts the New Testament teachings that Christ Jesus is the Son of God. So clearly do Christian Scientists believe (understand) that Christ Jesus is the Son of God, that they follow his commands and prove his divine oneness with the Father, both in preaching the kingdom of God and in healing the sick.

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[John M. Tutt in *The Howard County Advertiser*, Fayette, Mo.]

An evangelist, speaking at the Christian Church, characterized Mrs. Eddy as among "the false prophets that have arisen to foretell the end of the world." Mrs. Eddy rarely indulged in prophecy of any sort, and certainly she never attempted to fix a calendar date for the ending of the world. Her teaching was metaphysical, and agreed with Scripture in repudiating the false theory of a material universe as the creation of God. She believed with St. John that "all that is in the world . . . is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

Mrs. Eddy taught that the world of spiritual reality is revealed to the individual just in proportion to his abandonment of the illusion of a matter world and his acceptance of the allness of the divine Mind (God and His spiritual creation, man and the universe). The "end of the world," therefore, is a continuous process of destruction of erroneous concepts through replacement with right ideas. These ideas, she taught, are real, present, and permanent. They are forever expressed by the creative, infinite Mind, God, and so are held eternally. These infinite ideas constitute man and the universe, not material, but mental, spiritual, and indestructible. Christ Jesus said, "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." "Now," declared St. Paul, "is the accepted time; behold, now is the day of salvation." Expounding this Scripture, Mrs. Eddy wrote in Science and Health (p. 39), "Now is the time for so-called material pains and material pleasures to pass away, for both are unreal, because impossible in Science." She could not have been an enemy to Christianity, as this evangelist avers, who taught consistently the worship of God as Spirit and sought to obey the evangelistic command of the Master to "preach the gospel to every creature" and to "heal the sick."

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[Willis D. McKinstry in *McPherson* (Kan.) *Republican*]

From the fact that Christian Science demonstrates the Master's mission, "On earth peace, good will toward men," it would be impossible for its teachings to "lessen in the slightest degree the love" Jesus expressed for mankind. Christian Science maintains that the wonderful work of the Master, the healing of sickness and sin, no less than the agony of Gethsemane and the struggle on Calvary, established Christ Jesus as the mediator between God and man.

Our critic says, "Sin is real, . . . and God hates sin." But Habakkuk declares that God is "of purer eyes than to behold evil," and cannot "look on iniquity;" while the Biblical account of creation states that God made all that was made, and "it was very good." Webster defines as real that which is fixed, permanent, immovable. Jesus' overcoming of "the world, the flesh, and the devil" proved conclusively that these conditions do not exist as entities or facts; hence their appearance, being purely suppositional, is destructible.

Christian Science makes plain the words and works of our Lord and Master by revealing a demonstrable understanding of his teachings which awakens consciousness to the fact that man is perfect even as his Father in heaven is perfect.

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[Written for the *Sentinel*]

Morning

EDITH L. PERKINS

As when across the waking east there shows
  The first faint flush of dawn, whose latent beams
  Portend the coming of the light that teems
Triumphant till the earth no shadow knows;
So in the heart where now but faintly glows
  The presence of the Christ, these quickening gleams
  Give promise of release from earthly dreams
When Spirit's light the consciousness o'erflows.

O patient Love, with tenderness untold,
  Protecting, guiding all the upward way,
Undimmed Thy purity would we behold,
  Thou source of light, revealing endless day!
Thy perfectness our model would we make
And in Thine image glorified awake.

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Editorial

An Offering of Love

Chicago, Ill., June 9, 1916.

The Christian Science Board of Directors, Boston, Massachusetts.

Dear Friends:—At a special business meeting of the members of Twelfth Church of Christ, Scientist, of Chicago, held Wednesday evening, June 7, 1916, by unanimous action of the members present the sum of one thousand dollars ($1000) was donated to the memorial fund of our revered Leader, Mary Baker Eddy. We rejoice and feel profoundly grateful that this demonstration has been made, which has enabled us to give this little token of love and reverence to our Leader.

With renewed assurances of love and loyalty to your Board of Directors for their faithful labors and strict adherence to Principle, we are,

Very sincerely yours,

BOARD OF DIRECTORS,
Twelfth Church of Christ, Scientist.
MRS. P. M. GRUSCHOW, Clerk.

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Some Interesting Statistics

IN view of the vast amount of publicity that within the past half-decade has been handed out by word of mouth and through the press as to the necessity for and the value of preventive medicine in general and the antitoxin treatment in particular, it is interesting to read certain authentic statistics which throw light upon the actual workings of this much-vaunted phase of medical practice. We quote from a news item in the *New York World* as follows:—

A special inquiry by the department of health shows that the discovery and wide-spread use of diphtheria antitoxin since 1907 has not materially reduced either the prevalence of the disease or the percentage of deaths, particularly in the last five years.

In the whole city, in 1907, there were 15,298 reported cases of diphtheria, as against 15,279 in 1915. The number of reported deaths in 1911 was 1281, as against 1278 deaths in 1915. The total number of reported cases in the nine years was 138,042, and the deaths were 13,435, or 9.7 per cent. The percentage of deaths in 1915 was 8.2, as against 8.7 in 1914.

In the same nine-year period the number of reported cases of scarlet fever, also a children's ailment, for which there is no antitoxin, has decreased from 15,811 in 1907 to 9879 in 1915. The reported deaths from scarlet fever were 291 in 1915, as against 796 in 1907. The average mortality was 4.7 per cent.

From these figures it will be seen that in the disease for which antitoxin is administered as both preventive and curative, practically the same number of cases were reported in 1907 as in 1915 and that the percentage of fatal cases was but one and one half per cent less in 1915 than the percentage for the nine years as a whole. On the other hand, in the disease for which there is no antitoxin, there has been a large falling off both in the number of cases reported and in the number of fatal cases. It would seem therefore that not so much has been gained by the use of antitoxin as has been promised. In fact we might be justified in saying that the practice of medicine is not more certainly curative in the disease in question today than it was nine years ago. And yet, in the face of these figures, if a single child succumbs to this disease while under Christian Science treatment, more often than not testimony will be offered, if the case is brought into court, that the child might have been spared if a physician had been called and antitoxin administered in season!

Another interesting item bearing upon the so-called efficacy of "preventive medicine," clipped from the editorial columns of the *Philadelphia Public Ledger*, is as follows:—

The statistics brought forward in the weekly reports of the United States public health service with regard to sickness in the army are not reassuring. For the calendar year 1914 the average daily number of disabled persons per thousand in the army, by the reports of the surgeon-general, was 23.7. Figures collected from about two hundred labor unions in a bulletin of the New York department of labor give 12.6 per thousand as the average for 132 days of those in industrial employment. The discrepancy is especially perturbing in view of the fact that the men in the army are carefully selected for their physical condition and those who are persistently unwell are excluded. To the ubiquitous official investigator a new field of research apparently suggests itself through the comparative tabulation.

When we stop to consider that the men in the army not only are "selected for their physical condition," but also are subject to the administration of "preventive medicine" in the form of serum treatment, the contrast becomes more striking. Not only is a new field of research opened to the "ubiquitous official investigator," but there also is raised a serious question as to the wisdom of enacting laws which would place the health of the people as a whole entirely in the hands of those who apparently have nothing more certain to offer than is indicated by these statistics.

Is it any wonder the sick and the helpless still echo the cry, "Is there no balm in Gilead; is there no physician there?" And the answer must be in the negative until mortal mind, wearied and despairing, turns from the material to the spiritual, from the experimental to the absolute,—to the truth that "the human mind alone suffers, is sick, and that the divine Mind alone heals" (Science and Health, p. 270). Christian Science is both preventive and curative of disease, as its hosts of adherents are daily and hourly proving for themselves and others, and no serum or antitoxin can ever equal in efficacy the omnipotence of Truth in the healing of every phase of sickness and sin.

ARCHIBALD MCLELLAN.

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Enlarged Patriotism

IT should not seem surprising if out of the present world struggle there comes an enlarged sense of patriotism, an ideal vast enough to include all men and nations in the purpose to establish righteousness with its attendant harmony the world over. All reforms must of course begin with the individual, but if they are genuine they will quickly extend, just as the radiation of light dispels darkness.

When the master Christian first sent out his disciples to preach the gospel and heal the sick, he bade them confine their ministrations to the "lost sheep of the house of Israel," and this not because his sympathies were not large enough to embrace all humanity, but doubtless because his followers had not yet risen above the narrowing tendencies, political and religious, which inhere in the belief in one's own country. This was much in evidence when, in answer to the sorrowful appeal of the Syrophenician woman, they said to Jesus, "Send her away." It even seemed for a moment as if he too was touched by racial feeling, but in quick response to the faith that would not be denied, came the reflection of the Love that knows not race nor clime, and after Jesus' resurrection his command to his followers was, "Go ye . . . and teach all nations."

Christian Scientists all desire to be obedient to the divine will, and it is simply astonishing to see how Mrs. Eddy's teachings sweep aside the artificial distinctions set up by mortal mind, even while showing us that in order to obey we must first understand God, then ourselves and others. On page 340 of Science and Health we are told that "one infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars." Christian Science does not teach that indifference to the welfare of one's own country is a virtue. On the contrary it makes a demand for the most

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exalted patriotism, springing from the recognition of divine law as binding upon all men and unceasingly operative.

The student of Christian Science knows that nothing less than deep spirituality can make one a real patriot. After the apostle Peter had risen above his fear of priestly power he boldly proclaimed his loyalty to Christ, which means loyalty to the truth that destroys both sickness and sin. Later we find him going to the house of Cornelius, a Roman centurion, and there renouncing all racial prejudice while declaring that "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."

Again we find Paul with his shipwrecked companions on the island of Melita, where, he says, "the barbarous people showed us no little kindness." Although others were suffering from the perils of the sea, besides the cold and the rain, Paul's heart was aglow with divine Love, so that even the viper's sting did not harm him and he was ready to enter upon the work of healing the sick, doubtless thankful that there were no restrictive laws to hinder him, as there had been in Jerusalem. It is good to dwell upon the gratitude of these simple islanders, who in return for their healing honored Paul greatly, and loaded him and his companions with "such things as were necessary."

If we would linger over that enlarging sense of patriotism which seeks in every land to find "God's country," we have but to read the greetings of the apostles to the people of other nations where they sojourned betimes. Paul tells the Romans that the truth taught by Christ Jesus is to be "made known to all nations for the obedience of faith." To the Corinthians he says, "My love be with you all in Christ Jesus." While in Rome he sends greetings to the Colossians from "the saints . . . of Cæsar's household."

Here in America, while we rejoice that a large measure of freedom lays deep and sure the foundations of patriotism, we should remember that the redeemed are from "all nations, and kindreds, and people, and tongues," coming up indeed out of great tribulation, but being purified and made thereby fit for the service of God and humanity.

ANNIE M. KNOTT.

Suppression Is Not Cure

REFORMERS of various kinds, religious, social, political, or economic, frequently make the mistake of supposing that the suppression of evils is their cure. The outward evidences of evil having been driven from the field, the assumption has been in these cases that the evils themselves have disappeared. In practice this method has only made the belief of evil more subtle. Merely to send evil into hiding through the agency of fear, actually results in postponing the final, necessary destruction of it. In the mean time evil tends to assume new forms, designed to baffle pursuit. Therefore to suppress outward evidences of sin, and yet leave sin itself untouched, is to perform a doubtful service for mankind, or rather no service at all.

To cover over the evidences of disease instead of healing it, is to expose the patient to an outbreak in some other quarter. To store up in consciousness some grievance, even though this may seem justified according to human reasoning, is to pave the way for some latent trouble which may burst forth in malignant mental, moral, or physical conditions. Many a so-called incurable condition has arisen from this tendency of the human mind to retain in secret the evil thoughts which ought to come to the surface for extinction. Individuals should have the moral courage to face bravely all forms of false thinking and to destroy them before they have a chance to take root in consciousness and become settled habits. The attempt to force an outward peace upon a discordant organization or upon the world at large, before the seeds of fratricide latent in human consciousness have been uncovered and their destruction has been undertaken, merely results in suppressing tendencies which must eventually burst forth in some more subtle form.

The clamor for "peace, peace; when there is no peace," proceeds from a desire for ease in matter, in error; from an abhorrence, on the part of the flesh, of being disturbed. The evil thinker cries out, "Let us alone; what have we to do with thee, thou Jesus of Nazareth?" The basis of all such cries for a false ease in matter is to be found in the belief that life is resident in matter. This belief is opposed to the understanding that God is the Life of man. Truth will not let error remain at peace. Truth is constantly disturbing false beliefs, and moving them off. Truth and error will never be at ease with each other; they can never proclaim a mutual peace. Not even an armistice can be concluded between them. It is a fight to the annihilation of the error.

On page 450 of Science and Health Mrs. Eddy writes, "The Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness and the allness of God, or good." The sooner the spiritual warrior appreciates this fact, the sooner will he be satisfied to keep his sword unsheathed and ready for action. On the front page of the *Christian Science Sentinel* are emblazoned Jesus' words, "What I say unto you I say unto all, Watch." It is better to be on the alert and prepared for action, so as to forestall error, than it is to allow one's self to be attacked in sleep and be obliged to pass through the terrible experiences of the inevitable awakening.

It happens not infrequently that the spiritual warrior is surprised in a moment of weakness; though struggling loyally with the weapons at his command, nevertheless he is observed to be fighting at a disadvantage. He may even be wounded because fear has momentarily lowered his shield of faith and exposed him to the thrust of the enemy. What would be the right conduct on the part of a good comrade at such a crisis, —to stand aside and denounce the struggling one, because of the wounds inflicted by mortal mind and made manifest as sin and sickness? to act the Levite, or the Samaritan? Loyalty to Truth involves loyalty to those fighting in the ranks of Truth. Following the "good shepherd" implies readiness to find the lost sheep, to save the straying lambs. Therefore the loyal Christian Scientist not only stands ready to correct his own faults, but also holds out a helping hand to those whom the carnal mind seems temporarily to have disabled, — knowing full well that suppression is not cure.

WILLIAM D. MCCRACKAN.

Among the Churches

Current Notes

BOSTON, MASS.—The First Church of Christ, Scientist. Services (during July and August): 10:45 a.m.; Sunday school, 10:45 a.m.; Wednesday, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading-rooms: Berkeley Building (suite 306-307), 420 Boylston Street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), southwest corner Devonshire and Milk Streets, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

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CAIRO, ILL.—Plans for a Christian Science church are proceeding, and the edifice may be erected before the end of the year on lots recently purchased by the trustees at Twenty-sixth Street and Washington Avenue. The building probably will be arranged to seat between two and three hundred persons. The lots on which the building will stand and which were purchased for a consideration of eighteen hundred dollars are 95 feet on the south side of Twenty-sixth Street, with a frontage of 50 feet on the west side of Washington Avenue.

Cairo Bulletin.

MINNEAPOLIS, MINN.—Fourth Church of Christ, Scientist, which was organized about a year ago, has outgrown its present quarters and will hold its Sunday services [beginning April 23] in the New Franklin Theater, 1021 East Franklin Avenue, and its Wednesday evening meetings in the Oster Building, 1035 East Franklin Avenue.

Minneapolis Tribune.

NEWCASTLE, IND.—The Christian Science Society of Newcastle has purchased land and will probably erect a church before the end of this season. The lot has a frontage of 105 feet on Indiana Avenue, between Twelfth and Main Streets, and a depth of 118 feet. The consideration for the lot is stated to be thirty-five hundred dollars.

Newcastle Times.

PAINESVILLE, OHIO.—Plans are ready for the new Christian Science church to be built on the site of the structure used for several years by the Christian Scientists. This site occupies a commanding position on the park and is just north of City Hall.—*Painesville Republican.*

LANCASTER, N. H.—The Christian Science Society of Lancaster has arranged for remodeling the Unitarian church, which recently came into its possession. It is planned to expend considerable money on the alterations, and work will begin at an early date.—*Lancaster Democrat.*

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The Lectures

Lecture Arrangements

In accordance with Sections 2, 3, and 4 of Article XXXII of the Manual of The Mother Church, all invitations to the board of lectureship must be initiated by the church or society desiring to give the lecture. The board of lectureship can initiate nothing, and cannot for that reason be directed by a central bureau. Consequently the board does not keep a record of the whereabouts of its members and can give no information on that subject. Its individual members, however, are receptive to invitations and hold themselves in readiness to respond to calls that originate with the churches and societies advertised in *The Christian Science Journal*. Such invitations, therefore, should be addressed directly to the lecturer desired, and to his address. The right to initiate lecture arrangements is so vital to the life of the church that it never should be vacated or abrogated. The true spirit of democracy, however, guarantees the right of a church to delegate that authority, under certain restrictions, to a board of directors acting for the membership, to a lecture committee, or to a central committee arranging a joint lecture for two or more churches in the same city, without in the least impairing its sovereign rights.

The initial step in arranging for a lecture, whether taken by the membership as a whole or by some delegated authority, is to choose a lecturer. The education and training of a Christian Scientist turn his thoughts directly to divine guidance. He recognizes a local problem that needs to be healed, and while his human judgment may err in the selection of the right messenger for that time and problem, by giving scope to the spontaneity of divine action he has started aright from Principle.

There is a right time to begin in the selection of a lecturer, and that is directly after the announcement of the annual appointments. The reason is obvious, as one may observe the opportunity it affords in the orderly routing of tours and the consequent saving in traveling expenses. Furthermore, a lecturer selected from the operation of Principle and at the right time, can, by the operation of the same law, invariably accept the invitation. When that mutual consideration and activity is continued in all subsequent arrangements, it will be found comparatively easy to adjust the selection of a date to meet the local needs. Such a system of choosing lecturers and arranging dates is the only feasible method for giving full scope to the spontaneity of divine action. Actual experience is proving more and more each year that it is increasingly effective. Therein is observed its scientific aspect, and it carries out fully the provisions of Section 2 of Article XXXII of the Manual.

Without doubt it is becoming increasingly difficult in some centers to provide for the ever-growing public interest in Christian Science. This is particularly apparent in regard to lectures, and it is evident that in many places Christian Scientists must individually do more to meet this difficulty. Possibly we as church-members need carefully to consider our position and duty. Though we may belong to this or that Christian Science church, we are at every lecture the hosts of the occasion. With all the other Christian Scientists we have come there primarily to serve, for we have so enlisted in this movement. We should remember this, especially when audiences are overflowing and we are tempted to attend the same lecture upon successive occasions, irrespective of conditions.

There is a public feeling more or less widespread and growing, to the effect that it is useless in large cities for the outsider to attempt to go to a Christian Science lecture, because the Christian Scientists themselves fill the hall at an early hour, regardless of the invitations they have given to the public. It is desirable that the Christian Scientists, as the hosts, should attend the lecture, but it is not desirable that they should do so to the exclusion of those guests who are not Christian Scientists and for whom the lecture is primarily given. When confronted by such a problem, the Christian Scientist does not forget that whatever is right to do can always be done, and in the right way.

Now it is obvious that a difficulty so serious, and involving the great body of Scientists in any given center, cannot be met by some action on the part of church officers or by any rules they may make. It demands individual attention and can be taken care of only through individual demonstration. It is well to remember that after an audience is assembled a request that Christian Scientists who are seated should give their places to others who are outside, is more or less disquieting, sometimes confusing, often futile, and may be utterly inconsiderate and unjust. Frequently those outside are not even asking to come in. Often as not they also are Christian Scientists, who came late purposely upon the chance that there might be vacant seats. When through such a request they file in and take the seats of those who perhaps with much difficulty and sacrifice came early, the spectacle approaches the ludicrous. To ask Scientists to stay away from the lectures is so clearly the wrong way, from the standpoint of metaphysics, that to have it work disastrously when tried should not appear strange. What is primarily a matter

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physical point cannot be met otherwise than by Christian Science; and if it be so met, then, and then only, are visible ways and means of overcoming the difficulty revealed and made available.

Perhaps we have not been fully awake to our ability to provide more church buildings, so that frequent lectures in local districts could be given, as well as adequate accommodations made for our Sunday and Wednesday services. Community lectures, arranged by the joint action of the churches in any one city, have worked well thus far, especially when the Christian Scientists attend the lecture only in their own locality, and do not go from place to place, so as to fill up the halls to the exclusion of people living in those localities. If the regular congregation in any locality is sufficiently large to fill the hall, the lecture may be repeated a sufficient number of times to assure the stranger that he will find ample welcome and accommodation. Lectures delivered on weekday afternoons, and briefer ones given during the noon hour in business centers, reach many who would not otherwise be in a position to attend. These methods are presented on the supposition that the best results may be obtained in the smaller halls.

Mrs. Eddy gave to the world an infinite Science. In historical importance her discovery is second only to the profound spiritual events constituting and involved in the dawn of the Christian era. This Science is founded upon infinite Principle, and its destiny is commensurate with its fundamental nature. Therefore we need not be surprised at these demands upon us, for the prophecy of Isaiah is being fulfilled before our very eyes: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."

The board of lectureship issues a circular designed to answer all questions concerning lecture arrangements, and thus to avoid unnecessary correspondence with the board. These instructions are not intended to be arbitrary. They are purely recommendatory,—the outgrowth of experience. The circulars for the ensuing year have already been mailed to the clerks of all churches and societies advertised in *The Christian Science Journal*, with the request that they be distributed to the church officers. Attention is particularly called to the necessity of promptly sending to the Editorial Department of the *Sentinel* full details of the arrangements for the lecture as soon as they are completed, if it is desired that the notice shall appear at the proper time under the heading "Lectures to be Delivered;" and later, a written report or a newspaper clipping giving the remarks of the person who introduces the lecturer. While space limits will not permit the publication of all or even a majority of these notices, the representation will be made as general as possible.

BLISS KNAPP,
Secretary to the Board of Lectureship.

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University of Minnesota, Minneapolis, Minn.

Bicknell Young delivered a lecture on Christian Science for the Christian Science Society of the University of Minnesota in Folwell Hall. He was introduced by Prof. Ernest G. Lorenzen, who said in part:—

It is the duty of university students and teachers in particular to be constant searchers for the truth that shall make this world a better place to live in and its inhabitants a more perfect and happier people. The insufficiency of mere intellectual truth, so called, to accomplish this result is admitted by all thinking persons; and if any proof were needed, Europe at the present time would furnish the most conclusive instance. There is but one truth that can save mankind from the conditions in which it has found itself since the beginning of recorded history, and that is the truth which Jesus taught, the truth referred to in the eighth chapter of the gospel according to St. John: "Ye shall know the truth, and the truth shall make you free." This truth implies a correct understanding of God and His creation.

Unfortunately for the progress of the world, the true meaning of our Master's teaching was lost early, and was not discovered until 1866. Thanks to Mrs. Eddy and to her wonderful book, "Science and Health with Key to the Scriptures," the spiritual interpretation of the Bible and the true import of the teaching, practice, and life of our great Exemplar, Jesus the Christ, may now be comprehended by all who are eager to learn. The understanding thus gained results today, as it has always done, in the banishment of poverty, sin, and disease, in the destruction of all discordant conditions, and in the reign of harmony, peace, joy, and good will among men.—*Correspondence.*

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Keokuk, Iowa

A lecture on Christian Science was given in the Elks club room by Clarence W. Chadwick. He was introduced by E. C. Weisman, who said:—

Although I am not a member of the Christian Science church and my knowledge of Christian Science is decidedly limited, I know that it makes no claim to be based upon anything other than the pure, complete religion taught, lived, and demonstrated by Jesus Christ. It is a known fact that Christian Science has made more Bible students than any other movement of modern times. It is teaching people all over the world to study the Scriptures with interest and understanding, and with the purpose of making practical application of them in every-day life. The result of this applied truth is shown daily by the many thousands of testimonies of wonderful healings and other benefits received. The purely constructive character of Christian Science should recommend it to impartial observers and deep thinkers.—*The Gate City.*

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Seattle, Wash.

Dr. Francis J. Fluno, who delivered a lecture on Christian Science for First Church of Christ, Scientist, in the Moore Theater, was introduced by Arthur R. Priest, dean of men in the University of Washington, who said in part:—

When the man who had been born blind had his sight restored to him at the pool of Siloam, the Pharisees began to ply him with questions. Finally he said to them, "One thing I know, that, whereas I was blind, now I see." The Pharisees with all their questioning and with all their guile could not shake his confident faith, because he knew that he had been healed. He had put Jesus to a test that convinced him more than could all the theories of his questioners.

So today the basic truths of Christianity are being put to the test, and men and women are learning through the teachings of Christian Science that sin and sickness are not God-given and therefore are not real. Men and women who have been freed from long-standing affliction of one type or another are testifying today, "One thing we know, that, whereas we were sick and sinning, now we are well." Modern criticism with all its learning is powerless. It may point out to these men and women the impossibility of their healing; but they are healed, and they are grateful for their healing and ready and eager to give credit to the truth that brought them relief. The presence of this audience here this afternoon is silent proof of the efficacy of Christian Science.—*Correspondence.*

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Testimonies of Healing

Christian Science came to me at a time when I was greatly in need of spiritual succor, for I was indeed far away from God. I did not seek it because of any physical disability, but accepted it as a religion, because I believed it was right, and because I was tired of sin and of living the life of a miserable outcast, since to my mind that is what I was. When one believes in God other than as a God of love, when he believes in a vengeful God who sends failures, sickness, and misery as punishment, he is far away from the true God. But I thank God for Christian Science; it has taught me that He is ever present and just, and knows no evil,—no sin, sickness, or death.

I was living in darkness and was on the most intimate terms with sin when the first ray of light became visible to me. I used profanity of the most depraved kind and was an inveterate smoker. Drinking was also on my list of faults, and was the evil that was most reluctant to leave me; but I am indeed happy to state that by the persistent and conscientious study of Christian Science and the Bible these habits, as well as dishonesty, have gone completely out of my life.

I want to tell of another great healing which has come to me through the knowledge of God as the one and only power, —that of a deep-grown belief in the power of hypnotism as a cure of disease and for other purposes. While I had accepted Christian Science as a religion, I did not fully agree with Mrs. Eddy as regards her thought of hypnotism, having become imbued with the notion that possibly she did not fully comprehend the scientific quality of the subject, and therefore underrated its value.

This condition of thought naturally brought about dire results. It became necessary for me to consult a Christian Science practitioner as to my mental as well as physical condition, for I was having such severe attacks of pain in my head that it seemed as if I would become mentally unbalanced. It was made very clear to me by the practitioner that I could not serve two masters, that there was no other power besides God, and that hypnotism was erroneous malpractice and not in accordance with Christian Science; that if I loved God I could not truly believe in any other power. It is needless to say that I was awakened. The barrier that had been retarding my progress was revealed, and it is with a grateful heart I say that from then on the trouble with my head ceased and my progress has been most rapid.

Words are inadequate to express my great love for Christian Science and Mrs. Eddy, and for the knowledge of God as Love. It is with an overflowing heart that I now acknowledge God as supreme—the only power that is or can be.

JESSE E. SCHOONMAKER, White Plains, N. Y.

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When Christian Science found me, evil was to me the predominating power, the only sure thing, and the name of God was an offense. I was without hope; discouragement greeted me in the morning and my daily work was a battle. I attended the Christian Science church at intervals, also read Science and Health, but with the conviction that some day I would detect a flaw in it. I am thankful to say that my search was in vain.

It was not until after I was healed of a severe case of stomach trouble and nervousness, to which I had been subject from childhood and which had increased greatly in strength and perseverance during the time I was searching for flaws in Christian Science, that I was willing to recognize God as the only power, the giver of all good, and evil as nothingness. My healing was instantaneous. When I called up a Christian Science practitioner I had no hope of ever seeing another day, and the last thought I had before falling unconscious was a good-by to everybody; nevertheless in twenty minutes I awakened to find myself like one new-born. I was free physically and my thoughts were entirely changed. That was two and a half years ago, and there has been no return of the old painful condition.

The practitioner has lovingly responded to my call for help when obstacles of different types have barred the way for me on my up-hill climb, and I have been taught to search for God, good. Each day now gives proof of the ever present love and power of our Father-Mother God and of our limitless supply. Fear of lack and failure has vanished, and I have learned to love my neighbor and see him as he really is, the child of God. I have felt the truth of Mrs. Eddy's words. "To those leaning on the sustaining infinite, today is big with blessings" (Science and Health, Pref., p. vii). I am surely grateful for all the blessings I have received in Christian Science, and hope I may be allowed to help some other struggler out of the pit of darkness into the light of Truth. I am daily gaining a better understanding of God as Life, Truth, and Love, and am trying to live in accordance with the teachings of Christian Science.

ANNA M. FREDERICK, Chicago, Ill.

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I wish to give this testimony to the healing and regenerating power of Christian Science. With the loving help of a practitioner our little girl was healed of acute lung trouble inside of twenty-four hours. To me the beautiful thing in Christian Science healing is that there need be no thought of slow convalescence, as in the old way. I am indeed thankful to God, and grateful to Mrs. Eddy for showing us the way in this truth that does heal, and for all that Christian Science has done and is doing for me.

HETTIE V. TURNER, Santa Ana, Cal.

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[Translated from the German]

It is with a sense of deep gratitude that I relate how I was healed through reading the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. In August, 1913, I became very ill. According to the statement of the physician whom I called in, it was a case of heart trouble. I left no means of relief untried and after a few months consulted a "nature-cure" physician. There was an improvement at first, but three months later I had a stroke of paralysis, and from that moment things went on from bad to worse. The attacks of heart trouble occurred once in two or three days, then daily. I lost the faculty of speech and felt that the end was near. Then I settled my accounts with life, made my will, and took the holy communion.

It was at this juncture that a copy of *Der Herold der Christian Science* was received from a friend, and disregarding the physician's advice that I avoid all reading, I looked the periodical over. I had never heard of Christian Science until then, but during the reading my attention was caught by the name of the text-book, and I asked my friend to let me have it. I do not believe I have ever read anything with greater interest than this book by our beloved Mrs. Eddy. The day after I had my first glimpses of it a thorough change began to take place within me, and I told an acquaintance who called that I expected to arise and take up my work when I had read the book through. Although a few made fun of me, I did not allow this to affect me. When three days later I came to the end of the book, I got up and, as I had foretold, attended to my occupation in the garden, where I did work

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which filled some around me with surprise, while it caused others to marvel.

Truth has not only helped me in a physical way, but through the spiritual uplift which I have experienced has made of me a new man. The truth as taught by Mrs. Eddy has awakened me to new life. It often seems to me like a dream that after an illness of six months, when I was near the confines of death, I should have been thus raised to health within a few days. I thank God from the depths of my heart for the help received, and I am equally grateful to our dear Leader, Mrs. Eddy, for Christian Science.

GUSTAV FRITZ, Stuttgart, Germany.

✧

The greatest of all the blessings that have come to me in Christian Science is the understanding of the Bible, which was before unknown to me. On the first visit of a Christian Science practitioner, I was told that I should always study the Bible in connection with Science and Health, and I am so grateful for that. Christian Science has done much for me; indeed all my problems are solved by realizing the truth as revealed to this age through Mrs. Eddy.

I turned to Christian Science in great tribulation, after having been in the hospital, where I underwent a major operation that was supposed to cure me, but instead I became steadily worse and in a year was a nervous wreck. The suffering was so great that I could not bear to see the sunshine or hear sounds, and for months was unable to walk on the street; but with the patient work of a practitioner, in three months I could go to her home. The complete healing was slow, but when tempted to be discouraged I would look back, and always found I had gained in some way. I took treatment four years before I could go along by myself. The *Monitor* was my daily cheer, for the Christian Science article on the Home Forum page always met a need and helped to uncover something in me to be destroyed. I am sure there are none who would be without the *Monitor* if they knew how helpful it is. I cannot express in words my gratitude for all our literature.

During my slow healing there was financial distress in my home. I however always desired to pay my debts promptly and fully, and by relying on divine Love I was able to pay for my treatments and take the literature. This testimony is sent with deepest gratitude to our dear Leader, Mrs. Eddy, for showing me the way to the Bible, and with the hope that it will bring encouragement to some one going along slowly but surely. I was often told my way would grow brighter unto the perfect day, and it surely has.

LILLIAN FRANK, San Francisco, Cal.

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It is about five years since I was attracted to Christian Science, and I wish to put on record my gratitude to Mrs. Eddy for having made plain to our erring feet the way that leadeth to everlasting Life. A dear friend, after medical science had exhausted all its resources in vain, was called back to life and health and strength after a month's Christian Science treatment, and this impelled me to find out for myself what Christian Science taught. At first I could not understand even the most elementary statements of Science and Health, but I continued to study it with an honest desire to find the truth, if truth it contained.

Gradually things became clearer to me, especially the chapter on Prayer, and I began to put into practice the little I could grasp. I had worn spectacles for over forty years and never ventured out of the house without them, but when I learned that sight, spiritually understood, is a faculty of Mind, I discarded the glasses at once and have never worn them since. I am perfectly comfortable without them, and though not what is called long-sighted I can always see anything which it is important for me to see. As I have progressed in understanding, and more especially since I have had the inestimable help of class instruction, I have been able to demonstrate the truth as it is taught in Christian Science by the healing of various ailments in my family and household and the establishment of peace and harmony where friction and worry had been the usual conditions. A hand badly bitten by a horse, a severe burn, an apparently serious case of sunstroke, as well as broken wind in a horse, were all quickly cured when they were recognized as only erroneous beliefs. Since the declaration of war in 1914 the question of supply has become pressing, but always a way out has been shown me when to mortal mind there was "no thoroughfare," and the supply is at all times sufficient for my actual need.

For this help I am most grateful; but far more precious is the spiritual uplift, the peace "which passeth all understanding" that comes with the realization of the presence here and now of divine Love. For these and all His other blessings I humbly give thanks to God, and I hope that some weary traveler reading this testimony may be induced to "taste and see that the Lord is good."

KATHARINE BALDWIN, Lingfield, England.

✧

I wish to testify to the benefits I have received from the healing power of Truth. Four years ago, when I first took up the study of Christian Science, the drink and tobacco habits left me through the reading of the literature. I have been healed of influenza accompanied by the fear of acute lung trouble, of stomach disorder, the effects of poison-ivy, and also of gum trouble. The dentist told me if the gums did not heal I would lose all my teeth. While attending a Christian Science lecture I was instantaneously healed of an ulcerated tooth. For these benefits and all the blessings I am daily receiving through Christian Science, I am indeed very grateful.—HERBERT A. HALL, Pittsburgh, Pa.

✧

In August, 1913, a bee expert was helping me to transfer some bees from a skep into a frame hive. We had completed this part of the work and I had taken off my veil, when a bee stung me on the forehead. In a few minutes I was hardly able to breathe and felt very ill, but I staggered into the house and asked my wife to help me. I knew no more for about an hour and a quarter. It was over two hours before I was able to think for myself, and four and a half hours before I felt quite well again. I had a thorough night's rest and arose the next morning as though nothing unusual had happened.

Words can never express my thankfulness to God, and my gratitude to our Leader, Mrs. Eddy, who has enabled us through the teachings of Science and Health to have a clearer understanding of the words of Jesus, "Ye shall know the truth, and the truth shall make you free;" also, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." I am also deeply grateful to my dear wife and daughter, both of whom stood firm and fought bravely until the victory was won, and Life, Truth, and Love realized to be the only power. My earnest desire is that I may grow to live more worthy to be called a Christian Scientist.—JOSEPH HOWARD, London N.W., England.

My gratitude to God for my husband's healing is great, more than I can find words to express. On Saturday, Aug. 23, 1913, we were a happy party of five, watching and helping a bee expert at work with our hive of bees. When nearly all was finished my husband came into the house and asked me

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to treat him. I saw that he needed help and got him on to a couch; then I called my daughter to come quickly. She sat down beside him and together we worked as we are taught in Christian Science. He was quite unconscious and his body very cold. He dropped his head and hands lifelessly and stopped breathing. I thought he was gone, but my daughter, noticing the same condition, said with emphasis, "He is not gone," and called to him, but he remained the same. I said, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494). We knew that God is the only Life and that man, being the reflection of that Life, could not die. We went on working for a few minutes, and then my daughter said, "Thank God, he breathes." After a little while we made him more comfortable on the couch, but he seemed very lifeless and was still unconscious. As we stood by him my daughter said that we must not look at the evidence of the senses, so she turned and walked toward the window, still working to know the truth. Then we sang the hymn "All power is given unto our Lord" and two others, the last being one of my husband's favorites, "In heavenly love abiding."

After this my husband said he was all right. My daughter read to him from Science and Health for some time, and then we agreed to go to the dining-room. My husband said he would come with us, so we helped him, and he sat in an arm chair and took some drink, but he did not eat anything. After that we read the Lesson-Sermon for the week and sang some hymns, in which he joined. At a quarter past nine he walked up-stairs to go to bed, and my daughter read to him from "Unity of Good" while I went out. He had a good night's rest and was up in the morning as usual, quite himself.

For this demonstration of the power of God, Truth and Love, I am most grateful. Words cannot tell how much we owe to our dear Leader, Mrs. Eddy, for giving us this truth that makes us free.—Emily Howard.

✧

I am glad to tell of some of the benefits derived from four years' study of Christian Science. The unfoldment has been gradual, and has not included sudden illuminations. I am very grateful for the protection, guidance, and comfort of the light I have had. The silent, unlabored energy of Spirit has purified desire, lessened fear, and purged motives. From the chaos of this so-called life the facts of existence are emerging, for I am learning that Spirit is the only substance, Love the only force, Truth the only reality. Turning promptly, resolutely, courageously to the light, destroys the false claims of mortal mind. I am grateful for the admonition in Science and Health (p. 407), "Let the perfect model be present in your thoughts instead of its demoralized opposite."

Many times I have proven that God is a present help in time of trouble. Soon after beginning the study of Science my mother called me down-stairs one night during a severe storm. While reading in the Bible my thought was arrested by the words from Isaiah, "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; when it shall hail, coming down on the forest." The application of the lines was realized, and peace reigned in the home. On another occasion, as I was about to read a paper before a club, I found myself the victim of stage-fright. By promptly denying the reality of matter and mortal mind, and affirming the existence of the one Mind, and good as the only presence, I was able to read my article. The delivery was complimented by friends, and also my lack of self-consciousness.

Recently, as I stepped from beside a table to a desk chair, it turned, throwing me on to my knees on the floor. I limped for three steps; but almost without conscious argument I realized the truth of being and the next step was painless. Error whispered that it was not anything, anyway. That night, however, on removing my shoe there was a discolored, swollen place on the foot. I declared, "Well, it was something." A week or so later I wondered why the discoloration and swelling did not disappear as the pain had; then I realized that mortal mind had been holding the error as real, and with this uncovering the foot became normal. Again, while traveling one summer a younger sister had her thumb crushed between the door and the casing of a sleeping-car. She was suffering intensely when another sister brought her to our section and asked me to read to her from Science and Health while she did the mental work. The suggestion came that I did not know what to read, but immediately it was reversed by declaring the existence of only one Mind. I then opened the book at page 397, and read the "remedy for accidents." So quickly was the situation controlled that a brother in the same car did not know of the accident until the following winter.

One evening in the summer of 1914, while camping with some friends, we went down the lake in a launch to get supplies. As we went along I was trying to realize the all-pervading presence of God, infinite harmony, as I had asked for treatment from a practitioner. On our return we were in the path of the search-light of an approaching steamer. Human reason and the physical senses declared the boat to be still distant, when it loomed up directly over us, and in the confusion of the moment the launch was turned squarely across the path of the steamer. The steamer swung around at almost a right angle, so that instead of its riding us down our launch slightly damaged its bow, and thus a more serious accident was prevented. As the boats crashed, I found myself declaring the harmony and allness of God, and to me the experience was an exalting, glorious proof of His love. There was no sense of shock, my consciousness being filled with a sense of gratitude for the deliverance, and in my joy, as in my times of need, I found I desired to read Science and Health.

Christian Science has given me a reasonable, satisfying explanation of life, a Bible I can use, and a God I can know. I am indeed deeply grateful for the knowledge of "the secret place of the most High."

Jeannette E. Maltby, White Horse, Yukon, Canada.

✧

I wish to add my testimony to the many others given in gratitude for blessings that have come through Christian Science. I did not take up this study for the healing, but with a desire for a better understanding of God and man's relation to Him, and I have found a God of love, "who forgiveth all thine iniquities; who healeth all thy diseases."

I was instantaneously healed of sciatic rheumatism through absent treatment. The attack came on suddenly, and the pain was so severe that it was impossible to help myself. While a Christian Science practitioner was giving me treatment I went to sleep for about ten minutes, and on awaking the pain was gone. I arose and walked to a chair, then asked for something to eat, as I had not been able to retain food. This was a complete healing, for the following day I was about the house as usual. I was healed of deafness after having been deprived of hearing for many months. Absent treatment was given me for three weeks, when suddenly the hearing was restored as I sat reading after returning from one of our church services. I could hear the ticking of the clock across the room, and my heart went out in thanks-

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to God for His goodness, and in gratitude to our dear Leader for this beautiful truth. I am grateful not only for the physical healing, but even more for the spiritual understanding and the proof that our Father is abundantly able to supply all our needs.—Sarah A. Burr, Seattle, Wash.

✧

I would probably have studied Christian Science sooner had I thought I needed it physically, for I did not then recognize it as anything but a means of healing disease. My mother had been healed of a fever about twenty years before, and I thoroughly believed in the healing efficacy of Christian Science. I did not, however, understand it, for the very good reason that I had not taken the trouble to read Science and Health or any other Christian Science literature.

When my little girl was old enough to go to Sunday school, I saw very clearly that I must decide whether she should have Christian Science teaching or go to another Sunday school of which I had been a member. By this time I had gained enough understanding of Science to know that I would not be satisfied to have her taught in the old way, so I decided to take up the study of Christian Science in earnest and send her to that Sunday school. It is about seven years now since I began the study of this teaching, and my only regret is that I did not take it up a great deal sooner. It has proved a help in all times of need, restoring harmony in every case, whether physical illness or merely the every-day trials that seem to come to all housekeepers.

I am indeed grateful for the understanding of the one Mind that governs all things harmoniously. Through the application of this Science of Christianity, stomach trouble, coughs, colds, measles, and other minor diseases have been overcome. As a child and young girl I was never considered strong, but now, through my small understanding of the truth that sets one free, I am able to do whatever comes to me to do. I want also to express my appreciation for the Christian Science periodicals, which always come at the right time with helpful thoughts.—Lila V. Strong, Campbell, Cal.

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[Translated from the German]

I am indeed grateful for the blessings which I have experienced through Christian Science and would like herewith to testify to that effect. For six years I had been troubled day and night with asthma and a distressing cough. During the summer-time I experienced relief in a measure, followed, however, by an aggravated condition in the winter. The four physicians whom I consulted in succession all diagnosed the trouble as chronic catarrh of the lungs, but their efforts to help me proved inadequate. Upon their advice I went to several health resorts, thereby getting rid of my money though not of my trouble,—indeed it seemed to grow worse. Of course I felt the stress mentally also, especially as we had had several heavy trials in the family.

While in this condition my attention was called to Christian Science through a friend. Treatment was given with much love and patience, and it came to pass that my trouble disappeared, the proof thus being afforded that in God's kingdom there is no such thing as a chronic disease. One of my former physicians told me later that he would never have believed that I could recover strength as I did, for I had been a very sick woman, in fact more so than I myself knew at the time. I am thankful to God for my restoration to health and for the spiritual uplift which I have experienced through Christian Science, also grateful to our beloved Leader, Mrs. Eddy.

Fraülein Marie Riffel, Chur, Kt. Graubünden, Switzerland.

From Our Exchanges

[Rev. Joseph Fort Newton, D.Litt., in *The Christian Commonwealth*]

The author of the epistle to the Hebrews—one of the most subtle and beautiful minds among all the writers of the New Testament—tells us that Christ was made perfect through suffering, and that he was made what he was by the power of an endless life. What is that endless life which by an incredible magic gave to a brief life lived long ago the power not only to endure and increase but to stir and exalt us today as no other power known among men? He himself told us when he said, in that sublime, ineffable prayer at the close of his earthly ministry, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Truly here is a truth which we have not enough considered, one worthy of a long pondering and attuned to all the sweet hopes and memories of this day,—the revealing, redeeming, and constructive power of an endless life.

Manifestly by the endless life is meant something more than extent of time, though there is a grandeur and a terror also in that outlook. That there is no escape from life, no hiding in death; that life will pursue us forever; that there is no rest till we learn to live nobly,—that is a thought to fill us with awe. But mere extent of time, in itself a colorless illusion, has no power except what we bring to it and put into it. In time, it is true, man amasses truth, trains his choices, and learns to beautify his days; but each day brings to us only what we bring to it.

[*The Christian Work*]

If one must choose between so-called orthodoxy and suspicion of other Christians, or so-called heterodoxy and fellowship with other Christians, the day is at hand when hosts in all communions would not hesitate to cast their lot with the latter rather than the former. The church must be Christianized before it can Christianize the world, and the fundamental step in the Christianizing of the church is the scourging out of its portals the suspicion that Christians entertain against one another. It narrows prayer; it lowers the standard of Christian living; it makes the church incompetent to fulfil the task for which Jesus established it and commissioned it. There can be no definite progress until suspicion on the part of one Christian of another is put away as one boldly struggles to put away those sins that are robbing him of communion with God. The poison of suspicion has smitten the church like a scourge.

[Rev. Robert P. Doremus in *The Christian Register*]

Jesus did not wish to discourage the life-builders when he bade them first count the cost. He simply did not want them to follow him under any illusion, thinking the gospel he preached a light and easy gospel, thinking its values came cheaply, thinking the doors of the kingdom of life opened wide without any admission price. It cost to get in and keep in, and he wanted men and women to realize that cost. It had cost him a great deal to be true to his ideals. It had cost him home and kindred. It had cost him friends. It had cost him popularity. He had paid for it in physical hunger and weariness, in discouragement, in a great loneliness of spirit. He was yet to pay more dearly for it still,—with his very life. Yet he saw that it was well worth the building, this tower of a man's character, after the pattern shown on the mount of the spirit, the towering strength of a personality built out of struggles and hopes and faith; that it was even more worth while to have a part in the building of the larger tower, the spiritual building, fit temple for the living God, an ennobled

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humanity, infinitely worth while. Worth while, yes, but it cost. You will have to pay for your share in this, is what he would say. The building material is costly. Are you willing to pay the price?

Is it not so with all our plans and hopes and wishes, whether for ourselves or others, for our world? We want these things; but do we want them enough to pay for them, pay for them ourselves, make some sacrifice that they may be realities?

[Rev. Henry Kingman, D.D., in *The Biblical World*]

The element in our civilization of today that cheers us most of all, in spite of every appearance to the contrary, is the fast-growing spirit of brotherhood, that will not allow a conscientious man to look coldly or indifferently upon his neighbor's welfare. The demand for justice first of all, and then for something more than justice, in the relations between different classes and between capital and labor, is a part not only of awakening class-consciousness but of an awakening response to the old, old teachings of Jesus. Millions of men in the past have read his story of the good Samaritan with as honest a purpose to be true to his spirit as has any reformer of today; yet how incredibly slow were they to perceive some of its most obvious implications. But in our day the quickened interest in the personality of Jesus has led to a wider and more thoughtful study of his social teaching, and his spirit has gripped men's hearts and consciences in such wise that there is a new vision among them of what the kingdom of God on earth should be, and a new dedication to its service.

[*The Independent*]

The world is becoming, not a group of unrelated and isolated communities, but more and more a single vast community. The brotherhood of man connotes a brotherhood of nations. The brotherhood of man will never be realized so long as each individual feels free to shut himself up within the walls of his own selfish interests and to let his neighbors severely alone. The brotherhood of the world will never be realized so long as each people on the earth feels free to circumscribe its duties and its responsibilities within its own national confines and to let the world go its way.

[Rev. L. George Buchanan in *The Record*]

The church must demand a spiritual ideal, and must supply it largely herself. Symbolically she has always done so; the village church nestling amid the surrounding houses is really beautiful to those who have the eye to see. But the twentieth century wants more than symbolism; it wants the reality as well. Can the church so influence the civic and national life that Christ's ideals will have a real chance of getting home?

[*The Christian Intelligencer*]

The spirit of prayer, aptitude for prayer, should run all through the daily life of the Christian. What a conspicuous factor it was in the life of our divine Lord! And surely if he had need to pray often and much, his disciples had more. Prayer fits into life so grandly and beautifully. In our conscious needs it brings God to us in all-sufficient fulness and helpfulness.

[*Pacific Christian Advocate*]

The world awaits a Christlike interpretation of the gospel. We must not interpret Jesus in terms of East or West, but in terms of world-wide human need. He is God's answer to the heart hunger of universal man. His gospel is that of a heavenly Father whose rains fall upon all with divine impartiality. Jew and Greek, cultured and barbarian, are alike to him.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health.

Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00, six or more to one address, each 75 cents.

Orders for the books named above and other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Publishing Society

A new French pamphlet, "Foi et Générosité" (Faith and Generosity), has just been issued and is now on sale. This pamphlet contains the following articles: "The Lord Thy Confidence," "The Closed Hand," and "Continuity of Right Thinking."

Christian Science: A Religion of Love (Christian Science: En Kjærlighetens Religion), a lecture by Virgil O. Strickler, has been translated into Norwegian and is now published in pamphlet form with the English and Norwegian versions on opposite pages.

"Law and Work" is the title of a new pamphlet containing the following articles: Love Fulfils Law, The Logic of Christian Science, Undisturbed, God's Law of Adjustment, Authority.

"Christian Science: Man's Dominion over Evil," a lecture by Edward A. Kimball, C.S.D., has been translated into Russian, Norwegian, and modern Greek. Pamphlets in these three languages have been published with the English version opposite the translation and are now on sale at prices of our regular pamphlets as shown on the opposite page.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken at less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ARTHUR H. DICKEY, Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, editorials, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

BOUND VOLUMES: Current and past year, cloth $3.00; half calf or half morocco $3.75. On earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, one year 50 cents; single copy 15 cents; four copies or more to one address, each 12½ cents. In all other countries one year 60 cents; single copy 18 cents; four copies or more, each 15 cents.

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The Christian Science Monitor

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"What I say unto you I say unto all-WATCH" Jesus

Vol. XVIII No. 45

Boston, July 8, 1916

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Items of Interest

The use of a steadily increasing amount of wood waste in the manufacture of pulp is indicated by figures compiled by the forest service. Approximately three hundred and thirty thousand cords of waste, with a value of $1,400,000, were utilized by thirty-five of the two hundred pulp and paper-mills of the United States in 1915.

The Canadian pulp industry has, it is stated, had a vigorous growth during the last few years, and the greater portion of its product is marketed in the United States. An average cost of about six dollars and a half the cord, as compared with ten to sixteen dollars the cord which many manufacturers in this country are paying for pulpwood, is the reason given for the growth. It is pointed out that the development of the supplies of spruce in the national forests of the West and in Alaska, together with the abundance of cheap water-power, will eventually attract the paper industry to locate in those regions. Suitable pulp timber can be delivered to desirable mill sites for the next twenty to forty years at prices of about two dollars and a half to four dollars the cord, say experts of the forest service. It is thought that the low price of material and power will more than offset the higher freight rates on the product to the eastern markets.

An attack upon the method of public building construction is being directed against the United States Congress by the combined forces of the treasury department and the American Institute of Architects. The architects deplore the absence of real art, while treasury officials are more concerned about elimination of waste and placing buildings where they are most needed. "Since 1896," says the assistant secretary of the treasury, "not less than $180,000,000 of public money has been wasted in 'pork' on public buildings."

By an order issued June 29, 1915, the secretary divided public buildings into five classes, based on postal receipts. Class A buildings were to be constructed only in cities having first-class post-offices, with annual receipts exceeding $800,000; class B buildings, in cities having from $60,000 to $800,000 postal receipts; class C, postal receipts $15,000 to $60,000, and class D less than $15,000. "We are finishing a building every four days," says the secretary, "and cutting off $4000 to $50,000 on every building, despite the protests of local congressmen. We are putting buildings where we are obliged by the law to put them, but in many cases where they should not be. But we are not wasting as much money on them as the law allows."

The Quebec bridge, which is to span the St. Lawrence River, is about nine miles above Quebec, and will require for its construction about sixty-five thousand tons of steel. The north-shore arm was completed last fall; the south arm is expected to be completed about September, when the bridge will be ready for the floating in and placement of the suspended span, also under construction. This span will be 640 feet long and 88 feet wide, weighing approximately five thousand tons. The floating in of this span and linking it up with the two lateral cantilever spans will complete a structure of monumental proportions, forming a link in the third of Canada's great transcontinental systems. The total cost of this bridge will be not much less than twenty million dollars.

Thorough tests of devices to prevent fish from entering irrigation ditches are to be made by forest service officers, who say that thousands of the trout placed in western streams by the Government perish through being carried into the ditches and washed out on the fields. There are not less than twelve hundred irrigation projects on or near the national forests, and in many places the loss of trout is very heavy. A number of devices for screening the ditches are in use, and while two or three have been found to be fairly effective, most of them are said to be unsatisfactory. It is asserted that this subject presents an excellent opportunity for inventors, since a successful screen will be widely used.

The Fiume paper-mill is the oldest paper-mill in Hungary, and for some time it was the largest on the continent of Europe. It occupies a narrow strip of land over one mile long on both sides of the river Recina. The mill was established in 1824 by private parties. Part of the buildings in use were a Dominican monastery, erected in the fifteenth century, and very little change was made in the original buildings when they became a commercial enterprise. About twelve years ago the descendants of the original founders sold the mill to the Budapest Fatherland Branch for approximately one million two hundred thousand dollars. This concern owns three other mills in the interior.

A writer in the July *American Magazine* says: "Several years ago the Canadian government decided that it wanted the largest telescope in the world, to be set up in the clear air of Vancouver for photographing thousands of stars that had never been photographed before,—stars almost inconceivably distant. . . . A gigantic parabolic mirror—the largest ever made in one piece—was cast in France. It weighed in the rough 4968 pounds and was seventy-three inches in diameter. . . . When it is completed and mounted the telescope will weigh more than five hundred tons."

United States District Judge Hand has sustained the Government's suit against the so-called glucose and starch trust and ordered dissolution of the combine, which, it was alleged, controlled 60 per cent of the business in starch and glucose. The suit was against the Corn Products Refining Company, the National Starch Company, the Novelty Candy Company of St. Louis, and others. The decree, as announced by the court, leaves to the federal trade commission the details of dissolving the combine.

The committee of the Birmingham (England) Municipal Savings Bank, to which reference has previously been made, on receipt of the report from the lord mayor on the progress of his negotiations with respect to the establishment of a municipal savings bank, decided to await a more favorable opportunity to carry out their scheme. The plan was to have the bank open to men and women employed in any factory, shop, or office in the city, and to associations or societies approved by the corporation.

The output of petroleum in the Appalachian field, which includes the areas of oil production in New York, Pennsylvania, West Virginia, Kentucky, and southeastern Ohio, was 22,948 barrels in 1915. The average price of this oil at the wells was $1.55 a barrel, and the total market value was $35,168,973. A total of 5197 wells was completed, of which 296, or 56 per cent, yielded oil, 1254 were classed as gassers, and 1038 were barren.

The Griffin bill, for a retirement system for all civil service employees in the United States postal service, has been favorably reported to the House of Representatives by the post-office committee. It provides that city and rural letter-carriers, railway mail clerks, and others in the postal classified service, who are sixty-five years old and have been twenty-five years in the service, shall be retired on not exceeding six hundred dollars annual pay.

Railroads are among the largest users of water in the country. The current issue of the *Engineering Record* gives the figures of the superintendent of the water department of the Illinois Central Railroad. The daily water consumption is placed at 1,950,000,000 gallons, at a daily expense of $100,000.

A bulletin on cotton production in the United States shows the American cotton crop of 1915, amounting to 11,191,820 equivalent 500-pound bales, to have been the smallest since 1909.

The establishment of bird sanctuaries along the Lincoln Transcontinental Highway is the principal object of the National Bird Sanctuary Association recently incorporated in New York state.

Imports of bananas into the United States amount to more than forty million bunches yearly, creating a commerce amounting to more than one hundred and five million dollars.

The Government of New Zealand is building a five-mile tunnel at a cost of nearly five million dollars, to give close connection between the east and west coasts of South Island.

There are 190,600 automobiles in California, and one half of the receipts from registration fees that is available for highway maintenance yields about one million dollars.

Official figures put Russia's petroleum production last year at about sixty-nine million barrels, a gain of two million barrels in a year.

Gifts aggregating almost three million dollars have been received by the University of Chicago during the past year.

Distributions by life insurance organizations in the United States and Canada amounted to $783,700,000 in 1915.

For the year 1915 the copper smelting in Russia amounted to 29,800 short tons, against 36,480 in 1914.

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Christian Science Sentinel

"What I say unto you, I say unto all, WATCH" Jesus

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Spiritual Awakening

SAMUEL GREENWOOD

In reading Science and Health one cannot fail to be impressed with the importance which Mrs. Eddy attaches to the recognition and acknowledgment that error, or evil, is unreal, as the essential correlative of the allness of God. The reason is obvious, for error cannot be overcome so long as it is believed to be true. On page 353 we read, "When we learn that error is not real, we shall be ready for progress."

While mortals are willing enough to admit that error in the abstract is not real, they are not so willing to admit its falsity in the concrete; that is, as expressed in physical man and material law, for matter to them represents the source and substance of their existence. It should be taken into account, however, that it is this so-called physical sense and nothing else through which evil claims to reach mankind, and by which it is believed to be seen and felt, a fact which absolutely separates it from God, and shows it to include and constitute all that makes human salvation necessary. The dominion of material law would leave no escape from mortality, so that Jesus' declaration, "Ye shall know the truth, and the truth shall make you free," points unmistakably to material sense as the enslaving error, and to the spiritual sense of being as the emancipating truth.

Again in Science and Health we read, "The history of error is a dream-narrative;" also: "The five corporeal senses cannot take cognizance of Spirit. They cannot come into His presence, and must dwell in dreamland, until mortals arrive at the understanding that material life, with all its sin, sickness, and death, is an illusion" (pp. 530, 543). Mrs. Eddy's position respecting the unreality of material sense experience is undoubtedly Scriptural, and it is proved to be scientific in the successful treatment of human ills on the basis of Christian Science. Throughout the Bible we find numerous calls to awake from the mortal dream of a life separate from God. Paul says, "It is high time to awake out of sleep;" and again he says, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Jesus said, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." In other words, Lazarus was bound by his belief in death. Knowing this, and that man's only life is God and cannot die, Jesus awakened him from this dream, this subjection to false sense. To use a simple illustration, the writer dreamed that he was awakened in the night by the noise of an automobile passing the house, and that on going to the window he saw the automobile preceded by a motor-cycle going swiftly along the street. It was bright moonlight, and he watched them for some distance, wondering at their reckless disregard of a certain dangerous place in the road. The scene was startlingly realistic, but on awakening from the dream the utter unreality of the whole thing was at once apparent.

Now, as every one knows, the things that happen in dreamland are purely mythical. No one builds the houses or paves the streets or plants the flowers that appear in dreams. As a matter of fact we know there is nothing there to be seen. The writer did not really hear the automobile or see the moonlit street. What then did hear and see these things? What paints dream pictures so vividly as to be recalled in after hours? Clearly the same mortal sense that takes part in waking dreams and sees these pictures in the daytime. Here the question arises, If the persons and things of one's dreams are not there, is any one there to see them? If such things are not cognizable to real intelligence, can there be any fictitious intelligence taking account of them? It is certain that one cannot see anything if it is not there to be seen, and it logically follows that, since there is no actuality in one's dream to be seen and no one there to see it, the dreamer and his dream are one and the same illusion.

The dream of the night serves to illustrate the false nature of all material experiences, whether waking or sleeping, and it is thus used not infrequently in the literature of Christian Science. What is called life in matter is nothing but the dream of a life apart from God, the dream of another creator, of "marrying and giving in marriage," of men appearing in birth and disappearing in death,—a dream of time, of sin and suffering, of hatred and selfishness and sorrow. But in the light of Christian Science, which reveals the infinity of good and spiritual reality, it is seen that God does not cease to be omnipotent and omnipresent that evil things may be true, nor does infinite Spirit become finite in order that the belief of life in matter may be real and men and women become sinning and dying mortals.

But, one may ask, where do the phenomena of mortal existence take place? Evidently where the phenomena of night-dreams take place, namely, in illusion, since there is no other place for them, and that only in a suppositional sense. Because mortal man sees himself as a part of the belief of matter, he insists that it is real; but the truth that man lives, moves, and has his being in God, infinite Mind, makes it impossible that material conditions, either as good or bad, should exist for any one, or that any one is taking part in them. Truth is eternal, and fills all space and time, consequently error has no time or place; it is without power to act or intelligence to make itself known, and is nothing but its own illusion. The false sense of a power besides God is all there is to such a power, and that which obeys it, fears it, and suffers from it, has no existence or consciousness separate from that false sense.

The nothingness of error was proved in the healing works of Jesus, and this proof is being repeated in the healing works of Christian Science. To the sufferer, mortal sin and disease are terribly real, but when awakened by the truth of Christian Science he begins to understand that they never were anything, and that he never truly experienced them. The carnal senses and their products are surely but as the hallucinations of dreams, because they feel no touch of love or goodness or any divine attribute; and that which has no kinship with the things of God has no place in His universe, which means that it does not exist at all. Error cannot come into the presence of Truth, the realm of reality, any more

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than darkness can invade the domain of light. Where then, it may be asked, can it abide but in the realm of nothingness?

The only way to overcome the evils of a false sense, like the pains of a dream, is to awaken from that false sense. Disease is not something to be seen or felt, because God is not its author; hence no one is seeing or feeling it. Errors about ourselves or others are not things that one can lay hold of, nor persons that one can battle with; they have no substance or form, no law of action, and are but the disordered imagery of human belief. The truth about God and man is all that is present anywhere, and we have only to become conscious of that. God, or good, is where evil seems to be, and though its appearance may take on vast proportions, the only truth about it is its nothingness. Our salvation is to awaken to spiritual being, and let good alone define our consciousness, for to spiritual sense God is All, and there is no evil thing to destroy.

Mortals may believe there is an opposite to Truth, to God and His idea, and a false sense may apparently see this belief made manifest; but that does not make error real, any more than the phantasmagoria of human dreams make dreams real. Unreality never merges into reality, for when the truth appears to human consciousness the unreal stands self-revealed never to have been anything or any one at all. There is only one God and what He makes manifest; and divine intelligence, reflected in His image and likeness, has never dreamed the dream of mortality or wandered into the delusion of sickness and sin. What other position than this accords with Christianity and its demonstration?

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Continuity of Good

FLORIA A. MOCATTA

THE law of continuity is the law of Spirit, which by reason of Spirit's ever-presence and perfection holds no suggestion of cessation or flaw. Human laws are the result of human opinions and are essentially fragmentary and spasmodic, being perpetuated or destroyed by the fluctuating tide of human thought. Mortals, ignorant of divine Principle, are at the mercy of these uncertain currents; for mortal concepts of good and evil entail the framing of illogical laws, imposed on a world in bondage to the mesmerism of belief in matter.

Here and there in the history of humanity occurs a revolt against these misconceived mandates which causes a holocaust of suffering, for human conception grasps imperfectly the calm continuity of Spirit, where any diminution of eternal good is unimaginable. But through the gradual revelation of God's allness the irregular and unreliable action of mortal law becomes apparent, and men turn to Truth, which alone enables them to shake off the slavery of false belief, in which, deeply rooted, is the habit of expecting a preponderance of evil in human experience. Job's utterance, "The thing which I greatly feared is come upon me," customarily expresses the mood of mortals, unless they are consciously governed by the knowledge of infinite good.

Though we may admit as an abstract proposition the ever-operative power of Life, Truth, and Love, yet through inability practically to apply spiritual facts to the problem of our own lives, we submit sleepily to error's influence and suffer the consequences. Never for one instant does good falter in its "unlabored motion" (Science and Health, p. 445); never for a second can Spirit be less than perfect. Yet with what slow reluctance humanity accepts this fact! Continuity is the root law, the very foundation of preservation. Fear, however, seeks to hinder the knowledge of Love's omniscience, but fear will ultimately be cast out of human consciousness by Truth's irresistible propulsion.

The dream of life in matter is a succession of ups and downs, wherein the only semblance of certainty seems to be fluctuation. This is the antithesis of spiritual being, where, from the ever-flowing fountain of good, thought receives and radiates uninterruptedly all that is real, life giving, and joyous. The devil's aide, discouragement, could never assume a shred of reality did we more consistently realize the absolute continuity of good, wherein is no "shadow of turning." Every human mistake may be traced to some apprehension of cessation in good. The history of mortal man from the beginning—when Adam through wrong thinking, expressed in wrong action, banished himself from his dream of paradise—betrays mortal man's failure to understand the continuity of good; and error then, as now, claims its inevitable victim. The "last enemy" and the first enemy alike can only be met and conquered when the fear of breaking false law is reduced to nothingness and divine Principle is looked for, listened to, and obeyed.

Mortals cherish a mistaken sense of continuity in certain phases of human belief. They believe, for instance, that accepted hypotheses, miscalled facts, hoary with time and superstition, are firm fixtures, whose removal is not only impossible but undesirable. Yet Jesus said, "Heaven and earth," mortal man's conception of good and evil, "shall pass away, but my words shall not pass away." This generation is destined to see the coming of a higher ethical ideal or better human belief, than any which has preceded it. Such ideals will be universally welcomed as heralds of that day which the prophets foreshadowed and Christ Jesus affirmed: for human footsteps in rising transcend the trembling footsteps of their predecessors, and the mountains of materiality which seem to be immovable will some day "be made low," disclosing the snowy chain of pure, unadulterated Truth, whose crowning summit is eternity.

Periods which mortals loosely classify as "the past" are merely accumulated records of phantasmagoria, chronicles of houses "built upon sand," beside the ebbing and flowing sea of erroneous belief. These fleeting mortal concepts disappear as we learn to understand something of eternity and seek the wider vista of endless Love. Mrs. Eddy describes this vivifying process of expansion in Science and Health (p. 261) when she says, "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts." To be expectant of good is, in effect, to demonstrate the continuity of Spirit. Not to do so is to make the fundamental mistake of ignoring the ever-flowing stream of Truth, and thus through fear prepare the way for error's suppositional activity.

Those who are not striving to roll away the stone from the cave's mouth of their own difficulties, cannot hope to help others who are struggling with that problem. If effort on our own behalf grows sometimes slack, an earnest desire, however humble, to further universal salvation will stimulate energy anew. Thus, and thus only, "is the mount of vision won," and as we look down from some point of vantage already gained, though we may have climbed but a little of the way, we shall invariably witness the struggles of weary humanity bound in the thongs of unreality and ignorance. Then we shall long, as our Leader longed, to loosen the chains which mortal belief has forged and show mankind how to free themselves from their prison-houses.

It is well to remember often the ephemeral nature of all unlike God, good, and constantly to refresh thought in the knowledge of Truth's unceasing activity, and so recognize the seamless robe of Christ's vesture as immortal, in contrast with the flimsy patchwork of human invention. True spir-

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ituality brings unceasing comfort and peace to the suffering, but the uncontrolled spasms of materiality exhaust themselves in aimless effort.

On all planes of thought the prize is always to the persistent. A capacity for painstaking work has been defined as genius, in comparison with the unstable effort of lesser minds. Christian Science is the only practical pathway pointing out how to win and wear the crown promised "to him that overcometh," for from the beginning of the Scriptures, veiled in allegory or hidden in historical anecdote, we are admonished not to be "weary in well doing." The life of Christ Jesus radiates abundant lessons of loving patience, even under the most cruel circumstances; the continuity of his spiritual attainment never halted in its pursuit of the one goal, the reflection of omnipresent Love. The cheerful, patient, and persistent labors of our beloved Leader bear ever-multiplying, golden fruit, which hungering humanity culls with increasing eagerness. Had discouragement succeeded in clouding vision, had error been able to paralyze effort, the world would not have awakened as it has awakened, and unnumbered lives would not have been won to good through her incessant labors for mankind.

Let us know now and ever that thought lifted to conscious harmony with good can never receive aught but good. So multitudinous are the illusions which follow in the wake of the estimation of good as a transient and occasional visitant, without Principle or permanence, that they cannot be catalogued; but the question of age in the light of illusive materiality presents perpetual problems in human affairs. Age is a measure of limitation which human thought unremittingly applies, and so narrow are the barriers this fallacy creates, that human opinion assigns to youth as well as to age a period of relative mental and moral ineptitude, leaving one but a brief interval during which his faculties are supposed to operate effectively. This falsity is destroyed by understanding the false premises on which the argument is based; we learn, as Mrs. Eddy says in Science and Health (p. 246), that "man, governed by immortal Mind, is always beautiful and grand," and that we must "shape our views of existence into loveliness, freshness, and continuity." As Whittier says in one of his poems:—

Man who walketh in a show
Sees before him, to and fro,
Shadow and illusion go;
All things flow and fluctuate,
Now contract and now dilate;
In the welter of this sea
Nothing stable is but Thee,
In this swirl of swooning trance
Thou alone art permanence.

Our Gratitude

WILLIAM H. HOWARD

In reading or listening to Christian Science testimonies one readily concludes that gratitude is the dominant motive which prompts them. It is therefore pertinent to inquire, What is gratitude? Metaphysically considered it may be said to be one of the fairest flowers blooming in the garden of Soul, and nourished by the affections it matures and unfolds as a rose in the atmosphere of Love, and is known by its fragrance of rejoicing.

If this is an acceptable definition of gratitude as a sense of obligation for good received, it cannot be expressed or measured in finite terms. As an experience of the heart it is incapable of complete outward manifestation. Its magnitude is in Mind; its domain is in thought; its activity is found in good works. One's sense of gratitude enlarges with each succeeding experience, and ever keeps pace beyond the power of words to portray or deeds to betoken. Thus it is of common occurrence at our testimony meetings to hear Christian Scientists remark that words can but feebly convey their sense of gratitude for blessings that have come to them. To the Christian Scientist gratitude is a religious sentiment born of a desire to bear glad tidings to others. It is the first step toward the fulfilment of that Scriptural injunction, "Freely ye have received, freely give."

In expressing gratitude to our Leader, Mrs. Eddy, for benefits received through Christian Science, we are sometimes misunderstood. This is usually due to the supposition that we regard her as the source of the good which comes to us in our daily experience, whereas we acknowledge God as the only source of all good. Her interpretation of the Scriptures has revealed to human consciousness the availability of that good and that divine protection which we learn in Christian Science have always been just at hand. So Christian Scientists recognize her not as the source but as the channel, for through her unselfish and unceasing devotion to the Father's business humanity is enjoying boundless blessings today.

In bequeathing to the world the rich legacy of her career, as the fruition of her own healing through divine means, Mrs. Eddy has probably come nearest to expressing the full measure of gratitude. Not the least important or significant of the recorded works of Christ Jesus was the feeding of the five thousand. In a larger sense his whole ministry was a breaking of the bread of Life to hungry humanity, and hers also was a veritable breaking of that same bread for the feeding of the ever-increasing multitudes of our own time.

As our Leader through divine guidance labored so nobly for humanity, we too may find satisfaction in living and laboring to carry forward the various activities she so wisely established, for each one of them is meeting some human need, and all are of such a nature and so organized as to give every Christian Scientist something to do, for which we are all grateful. Some of the duties incident to these activities are performed by special individuals, while others may be participated in by all, a notable instance being that of church building. Every church represents in a measure the composite gratitude experienced by those who welcome the opportunity to have a hand in its erection, and the way we meet the problem of church building furnishes a fair index of the manner in which we are meeting our other Christian duties. The more perfectly the outward manifestation of a church symbolizes the beautiful, the pure, the good, and the true, the more surely have these qualities become fixed influences for good in the lives of its members.

Even in solitude every moment has its opportunity, and every activity its avenue, for expressing gratitude. For our Leader's wonderful achievement in establishing Christian Science on an abiding foundation, for the richness of its literature, for its splendid means of disseminating the teachings of the Master in their spiritual import throughout the world, and for its healing and regenerating influences, every Christian Scientist is profoundly grateful. We are grateful for the privilege of being identified with such a movement, and also that we are in a position in a modest way to follow our Leader's wish in breaking the bread to others, in bearing the cup of cold water to those in need. We are grateful for the lessons we are learning, for the better understanding that is coming to us concerning our right relationship to God and to our fellow man. We are grateful that the sense of fear, doubt, envy, jealousy, malice, hatred, revenge, disease, and sin vanishes from consciousness as we lay hold of the verities of eternal Truth through divine Love, which heals, purifies, uplifts, and saves.

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Though words may fail or occasion should never come to do an act commensurate with our own sense of gratitude for the blessings that are ours, the opportunity still is present to try honestly and earnestly to live the life that plumbs and squares with the teachings of Jesus the Christ, to the end that we may also have in us that Mind which was in him. This can be our hope, and when realized will attest our fidelity to Principle and the sincerity of our gratitude.

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"Through the waters"

AGNES E. LOCKE

In the book of Isaiah we read, "When thou passest through the waters, I will be with thee." This promise of Love as always present to guard and guide in ways comprehensible to human thought was wonderfully fulfilled in a bygone experience. This circumstance was an almost literal illustration of the words quoted, and it occurred during the period when the truth about God and man as taught in Christian Science was dawning upon consciousness.

In many ways the new understanding of Immanuel, "God with us," had been proven in the healing of physical and mental discord, but the true import of Mrs. Eddy's teaching and example, by which she demonstrated that thought must be purified and spiritualized in order to discern God's spiritual creation, had not been fully apprehended. In the light of a clearer understanding of God's ways of revealing Himself to those who are seeking to know Him, what was at one time recalled as an instance of preservation from danger has grown to be a constant reminder and reassurance that absolute reliance upon the Principle of all good in times of stress and fear never fails to bring deliverance, even if the struggle is seemingly prolonged and overwhelming.

A party of girls had gone to bathe in the river at some distance from the station homestead in the afternoon of a very warm summer day. The river, like many others in the subtropical districts of New South Wales where the occurrence took place, was subject to sudden floods from heavy rainfall, and treacherous holes and shifting sands made this one unsafe on account of recent "freshes." As only one or two of the party were able to swim at all, and the current was running strong, the ford was crossed to find a suitable bathing place. For protection from the sun while in the water, straw hats were pinned on.

After the bathing was started the writer, turning quickly to go to the aid of a younger girl who was getting out of her depth and into the strong current, found herself submerged, lost control, and was carried into a deep hole in the river. The water-logged panama hat tightly pinned on kept her under water, and all effort to regain the surface seemed unavailing. Although the struggle appeared interminable, something was telling her that she could not drown, and it was not until a sense of utter exhaustion came that hope faded out and fear crept in; but in the stillness coming over conscious thought, a letting go as it were, there came a sudden realization of God's presence, and that instant will never be forgotten. The thought of God aroused the human faculties, and the possibility of swimming under water presented itself, then memory failed. There was no sense of direction in which to swim, but God did indeed "bring the blind by a way that they knew not."

Later it was learned that after several unavailing efforts to effect a rescue by those girls who could swim, or to find some one who could help, hope had been abandoned. Then a non-swimmer once more urged another attempt, and two girls ventured out again. It was at this point that they noticed by the hat that the swimmer was unconsciously coming toward them,—right to the rescuing hands held out,—and so the bank of the river was safely reached. Although for some time there seemed little hope of restoration, the saving power of Truth was fully demonstrated, for when consciousness did return it brought strength to recross the ford, to dress and walk home through the bush paddock. Those who witnessed the occurrence declared that only Providence could save in such a manner, not understanding the power of Christian Science to save "to the uttermost." Except for a trying cough which lasted throughout the night, no ill effects were afterward experienced. Here it should be said that no harm came to any of the party.

Gratitude for the revelation of Christian Science could only be expressed in the determination to seek a higher understanding of Immanuel, and this through steadfast faith in the unerring guidance of divine Mind whenever the surging, troubled waters of error seemed to confuse and overwhelm. At such times, whatever the circumstances, the moment always comes when the light of Love breaks up the darkness and reveals the unreality of the terrifying dream. Then the truth is proved that matter is not a lawgiver, and that evil is not a power to be feared, but a false sense of the absence of God, good, which sooner or later must submit to the omnipotence of ever-present Truth, with whom evil is unknown.

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God's Presence

ERASMUS W. BRINKER

Knowing the trend of the false beliefs of materiality, Jesus cautioned his disciples not to be troubled when they heard of "wars and rumors of wars," for "these things must come to pass" until God's presence is everywhere recognized. War has come to be generally understood to mean a conflict between nations, wherein armies are pitted against armies until the downfall of one or more of the nations involved is accomplished. Now a nation is but an aggregation of individuals, and the national thought which is manifested in a desire to overthrow and destroy another is but the collective thought of the individuals composing the nation. Whether the strife is waged between organized bodies or between individuals, the moving cause exists only in the false consciousness of mortal man, and the remedy lies in changing the individual thought.

Abraham recognized this great truth, and when strife broke out between his herdmen and those of his kinsman, he said to Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." Abraham realized that if one would express harmony he must begin with himself and change his own thought before undertaking to bring to another a correct view of man as brethren and of the harmonious relation of man to God: he also knew that the herdmen in their strife but reflected the thoughts of all mankind.

All who read Mrs. Eddy's writings gain a clear apprehension of the warfare to which St. Paul so often stimulated his readers, wherein false beliefs set themselves against spiritual facts; and this must result in the destruction of the former, because spiritual facts alone are real and eternal. The assuring words of the Master, "Let not your heart be troubled," come to us again and again, and we see that evil, so called, is a negation, no matter what may be the form in which it would have us accept it as a reality. Continued study of these writings enables the reader to apply the truths taught in the Bible to the problems of his individual consciousness and to discover the falsities which are lurking there, unobserved as it were, seeking to destroy every pure and holy purpose and to establish themselves as facts of

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being. Had Abraham listened to the pride, selfishness, and covetousness of mortal sense, he might not have spoken to Lot as he did. Abraham was, however, conscious of God's presence, and by his example has shown us that we must examine into each motive and know whether it is real, whether it proceeds from the "throne of God" or whether it should be instantly banished from consciousness.

In Science and Health (p. 407) we read, "Let the perfect model be present in your thoughts." If we do this it will transform thought until nothing but good is present to be manifested. Evidences of God's presence are all about us, and we need but to consider them to find conclusive proof that God is ever-present and unchanging good. Take the rays of the sun: they unceasingly bring light, warmth, and cheer to all mankind; not alone to the man who recognizes God's presence and who acknowledges Him in all His ways, but also to the man who seeks his happiness and contentment in chasing the butterflies of materiality. These same rays of the sun purify and sweeten the musty corners, dispel darkness, and cause vegetation to spring forth and come to fruitage.

In God's presence is light, not darkness; truth, not falsity; love, not uncharitableness; and it is only by the understanding of this that the darkness of materiality can be dissipated. "Let us come before his presence with thanksgiving," the psalmist says, for "God is our refuge and strength, a very present help in trouble."

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"Joy of the whole earth"

INEZ KOCH

THE student of Christian Science finds valuable lessons in the experiences of each day and rejoices to see the upward trend of thought in so many directions. The writer remembers attending a pageant of South African history which took place at the foot of the majestic Table Mountain at Cape Town. The beauty and grandeur of the surroundings made an unforgettable impression on the spectator, but the last scene of the pageant proved to be so uplifting in its spiritual meaning that it seems worth special mention. It was an allegorical presentation of recent and current events, in which the troubles and sorrows of war between contesting nations were represented by draped figures in black hovering in the deep shadow cast by the setting sun. Then in the glory of the sun's last rays appeared a troop of little children clad in silver, who with boughs of silver-leaf ran after the somber figures and with happy smiles of childish glee drove them away, till they disappeared from sight.

This scene was obviously symbolical of good overcoming evil, of love overcoming hate, and to the student of Christian Science it was doubly significant, since our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, teaches "that joy cannot be turned into sorrow, for sorrow is not the master of joy; that good can never produce evil; that matter can never produce mind nor life result in death" (p. 304). It is the understanding of this, gained through the study of Science and Health, which uplifts thought to see the city which "lieth foursquare," and which the psalmist describes as "the joy of the whole earth."

Christian Science is truly "the joy of the whole earth," for it contains not even the shadow of sorrow; it is the glorious light of apprehension of God's ever-presence, the allness of good. Divine Truth heals all wounds and effaces the scars that tell of mortal strife, and it is significant that it is the childlike thought which, as in the allegory, is necessary to destroy evil beliefs. It is the joyous happiness and trust in the Father's presence and loving care, which safely guides us all.

Selected Articles

[Charles W. J. Tennant in *Occult Review*, London, England]

Mrs. Eddy has not failed to discriminate between "mind and the spirit of life," if what your contributor means by "the spirit of life" is the same as that referred to by Paul when he said, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." This "Spirit of life" is the divine Mind, and Mrs. Eddy has drawn the distinction between this Mind and the carnal or mortal mind as no one before her has ever done.

The healing which results from Christian Science treatment is brought about in the same manner as that wrought by Jesus and his disciples, both being the practical application of the spiritual laws of divine Principle. Naturally it is only those who have sufficient spiritual understanding of these laws to demonstrate them who are in a position to say how the healing is done. When Mrs. Eddy says (Science and Health, Pref., p. x), "No intellectual proficiency is requisite in the learner" of Christian Science, does she not mean exactly what Jesus meant when he said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven"?

Jesus did not heal by the use of animal magnetism, nerve force, or nerve energy, as the critic asserts. He defined his method thus: "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you." It was the absolute spiritual truth which Jesus knew that enabled him to destroy the discordant conditions of error, just as a mathematician would correct a mistake in computation by his knowledge of the science of numbers. Jesus healed at a distance just as easily as at hand, and Christian Science heals though the practitioner and patient may be thousands of miles apart, which proves that nerve force or animal magnetism has nothing whatever to do with the process.

Our critic says the assertion that "the human mind is not a factor in the healing work of Christian Science" (see Science and Health, Pref., p. x), is nothing but "high-sounding jargon." The carnal or human mind is referred to in Romans as "enmity against God." Does he suppose that beneficial results can proceed from "enmity against God"? Christian Scientists heartily agree with the saying of Jesus, "God is a Spirit: and they that worship him must worship him in spirit and in truth." This is precisely what they are endeavoring to do, with "signs following."

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[Robert C. Love in *The Times-Picayune*, New Orleans, La.]

In reporting an address given in the Touro Synagogue your paper quotes the speaker as comparing Christian Science to mysticism. If we accept the definition of mysticism as a "knowledge unattainable by the natural intellect and incapable of being analyzed or explained," then the comparison appears to be a lack of understanding of the teachings of Christian Science on the part of our esteemed critic. If there is any mystery about its teachings and practice, it is the mystery found in the declaration, "Hear, O Israel: The Lord our God is one Lord;" in interpreting the first commandment to apply to human interests and needs; in cultivating greater love and dependence upon God, "who forgiveth all thine iniquities; who healeth all thy diseases."

Any mystic philosophy about God contrasts strikingly with a practical rule of right thinking and doing in daily living. Salvation is not a multitudinous problem so much as an individual working out of one's own environment of evil influences, which make for unhappiness, sorrow, sickness, and sin. In the degree that each one assimilates the truth

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that makes free from temporal wickedness, will he be able to give expression to this in daily living, and gain his reward in a contented mentality which dispels speculation about God, inspires confidence, and unfolds a knowledge which is impartial in its beneficent influence and is available to all mankind.

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[W. D. Kilpatrick in *Charlevoix* (Mich.) *Courier*]

Christian Science has stimulated the reading of the Bible, and has created a desire for a more complete and demonstrable understanding of this holy book to a degree far beyond that of any other contemporaneous religious movement. It can safely be asserted that no religionists are today such earnest and honest and thorough students of the Bible as are Christian Scientists. Furthermore, their study of the Bible is teaching them that Jesus meant exactly what he said when he advised all who believe on him to do the works that he did. Because the critic fails to understand how Jesus healed the sick, and therefore fails to understand how every one who understands his teachings can do likewise, should he hold up to ridicule those who are attempting to follow the example of the Nazarene in the way of his appointing?

In his sermon the gentleman has much to say about "science" and the relation of matter thereto; but I imagine it would be a difficult task for him to explain from his point of view the passage of the Israelites through the Red Sea, how Elijah provided the meal and the cruse of oil for the widow of Zarephath, how the three Hebrew young men emerged unscathed from the fiery furnace, how Jesus turned the water into wine, fed the multitudes with the loaves and fishes, healed the sick, raised the dead, overcame the grave and finally all materiality for himself. Christian Scientists believe that these are examples of spiritual power due to a correct understanding of God and His creation, and that it is as necessary today for mortals to be able to follow these examples before they can possess the kingdom of heaven as it was in the time of Jesus.

The early church was noted for its healing work for three hundred years or more after the time of Jesus. The disciples established the churches on the foundation of the healing of sickness and sin as taught by Jesus, and there is no authority throughout the entire Scriptures for the abandonment of these exponents of the understanding of the Christ. Gross materialism, the usurpation of pure spirituality by convenient creeds and dogmas, and the erroneous teachings of scholasticism, are the causes of this wide deflection from the true path pointed out to us by the Master.

The critic consumes considerable time and effort in ridiculing the understanding which Christian Scientists have of God, and then proceeds to state that he conceives God to be in the shape of a man with all the mortal attributes, because in certain places in the Bible God is spoken of in a manner which to the unenlightened might make Him appear as humanly circumscribed. But interpreted spiritually the Bible leaves no question as to its teachings concerning God. Because the Bible says, "The Lord's hand is not shortened, that it cannot save," the gentleman should not assume that God has hands as conceived of by mortals; and because it says, "He shall cover thee with his feathers, and under his wings shalt thou trust," the gentleman should not get the idea that God in this instance has taken the shape of a fowl or bird with feathers. Jesus declared that "God is a Spirit," and that is what Christian Science teaches. John said, "He that loveth not knoweth not God; for God is love."

Inasmuch as the gentleman has found so much fault with the Christian Science idea of God, permit me to quote from the Westminster Confession of Faith, which constitutes part of his religious creed: "There is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, . . . most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin." Could any one describe a more impersonal and spiritual God?

If the gentleman has any doubt that it is a Christian's duty to heal sickness, and eventually to overcome death without material means and as Jesus directed, let him familiarize himself with the Bible. The Bible is the sole authority for Christian Science. The two are indissolubly connected, and any attempt to disprove the one must be an attempt to disprove the other. The best test for any religion is that of "works." James says, "Faith without works is dead," and while Christian Scientists lay no claim to having achieved that degree of understanding to which they are striving, yet they do affirm that as the result of the practice of Christian Science mankind has been given a remedial agency for all its ills far surpassing anything the world has seen since the time of Jesus, and that they are in a degree following the advice of the Master found in the tenth chapter of Matthew, where he says, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils."

In his statements about the teachings of Christian Science concerning Jesus and the Christ the critic has grossly erred. On page 332 of Science and Health Mrs. Eddy says: "Jesus was the son of a virgin. He was appointed to speak God's word and to appear to mortals in such a form of humanity as they could understand as well as perceive. Mary's conception of him was spiritual, for only purity could reflect Truth and Love, which were plainly incarnate in the good and pure Christ Jesus." On the next page she states, "Christ expresses God's spiritual, eternal nature."

Christian Science has been one of the most potent agencies against sin the world has ever known, because it teaches, as Jesus taught, that sin brings suffering. It also teaches that every vestige of sin in the mind of each individual must be finally conquered before that state of consciousness can be reached which is explained by Jesus as "the kingdom of heaven," and that this final overcoming of all sin can be accomplished only through momentary watchfulness, constant prayer, self-immolation, and the understanding that sinful conditions and sin are not created by God, are not God-sent, and therefore have no reality in Truth.

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[Frank C. Barrett in *Portland* (Maine) *Express-Advertiser*]

In a recent issue of your esteemed paper there appeared the following: "Since Christian Science and other cults claim the power of healing, its teachers take the place of the professional healers." "The Emmanuel movement does not profess to practise medicine. It regards such a claim as the height of folly and ignorance."

Christian Scientists do not give medical treatment, medical advice, diagnose physical ills, recommend medical, dietetic, or hygienic theories or practice. If Jesus and his immediate disciples were on earth today, they probably would "take the place of the professional healers" to some extent, but they most assuredly would not practise medicine. Christian Scientists are endeavoring to follow the Master's command by perpetuating his words and works in accordance with his declaration: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." That the doing of these works was not to be confined to his immediate disciples is also clearly indicated in the statement.

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"Neither pray I for these [the disciples] alone, but for them also which shall believe on me through their word."

In Psalms we read of the redeemed that God, Spirit, "sent his word, and healed them, and delivered them from their destructions." It was this same "word of truth" which Jesus understood and practised and taught more than a thousand years later. Since the "word" remains unchanged, the correct understanding of it makes possible the right healing effect in every age. Christian Science elucidates the truth contained in the Bible, and while this teaching may differ from that of some other religious teachings of today, it in no wise departs from the theology and practice of Christianity as taught by Jesus. This is proven by the beneficial effects produced by the prayerful application of the "word of truth" by Christian Scientists in healing sickness and sin. Thus it is very clear that the Christian Scientist's prayer for the sick and the sinning by no means constitutes or is related to the practice of medicine.

While Jesus did not practise medicine, he healed the sick and the sinning by the same process, as indicated when he said to the scribes, "For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" Then turning to the sick of the palsy he commanded him to arise, "and he arose, and departed to his house." Thus it does not appear that the Master regarded the healing of sickness as the exclusive or rightful function of a class set apart to practise medicine, or that his religion was to be used exclusively for moral and mental regeneration without regard to the healing of physical ills, either functional or organic.

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[William C. Kaufman in *Anaconda* (Mont.) *Standard*]

Your valued paper published an article entitled, "How to Keep Well." The writer is most insistent upon physical examination, and Christian Science, as well as other methods, comes in for its share of criticism. As far as physical examination by a physician is concerned, we believe that it is every one's privilege to have a physical examination if he so desires, but we do not believe that it should be a matter of compulsion. People who turn to Christian Science for healing have as a rule been thoroughly examined by physicians and their cases diagnosed, but they were not cured through medicine. Many of these people are healed through the power of the Word as taught in Christian Science, and the majority of them have continued in good general health.

The "policy" which is criticized is the one which was recommended by the greatest physician, Christ Jesus. He healed and taught others to heal by the power of the Word. The approximation of spirituality as manifested through the Word of God was so clearly comprehended by the apostle John that he said: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." It is certain that it is not the purpose of cultured physicians and governments to take away anything from individuals who have grasped the teachings of Christ Jesus sufficiently to take him at his word and let his words abide in them, thus enabling them to realize the ability to abstain from all medical methods and to keep themselves well through his word.

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[J. F. Bixby in *Omaha* (Neb.) *World-Herald*]

Christian Scientists, like their predecessors in the realm of religious discovery and righteous endeavor to promote man's moral and spiritual welfare, have had their full share of ridicule, slander, and vilification. Condemnation of anything in utter ignorance of the ennobling facts involved, does not get us anywhere. The man who makes abuse an argument, refusing to investigate, "hath faculties that he hath never used, and thought with him is in its infancy." Unprejudiced inquiry into all matters that appear of importance is the demand of the hour on all people. Investigation is the source of proper education. Such education leads us into the light and the truth, and the truth alone will eventually make us free,—free from superstition, free from false ideas, free from "beliefs" that handicap the world in its struggle to progress.

It was evident that the lecture on Christian Science given recently in Omaha made a deep impression on the audience. I heard many words of commendation and approval. It is safe (and sane) to say that such serious, sensible, logical, and convincing talks on the subject of religion will result in far greater abiding good to Omaha and her citizens than expensive spasmodic affairs that appeal to prejudice rather than reason. I beg the privilege of the columns of the *World-Herald* to suggest a fair and honest investigation concerning the teachings of any cult, denomination, or organization that clearly makes the love of God, good, paramount, that is emphatically for the Christ-love, the love of humanity, the pure life out of the home and in the home, the obliteration of evil in every form, and the relegation to oblivion of superstition.

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[Ezra W. Palmer in *Grand Junction* (Col.) *News*]

In an issue of the *Western Colorado Evangel* appeared an article entitled "True Science and Christian Science," in which *materia medica* was extolled as the true science which saves mankind from disease and death, while Christian Science, which teaches reliance on God alone for healing the sick, was scoffed at. Christian Scientists have no criticism of physicians or of those who use drugs or other material remedies. They thoroughly believe that each one should have the freedom to use such means for overcoming physical infirmities as he deems best. Christian Scientists rely on Christian Science because they have received more benefits from this teaching than from drugs or physicians. In fact many of them were healed after material remedies had failed.

To claim that *materia medica* is a science is to fly in the face of logic as well as of experience. No system can claim to be a science unless it is founded on a fundamental basis and develops logically from that basis. This, *materia medica* does not do, for it has no fundamental basis; it is purely empirical. The drug or system employed yesterday is discarded as useless today, and this constant flux has been characteristic of *materia medica* from Hippocrates to the present time. Christian Science, however, is scientific, since its basis is the allness of God, and from this basis flows all its conclusions and results. Christian Science heals by means of scientific, exact knowledge of God, which is the same yesterday, today, and forever. Jesus healed instantly, without drugs, because he had a clear, demonstrable knowledge of God, the only genuine healer of men.

The critic seeks to convey the impression that Christian Science would be powerless to aid the soldier on the field of battle. He might just as well have disparaged the Christianity which Christ Jesus brought to the world and have declared it valueless to save men from the horrors of war, since Christian Science follows implicitly the teachings of the Master both in healing sickness and in destroying sin. Wars are the result of the refusal of men and nations to follow the teachings of the Founder of Christianity. When Christian Science, which reinstates primitive Christianity, is accepted by mankind, wars will cease, and sin and disease will be conquered.

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Editorial

"Of a good conscience"

MANY persons use the word "conscience" in a way which indicates that they believe it to be the name for a moral code as definitely expressed as is the Decalogue and upon which all men agree. Webster's definition of this word is: "Sense or consciousness of the moral goodness or blameworthiness of one's own conduct, intentions, or character, together with a feeling of obligation to do or be that which is recognized as good . . . Hence, a faculty, power, or principle, conceived to decide as to the moral quality of one's own thoughts or acts, enjoining what is good." One of the rules adopted by Washington when but a lad was, "Labor to keep alive in your breast that little spark of celestial fire,—conscience." All this is good as far as it goes, yet to understand conscience to be in itself a defined moral code, is of course largely to misunderstand it. If all mankind were to act upon this misunderstanding there could but ensue the greatest possible confusion, because human opinion, while agreed upon the wrong of what might be called the principal or outstanding sins, is largely at variance as to the right or wrong of many other things which are done or left undone by those who believe themselves to be entirely conscientious and thoroughly awake to every moral requirement.

In Mrs. Eddy's writings the word "conscience" appears many times, but in no instance does she posit conscience as the final arbiter of right and wrong. She does, however, hold that it must be the guide to our actions when once we arrive at a decision as to what is right and what is wrong. For instance, on page 147 of "Miscellaneous Writings" she says, "The man of integrity is one who makes it his constant rule to follow the road of duty, according as Truth and the voice of his conscience point it out to him." In other words, conscience is the watchful monitor, reminding us, if we will but heed its warning, to follow the dictates of Truth.

From the study of Christian Science we may infer, therefore, that the monitions of conscience are not in themselves a sufficient guide to action, unless they are what Mrs. Eddy has termed "the dictates of enlightened conscience" (The First Church of Christ, Scientist, and Miscellany, p. 168). An enlightened conscience in its truest and infinite sense must be the absolute reflection of God. To Christian Scientists, right is that mental and moral condition which absolutely reflects God, divine Mind, Principle, and wrong is the outcome of erroneous beliefs which do not reflect Him, and therefore have no Principle and no reality or permanency. Wrong is simply a negative condition, the absence of right, just as darkness is merely the absence of light. If this definition is true, then it is not conscience, as it is commonly understood, which finally decrees what is right. It is God who does this, and to know right from wrong we must first understand who and what God is.

Mrs. Eddy has defined God as "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." She also declares that these terms are synonymous, and that "they refer to one absolute God. They are also intended to express the nature, essence, and wholeness of Deity" (Science and Health, p. 465). God being supreme and infinite, He is of course the only creator; and being inherently good, it necessarily follows that His creation is good, and that He is the origin and Principle of all right ideas. Just to the extent that conscience is founded upon and governed by right ideas, to that extent is conscience a safe guide and a means by which mankind are kept awake to righteous activities. This is the function of conscience, and as it performs this function men are enabled to withstand temptation and to rise above evil and its attendant suffering.

The teachings of Christian Science, when understood and put into practice, unerringly lead us to the right decision in every question with which we are faced, no matter how abstruse or complicated this question may be, because these teachings establish within us that condition which Paul described to Timothy in his first epistle, namely, "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned."

ARCHIBALD MCLELLAN.

The Word "Impersonal"

IT should be significant to every student of Christian Science that the word "impersonal" does not occur in the Christian Science text-book. Therefore, if this word is used at all in connection with the practice of Christian Science, it deserves to be closely scrutinized. Has it any place in a correct description of that practice? Can we speak of impersonal healing, for example? This expression, "impersonal healing," does not occur in any of the published writings of the Discoverer and Founder of Christian Science. A little examination will show that at least two persons are always requisite in the *modus operandi* of healing. There is at least some one to bring the healing and some one to receive it, and as a matter of practical experience there may be many persons contributing to the final healing. All the activities of the Christian Science church are founded upon the recognition that the Christ, Truth, comes to save and to heal persons, to induce them to reject some of the materiality associated with the term person and to accept the spiritual qualities characteristic of the man of God's making. The process involves the coming of Spirit to the flesh, of divinity to humanity, of the absolute to the relative.

Suppose a case of healing to which the term "impersonal" may seem applicable upon first consideration, namely, that of a sinner, or a sick man, or of some one bowed down by grief, who attends a Christian Science service and is healed of his besetting sin or disease or grief. He goes away from that service and tells no man, and no man knows of his healing. Is his healing therefore impersonal? There was in the first place his own person which needed to be healed, then there were the persons denominated as readers who announced the healing Truth, and there may have been other persons connected with the service who contributed to the splendid result. Or, take one of those frequent cases in which a person is healed at a Christian Science lecture. Can it be said of such a case that it is impersonal healing, when the person of the one healed and the person of the lecturer were both connected with the case? Every saving and healing article which appears in the Christian Science periodicals is written by some one. Every correction of a misconception of Christian Science which may appear in the public press is made by some one. The patient goes to a practitioner and the pupil to a teacher. A librarian has charge of the Christian Science reading-room.

But far transcending these examples in importance is the fact that Christian Science itself came to Mary Baker Eddy. Some one was found sufficiently prepared, pure enough, and morally courageous enough, to receive the revelation of Christian Science and to place it on a sure basis by giving it to the world in the form of a book the text of which does not even contain the word "impersonal." Mrs. Eddy writes in that

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book, "It may be said, however, that the term Christian Science relates especially to Science as applied to humanity" (Science and Health, p. 127); and in her latest work, entitled "The First Church of Christ, Scientist, and Miscellany," she considers it necessary to warn her followers against "the introduction of pure abstractions into Christian Science without their correlatives" (p. 218). Indeed the attempt to practise Christian Science without making an application of it would necessarily be futile. Christian Science is neither theoretical nor academic; it is practical. It requires both a subject and an object in order to be effective.

In the absolute truth of being there is of course no person to be saved or to be healed; there is no conflict, no evil of any kind, no injustice, no necessity to choose between truth and error. In the absolute there is nothing "that defileth, neither whatsoever worketh abomination, or maketh a lie." But in human experience the Christ, Truth, the Word that heals, must invariably come to a specific person, so that no case of Christian Science healing can seem to be a mere abstraction but must necessarily be a glorious experience, an application of the absolute to the relative.

WILLIAM D. MCCRACKAN.

Charity

THE deeper meaning of the word charity is seldom thought of by people in general, most of whom regard it as something which it were better not to be in need of. It is true that advancing spiritual understanding, as well as the Revised Version of the New Testament, has given to the thoughtful a nobler concept of what charity really means. That wonderful thirteenth chapter of Paul's first epistle to the Corinthians offers to each sincere truth-seeker the means by which he may unfailingly test himself in order to learn how much of a Christian he is. As Mrs. Eddy says of St. John's vision (Science and Health, p. 571), this chapter "furnishes the mirror in which mortals may see their own image," and if honest contrast the spiritual ideal therein presented with the material counterfeit which begins and ends with a false concept of God, man, and everything—including charity.

In this chapter the apostle begins by uncovering the false sense of charity,—that which is material, and which consequently does not spring from love, indeed is not even related to it. Now charity which is real, according to Paul's criterion, is purely spiritual; hence it must spring from the infinite Love that is Spirit, and must be expressed spiritually. Could aught less than spiritual sense unfold the charity, or the love, which "suffereth long, and is kind," which "seeketh not its own," and which is "not provoked" (Rev. Ver.)? When we are further told that this charity "never faileth," we see a most urgent reason why we should be so well acquainted with it that failure on our part to express it would be impossible.

On page 231 of "Miscellany" Mrs. Eddy says, "'Charity suffereth long, and is kind,' but wisdom must govern charity, else love's labor is lost and giving is unkind." The Christian Scientist knows that his first duty in every case is to seek "first" that clear sense of man's relation to God which alone can illumine the path of duty and show when it is right to give and when it is right to withhold outward help. Christ Jesus did not send away the hungry unfed, nor did he seek provision for them from any material source. Through his marvelous understanding of spiritual law he opened wide the channels of divine bounty and all were fed; yet little would have been accomplished if the lesson of that hour had not passed the boundaries of material sense, if those fed had failed to see, as we read on page 206 of Science and Health, that Spirit, not matter, was "the source of supply." If those who partook of that scientifically prepared food saw it only as "the meat which perisheth," they surely deserved the Master's reproach, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled."

The Master's boundless love for humanity would fain have given to all men the faith which would in every exigency seek first the things of God's kingdom, assured that all needed by advancing human sense would then be "added." The wise man tells us that "the blessing of the Lord, it maketh rich, and he addeth no sorrow with it." If our giving be under divine guidance, no regret can follow the bestowal. If charity begins and ends with the material, it can only be characterized in Paul's words, "It profiteth . . . nothing." When the trembling culprit in the Adam allegory complained of his nakedness, Truth demanded of him, "Who told thee that thou wast naked?" God's likeness is neither hungry nor naked, and the deepest, truest charity is to help a brother to know himself as such.

In her earlier years of work in Christian Science our revered Leader not only taught the indigent, but she supplied their temporal needs. In later years, with a more spiritualized concept of charity, she showed others, both by precept and example, how the world's great need can best be met. It is no crime for a child to speak "as a child," to think and act as a child, but when manhood in Christ is attained, when the veil of sense is taken away and we see Love face to face, we shall express the charity which serenely rises Spiritward from a basis of faith and hope.

ANNIE M. KNOTT.

Among the Churches

Current Notes

CONNEAUT, OHIO.—Tomorrow [April 23] First Church of Christ, Scientist, will celebrate the dedication of its church home on State Street. A year ago last January the church decided to buy the property, and the members have just experienced the gratification of completing the payment of the full purchase price of fifty-five hundred dollars.

Conneaut News-Herald.

SAN BERNARDINO, CAL.—The building which is being torn down on E Street just north of Seventh, to make way for the new Christian Science church, is the oldest Protestant church in San Bernardino, having been erected in 1866 by the Methodist Episcopal Church, South.

San Bernardino Sun.

BISMARCK, N. DAK.—Members of the Christian Science Society are rejoicing over the completion of a modest church edifice on the corner of Fourth Street and Avenue C. The investment, including a choice plot of ground 50 by 140 feet, aggregates about three thousand dollars.—*Correspondence.*

GOSHEN, IND.—The liberal gift from the Trustees under the Will of Mary Baker Eddy more than covered the indebtedness on the property of First Church of Christ, Scientist. The property was purchased in April, 1914.

Goshen Daily Democrat.

DIXON, ILL.—The Christian Scientists have purchased a lot on Second Street and Highland Avenue, where it is planned to erect a church.—*Dixon Telegraph.*

MORRISON, ILL.—Dedicatory services of First Church of Christ, Scientist, were held yesterday [April 9].

The Whiteside Sentinel.

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ANCON, CANAL ZONE.—The new meeting place of the Christian Science Society of Ancon and Balboa, which consists of the old Ancon Circuit Court House removed and reerected on the Ancon-Balboa road at a cost of forty-five hundred dollars, will be opened for the first time next Sunday morning [May 7]. The Christian Science movement in the Canal Zone dates back to Jan. 1, 1906. Meetings were held in a private home until permission was granted in September, 1907, to use the Union Church in Gorgona. In July, 1913, the society removed to Empire, where Sunday morning services were held in the Y. M. C. A. Building. When the permanent force was transferred to Ancon and Balboa the society decided upon Ancon as its permanent location.

Owing to increased attendance and interest in the work, the necessity for another society at the North End became apparent. The members living in Cristobal and Gatun withdrew in July, 1914, to form the Christian Science Society of Cristobal. The remaining members, through the continued courtesy of the Y. M. C. A., met for three Sundays at Pedro Miguel. In August, 1915, the judge of the Ancon circuit court granted the society the use of the court room for Sunday services, and later on extended this privilege, making it possible to hold Sunday school and Wednesday evening meetings. The building contains an auditorium with a seating capacity of three hundred, a Sunday school room, and a reading-room.—*Panama Star and Herald.*

WINNIPEG, MANITOBA, CANADA.—The Christian Science structure on River Avenue at Nassau Street will be opened for public worship on Sunday, May 7. No dedicatory services will be held then, as further extension operations are planned. The church was constructed at a cost of one hundred thousand dollars. The lower portion was built five years ago, necessitating an outlay of forty thousand dollars. The upper section was commenced in July last, and the final work has just been completed. The edifice is 100 feet long, has a similar width, and is 56 feet high. The seating capacity is ten hundred and sixty.—*The Winnipeg Tribune.*

OKLAHOMA CITY, OKLA.—Christian Scientists are contemplating the erection of a larger and more convenient church on the site of their present home at Robinson and Eleventh Streets. At a meeting in the church Friday night [April 28] it was unanimously voted that a new edifice is necessary to accommodate the increase in membership, and the building committee submitted a report to the effect that a seventy-five thousand dollar structure, capable of seating one thousand people, is required.—*Oklahoma City Times.*

SAN ANTONIO, TEXAS.—About May 1 the congregation of First Church of Christ, Scientist, will move into its new home at the corner of Avenue D and Fifth Street. Last fall the old structure on this site was wrecked and work was begun on the new building.—*San Antonio Light.*



The Lectures

Topeka, Kan.

A lecture on Christian Science by Bicknell Young was delivered at the Grand Opera House. Prof. R. W. Coppedge in introducing the lecturer said:—

A certain philosopher has said that the proper study of mankind is man. All the effort which has been and is being expended on this subject by the philosophical and scientific world is deserving of better results than have been produced so far. The whole difficulty, however, is that in its researches and investigations humanity has left out the most important factor in the problem. Colleges and universities have dissected, sectioned, and examined with delicate instruments and powerful microscopes the physical body, considering this man. When I was in the university one of my fellow physical scientists spent three years sectioning grasshoppers, in trying to answer the question, What is man? His successor in office spent three other years cutting up crickets with the same laudable purpose in view; but neither one came any nearer the solution. Not that they thought man was either a cricket or a grasshopper, but they believed both man and grasshopper were material, and that the answer to the momentous question was to be found in matter.

Mrs. Eddy, however, has stood for the inspiring fact that man is a creation of Spirit, the reflection of divine Mind, God. With this as a beginning we are able to answer this question which has perplexed the scholars of all times. Through the realization of this great fact of being, humanity not only is relieved of all the ills to which from time immemorial flesh has been heir, but is offered a perfect salvation, physical, mental, and moral. Notwithstanding the wonderful possibilities offered by this new concept of man, some have been inclined to reject it. This does not prove, however, that the statement is incorrect, but only that they do not grasp the meaning and full significance of the proposition; for we know from experience that if a person gets any conception of the real thought of Christian Science, he either accepts it or at least becomes friendly to its teachings.

The Topeka Capital.

Santa Monica, Cal.

At a lecture on Christian Science delivered by William D. McCrackan at the Woman's Club House the speaker was introduced by Attorney Harris Taft, who spoke as follows:—

Christian Science deals simply and directly with life, love, truth, with the fundamentals of being. Ordinarily that which is simple and direct is easy of explanation. Such does not seem to be the case with Christian Science, probably by reason of the fact that human beings from birth constantly confront opposing material and seemingly real objects, conditions, and sensations; and therefore the explanation of a simple matter to a mind so confused becomes as difficult as the explanation of a complicated situation to a simple mind. The realization of these fundamentals of being, according to Christian Science, is in direct proportion to the understanding and knowledge of the doctrines of this religion.

Santa Monica Bay District Sun.

Wakefield, England

A lecture on Christian Science was delivered by John W. Doorly at the Institute of Literature and Science. The introductory remarks by Ernest A. Ridge, first reader, were in part as follows:—

Nineteen centuries ago "The Prince of Peace" came into the world to bring redemption from sin, sickness, and death: to teach the understanding of the truth which was to make men free, and to declare the love of the Father for His children. These glorious revelations are the fundamental teachings of Christian Science today; and surely all will be agreed that the lecture we are about to hear is most appropriate at a time when the whole world is in a state of great upheaval, and when people are inquiring if there is a God, and if so, why He allows the present state of affairs to exist.

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The beloved disciple John says in his first epistle, "God is love; and he that dwelleth in love dwelleth in God, and God in him." Habakkuk says that God is "of purer eyes than to behold evil," and cannot "look on iniquity." Humanity is suffering for its own sins and misdeeds, and because it can not or will not discern the true, spiritual relationship between God and man, as stated in the first chapter of Genesis.

Christian Science reveals a divine Principle, and blesses, heals, purifies, and uplifts those who strive to understand and to demonstrate its teachings. In the book of Proverbs we read, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." Fifty years ago our revered Leader, Mrs. Eddy, by the guidance of divine wisdom and spiritual understanding, with much patience, love, and unselfishness, discovered the lost healing power taught and practised by Christ Jesus and his disciples, and by the apostles of the early Christians for about three hundred years after our Lord's ascension.

Thousands upon thousands of men, women, and children have had cause to glorify God and bless the name of Mrs. Eddy for their emancipation from sin, sickness, sorrow, and suffering; but Christian Science has often been misrepresented, misinterpreted, misunderstood, and even scoffed at. In consequence, these lectures are given to correct these mistakes and to give to the public some idea of the teachings of this Science, or truth, which injures no one but blesses all.

It has been said of Christian Scientists that they do not believe in prayer, probably because with the exception of the Lord's Prayer they have no fixed forms; but there is no religious body today which gives a more prominent place in its teachings to the true idea of prayer than they do. It was the chapter on Prayer in the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, that led to my study and acceptance of Christian Science.

Correspondence.

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Princeton, Ind.

A lecture on Christian Science was given by Willis F. Gross in the Star Theater. He was introduced by Judge H. A. Yeager, whose remarks were in part as follows:—

I am neither an advocate nor an opponent of Christian Science. I am not sufficiently advised of its teachings to be the former, and am too broad-minded, I hope, to be the latter. Most of what little knowledge I have of this subject has been gleaned from observation. I have seen that the practices of this Science have converted apparently permanent invalidism into robust manhood and womanhood; that its people dwell together in a unity not seen elsewhere; that its advocates become kind-hearted, sweet-tempered, and void of unkind and uncharitable speech about others. If, then, the teachings and practices of Christian Science can and do convert weakness into strength, bitterness into sweetness, evil tendencies into purity of thought and speech, hate and anger into good will and love, division into unity of thought and purpose, and bring men and women into one broad, universal brotherhood, then I am frank enough to say these accomplishments compel my admiration.—*Correspondence.*

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Sheboygan, Wis.

Frank Bell held the attention of a large audience in a lecture on Christian Science at the edifice of First Church of Christ, Scientist. He was introduced by Miss Anna Schissler, first reader, who spoke in part as follows:—

In these eventful days so much of our time is occupied by the struggle for existence that little is left for the pursuit of higher and better things. The spirit of the age, our ambitions molded thereby, fierce competition, and the demands of a rapidly advancing civilization,—all conspire to force us to give a very large measure of time to the pursuits of ordinary life. So generally true is this fact found to be, that the ordinary business man finds it impossible to keep pace with the march of advanced thought.

Christian Science has been found by thousands of our fellow men to fill a human need, and this is the reason for its extraordinary growth. As a system of religion it is one of the most revered, and at the same time one of the most ridiculed and condemned, of all the various creeds and sects throughout the civilized world. It is revered and most zealously followed by its adherents, because it furnishes a sure rule of conduct in all the various walks of life. Every problem, whether it be one of business or of a social nature, whether mental or physical, political or religious, is promptly met and promptly solved.—*The Sheboygan Telegram.*

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Summit, N. J.

Clarence C. Eaton delivered an address on Christian Science in All Souls' Church. He was introduced by Dr. F. C. Doan, who in presenting the speaker spoke in part as follows:—

I am glad to accept the invitation of my Christian Science friends to introduce their lecturer this evening, because it gives me an opportunity to express what I hold to be the spirit and purpose of this church in which you are meeting. All Souls' Church has no other business in Summit than to serve the largest and best interests of the whole community. To this end we are ready at all times to open the door of this church edifice to a hearing of any just cause and to a discussion of any important public question. In this place we are afraid of nothing except intolerance and the attempt to suppress the truth.

Of all the newer movements in religion Christian Science is probably the most misunderstood and misjudged. The average outsider thinks of it as nothing but a method of healing diseases. It is that of course; but it is a great deal more than that. The soul of Christian Science, as I understand it, is expressed in its firm belief that goodness and Love are at the heart of this universe. If the whole world believed in this eternal goodness and really held this eternal Love in its daily thoughts, what a transformation this self-deceived humanity of ours would undergo!—*The Summit Herald.*

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Kansas City, Mo.

In introducing William R. Rathvon, who lectured on Christian Science for Third Church of Christ, Scientist, Miss Anna Carkener said:—

Throughout all the ages man has been longing for a savior; not a savior who would redeem him at some future time or in some future state, but one who would here and now rescue him from the ills and sorrows which seem to make up the sum of human existence. Jesus the Christ is that Saviour, and for a time men understood his message and followed his precepts; but as the centuries passed this redemptive Christ-principle became obscured, and once more poor humanity fell back into the old way of looking for future salvation. But God's work is perfect and complete. This healing, saving truth, once revealed, has remained here to be discerned by any one spiritually minded enough to perceive it. Mrs. Eddy was such a one, and she has restated this way of salvation so simply that even a little child can understand it, and yet so profoundly that the wisest has not begun to sound its depths.—*Correspondence.*

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Testimonies of Healing

As Christian Science has been a great blessing to me, and Mrs. Eddy a true Samaritan, I feel it is only just to acknowledge her word and works. My knowledge of the existence of divine Principle, Love and Truth, came unexpectedly. About six years ago business failure, mental worry, and the death of my wife, completely wrecked my health. Having been treated by all the doctors within range of where I was located, I finally gave up all hope of ever being of any service to the world or of value to my children. By mere chance I picked up a copy of the *Sentinel* in the hotel at which I was a guest, and idly glancing at one of the articles I read two sentences that impressed me in some way, so I wrote them in a memorandum book. The first was, "God is love;" the second, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494). I had never before seen or read a line of Christian Science literature.

Some three weeks later when the errors and mistakes of my life seemed to overwhelm me and there appeared to be no possible way to overcome the difficulties in my path, these quotations came to mind. I pulled the book out of my pocket and after reading the lines regained my equilibrium. Having observed some of the books at the library, I at once began to read all I could find, and I paid my last five dollars for a copy of Science and Health. Meantime I began to attend church services regularly, studying the people and asking those I met for information about Science. As a result of my study, strength of mind and body has been regained and the many blessings received since are too numerous to mention. The Bible has become a new book to me, and all my troubles are being overcome as I learn to look to the true source for help and strength.

Christian Science has never failed to meet all demands, and my fervent prayer is that I may continue to grow in the grace and knowledge of the truth. I am truly thankful for the good it has done for me, and grateful to Mrs. Eddy for the patient love and the sacrifices she made in giving Science and Health to the world.—Tom M. Barnes, Bonham, Texas.

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I realize that the time has come for me to express some of the gratitude I feel for the help Christian Science has been to our family. At first I was very dishonest over it. Though knowing Christian Science was the only thing that could help me, it looked as though I should have to give up various wrong desires which seemed to have an attraction for me, and I did not want to do so; but gradually the truth broke down my opposition, and consequently I have received untold blessings in the destruction of sin as well as of sickness.

I wish to tell of an experience we had when our boy, now nearly ten years of age, was a baby. When he was about seven months old and a big, sturdy child, one day I placed him in his perambulator outside the door for his afternoon nap, strapping him in, also putting up the hood as an extra protection. Somehow he wriggled out and fell head first on the tiles which edged the asphalt walk, crushing his head in just above the temple. He was not stunned by the fall but screamed loudly. At once we began to declare the truth for him, but when my husband brought the child up to me the appearance was very terrifying, so he at once went to find a Christian Science practitioner. At that time the nearest one lived half an hour's journey from us, but my companion, who was a Christian Scientist, and I worked and read aloud to each other.

We did not look at the child again, but I just held him with his face against my shoulder. He soon became quiet and in about half an hour suddenly started to chuckle at his reflection in the mirror behind. We then looked at him and found the depression on the head, which had been quite deep, was only half as deep, and when my husband got back about half an hour later the place was almost normal. All the broken skin healed over that night, and in six days no mark was left which an ordinary observer would notice. There was never any inflammation, no bruise or discoloration.

A doctor friend, who heard of the case and came up about three weeks later to see the child, said he could tell that the injury had been of a very serious nature. He told us plainly that there would have been no hope for my son under *materia medica*, that even had he lived under that treatment, which was very doubtful, he would have been a hopeless idiot. The boy is now at boarding-school and is perfectly normal in every respect. We have had many other cases of healing, such as weak heart, scalds, croup, and influenza, but one feels more and more that the physical healing is only one of the "signs following," and that the real mission of Christian Science is the healing of sin.

I can never express in words my gratitude for this wonderful teaching that has come to us through our beloved Leader, Mrs. Eddy, and rejoice that I am privileged to know something of the truth which makes free.

M. Violet Woodhead, Manchester, England.

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I lovingly give my testimony as to the power of Christian Science to heal. Four years ago I was in a most dangerous condition. After some years of the most trying experience I had reached the place called "man's extremity." I was in such a condition mentally and physically that I wondered if ever again I could be useful to any one. With this unhappy mental condition came a complete physical collapse. Three physicians were called, two of them among Chicago's eminent specialists, and all stated that an operation was imperative as soon as I was strong enough to undergo one.

At this point I made a new friend, a Christian Science practitioner. I was convinced of the truth of Christian Science because of its reasonableness, for it appealed to me as being logically true. I asked this friend for help, and never before had I known such loving-kindness as I received from her. It meant healing to me. I began to realize what it was to become as a little child and learn humility. I saw clearly that, until I was healed of resentment I would never get well.

From the first treatment my health began to improve. I was not in bed a day after that, but in two months was able to do the work which came to me to do and which required strength. Today I can joyfully say that Christian Science does heal. I thank God that I did not have the operation performed and that I accepted Christian Science. I am learning that it is the quiet thought which hears the voice of Truth, and always there comes from my heart endless gratitude to God, and to our Leader, Mrs. Eddy.

Mabel Barrows Gorder, Evanston, Ill.

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I owned a copy of Science and Health for twelve years prior to my healing, but only occasionally looked at it. I sent my five children to the Christian Science Sunday school, thinking it was the best place for them, but never went to church myself and did not know much about the Bible. When any one became ill the family physician, a good man and a friend, was sent for; and so we jogged along until one day I succumbed to a nervous breakdown. I had three friends who were nervous wrecks, and had been so for years, and the thought that I would be sick like these women, perhaps for years, drove me almost frantic.

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We sent for a doctor who was a professor at the university, and he called every day for three months. At the end of that time he told my husband he could do nothing more for me, that it would be wasting money to have him call any more. I knew something had to be done, but would not have another doctor, as I knew he was as good as any. My husband then spoke of Christian Science. I had wanted Science but would not say so, as I thought my husband was opposed to it. Now when he said, "Go ahead and get a practitioner," I did so at once.

I began to improve rapidly, and in two months was well enough to help pack things and move to California. It took me a year to get wholly well. I had a practitioner the entire time, and often called her in the night when I could not sleep. During this period I was also completely healed of hemorrhoids and, I may add, of self-pity and resentment. I am very grateful to God, also to Mrs. Eddy for showing us how to find God, good.

MATILDA TINKLER, San Francisco, Cal.

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It is with a deep sense of gratitude to God, and also to Mrs. Eddy, that I send this testimony, in the hope that it will help some other seeker after Truth. I did not come into Christian Science for physical healing, and for a few years failed to take the subject very seriously. Finally, however, I was compelled through physical need to do so. After undergoing an operation I was in as bad condition as before; but this is slowly but surely being overcome through a knowledge of the truth, and I am in better health, mentally and physically, than ever.

I used tobacco and occasionally liquor for several years, but these false appetites have been entirely destroyed. I also wore glasses. The oculist had told me that however much any doctor should advise to the contrary, I would be compelled to wear glasses for the rest of my life, and that my eyes should be refitted at least yearly. Through the study of Christian Science, however, I can now use my eyes as much as is necessary, without wearing glasses and with no ill effects. One demonstration that impressed me especially was the growth of a tooth. After having considerable trouble with a hollow molar, I had it extracted; but although the dentist told me he did not expect to get the tooth out without shattering it, it was removed in one attempt, and I suffered no pain. In less than one week a new tooth had forced its way through the gum, and it is now perfectly sound.

Several months ago, while working with some acid, a quantity got into my eyes. Momentarily I was blinded; but I immediately began to affirm the truth, and in a few minutes was able to open my eyes and resume work. Except for slight inflammation and sensitiveness there was no trace of the occurrence, and by the next morning these had entirely disappeared. For all these healings, and many others, I am deeply grateful, and for the spiritual uplift which has accompanied them my gratitude is beyond expression.

EUGENE P. COLLINS, Chicago, Ill.

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[Translated from the German]

Two years have elapsed since some dear relatives called my attention to Christian Science, to that glorious teaching which includes the understanding of divine, omnipotent Love, the truth which leads us all to the attainment of health, contentment, and true happiness.

For eleven years I was in bondage to a very serious nervous condition, a heart trouble, and bowel complaint. I suffered distressing pain every day, and it was often accompanied by very alarming symptoms. To this was added pain in the back, which gradually extended to the rest of the body and grew worse with every day. I was surrounded by the loving care of my people and no desire was left unfulfilled, but everything had ceased to afford me joy. Withal, I was constantly tormented by the fear that death might be near. Still I set all my hopes on the physicians' skill, and everything possible was done for me; but neither the means employed nor the hygienic recommendations which I followed brought relief or improvement, and I was sometimes on the verge of despair.

After all medical means had failed I was taken in a hopeless condition to a sanitarium for nervous diseases, but here also everything remained unavailing, and the professor informed me that there was nothing he could do, that I must expect the condition to last the rest of my life. I now submitted to the disease without further struggle, there being no hope of recovery for me, or at least no hope of complete recovery, according to the physicians' statement. And yet how I longed to live and be well, despite the fact that I seemed every day to be drawing nearer to death. I had become apathetic and misanthropic; the laughter, talk, and walking about of others caused me to feel deeply unhappy and to suffer bitterly. But how I envied these fortunate ones! I had no appetite; whatever I took was taken under compulsion, and I became more and more wasted, besides having new troubles added. For years I had been unable to walk without assistance.

Happily while in this pitiful condition I caught a glimpse of divine light. Surely "man's extremity is God's opportunity." As if by chance my parents heard of Christian Science, and being at once filled with new hope that there might be help for me, I took a trip to Hannover in company with my father and sister, and there applied for help to a Christian Science practitioner. He took up treatment at once, and from that time there was an improvement daily. My trust was rewarded and my hope fulfilled according to the promise, "They that wait upon the Lord shall renew their strength." Now I am able to attend to all the work both at home and on the field. I have become a different woman since turning to Christian Science, for I now see how much good we receive daily from God, and know that we are under His guidance and protecting care wherever we are, that He is our help, and that we may rely on Him. I thank God from the depths of my heart for these proofs of divine Love and goodness, and also remember our revered Leader, Mrs. Eddy, with a sense of profound gratitude. My endeavor shall be to assimilate more of the nature of divine Truth.

LUISE FEHSE, Kolonie Weddendorf b. Albisfelde, Germany.

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In this my first testimony my humble prayer is that some materially bound and burdened consciousness, such as mine was before accepting Christian Science, will be illumined thereby and thus led to prove the power of Truth. For years I was like a ship without a rudder, a life without hope. I longed and prayed for death as a means to set at rest a materially tortured consciousness. Longing for something unseen, unknown, I was never satisfied unless traveling and filling my mentality with sights unseen before.

Notwithstanding I had a good home, a noble father, a brother, sisters, and a saintly mother, that incessant craving and unrest at last made me desperate; but my extremity proved to be God's opportunity, and two years ago the door that God "openeth, and no man shutteth; and shutteth, and no man openeth," opened to me, and at last I was satisfied. I had found rest for my weary consciousness, and drank deeply of divine Love, Life, Truth, the peace that passeth understanding completely filling my thoughts for months.

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I bow my head in thankfulness while glorifying God's everlasting power and allness.

To the God-sustained woman who has made divine Truth understandable and available through her pure, spiritual receptivity and undaunted efforts throughout many years of self-denial, I feel sure we can best reflect our gratitude and love by daily living Christ Jesus' teachings; by affirming the allness of God, Truth, and denying error; by reflecting brotherly love, gentleness, kindness, reverence, and charity one to the other. The pure, uplifting thoughts extended to hungry humanity by the Christian Science literature and lectures are again feeding the multitudes as they were fed in the days of our Saviour.

Besides the mental healing, I was instantaneously healed of an intense pain in the side that for years would come and go every few weeks. I have had beautiful demonstrations over seeming injustice, also over fear, indifference, and lack of patience. I am grateful for seeming trials, as they prove wherein we place our trust, whether in the unreliability of the pleasures and pains of matter or in the almightiness of God, the ever-present, loving Father of all.

JULIA DALLIMORE, Los Angeles, Cal.

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Words are inadequate to express my gratitude for the blessings I have received through Christian Science. I had been in ill health for a number of years, and in February, 1912, reached a state where doctors could do nothing for me. At this time, on account of my condition, I had a severe attack of throat trouble, and although two doctors attended me I received no benefit and continued to grow weaker. When hope seemed almost gone I was led to consult a Christian Science practitioner for help, and also procured a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. From then on I gained in strength, and have been away from work only one day in nearly three years on account of sickness.

When I contrast this with my condition at the time I had to give up a good position, and not only was unable to work at all but could get no help from doctors, my gratitude can easily be understood. Whereas in those days the shelves in one room at our house would not hold all the medicine bottles, now there are none. I am thankful that the way has been made so clear, and for the health and peace received in Christian Science.—T. B. HENSON, Sacramento, Cal.

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Words cannot express my gratitude to God, and my thankfulness to our Leader, for the joy and peace that Christian Science has brought into my life and for the speedy healing of abdominal and stomach trouble. After being an invalid for ten years I turned in desperation to Christian Science. I had been under the care of sixteen doctors, some of them specialists, had been in nursing homes, and undergone operations, but had received only temporary relief from pain. I prayed to God continually for health which never came, and it puzzled me how a God of love, as the Scriptures declare Him to be, could afflict me so and expect me to be resigned. I once stayed with a Christian Scientist in Paris, but at that time was too prejudiced to make inquiries about it, thinking it was something contrary to Bible teaching.

Later on a friend was healed, and four years ago she lent me her copy of Science and Health, but I only glanced through it. Six months afterward I again consulted a London specialist who had treated me before. I was so tired of life that I begged him to operate, thinking things might be thus settled, but he would not do so as he thought there was small chance of my pulling through the operation. We therefore left the place where we had been spending some months, and went to London to undergo a milder treatment at the hands of a physician; but as there was a Christian Science church close to the place where we were staying, I went to a Sunday service instead of going to the physician. The following day I consulted a practitioner, and by the end of the week my ailments, which were many, had vanished. It seemed almost too good to be true, and I would like to prove my gratitude by helping others. I am very thankful for the Lesson-Sermons and for all our literature, which always contains a message to suit the hour; also for the knowledge that God is a very present help.

S. ANNIE M. EDGHILL, Colwyn Bay, England.

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I turned to Christian Science after all material means resorted to had failed. I had been reared by devoutly religious parents and had tried to live consistent with their teaching and example; nevertheless, I had in time lost all respect for their concept of God, and refused to worship a Supreme Being who permitted, even if He was not the direct author of, the ills of mankind.

As a child I was attacked by whooping-cough and lung fever at the same time, with the result that I was left in such a serious condition that both the physician and my family declared it would be impossible for me to reach man's estate. Owing to their constant fears for me I suffered from the various diseases which are supposed to attack a weak child. I continued to live, however, and finally grew to manhood, but well-nigh every organ of my body was diseased, the more prominent trouble being with lungs, throat, and head. There was a serious catarrhal condition, which in time attacked all the chest and abdominal organs, also filled the nasal passages, so that an operation had to be performed, including the removal of the septum and a large section of the hard palate. My entire system was poisoned to such an extent that I lost half my weight. Every known remedy was resorted to, but only temporary relief was received. During the last three years of this experience Christian Science was brought to my attention many times, but I was prejudiced against it as well as against all things called Christian, so turned from it, as I wanted nothing further to do with God.

As time passed, the hearing of one ear was lost and the bowels could be moved only by mechanical means. As a final climax there began a rapid loss of eyesight, which in a few weeks incapacitated me for all work and rendered me practically helpless. Several specialists were consulted, but the trouble was pronounced incurable. However, I was not willing to give up *materia medica*, so went to another city to consult a specialist. On arriving there I called on a friend to whom I told my latest trouble; and his reply was, "Why don't you try Christian Science?" For the moment this question angered me, but my friend seemed so earnest and gave such excellent reasons for his acceptance of it, that I was induced to go at once to a practitioner. When treatment began I had not the slightest faith in it, but was willing to accept the truth, come from whatever source it might. The result was that the structure of skepticism I had reared about me toppled and fell, engulfing me in a mass of mental débris out of which I could not see in any direction. Then, as God, there soon came a stream of light which revealed the utter chaos of that which is built upon human reason and the harmony of that based on the divine Mind. Following this came the rapid return of my eyesight.

I never shall forget this influx of divine light and Love; words fail to give utterance to the joy it brought. My whole nature was changed, so that I was enabled freely and fully to forgive one who had greatly wronged me. Then came the

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healing of the so-called cancerous condition of the ear, with which I can now hear perfectly; the opening of the bowels and the healing of the carious bones; also complete freedom from stomach trouble of the most serious type with its attending agonies. I am now normal in weight. For these healings and many more I praise God, "who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."

My gratitude for all these things is beyond my power to express, yet they are secondary to the spiritual uplift which sees God as all good, all Life, Truth, and Love, the one and only power, and man in His image and likeness. Mankind owes a great debt of thanks to Mrs. Eddy for what she has done for the race in rendering available the teachings of the master Christian.—HORACE P. EATON, Lima, Ohio.

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[Translated from the German]

Words can but imperfectly express my gratitude to God for the healing through Christian Science of a serious physical difficulty, as well as for the blessings which this religion has brought me in all circumstances of life. For three years I was afflicted with a most trying bowel complaint. There seemed to be complete inactivity of the system, and I went through the same distress daily. Believing as I did that the use of medical means was the only way to counteract the trouble, I had recourse to all manner of drugs and observed many rules; but at best these efforts were attended by temporary relief only, as after a time the condition would be the same as before.

While in a state of great discouragement I first heard of Christian Science and of the wonderful facts of being as revealed and made demonstrable through its teachings. My interest was at once aroused, since I had long felt a yearning for greater clearness in religious matters and for a truer knowledge regarding the nature of God. I began to read the *Herold*, and thereby experienced such a spiritual uplift that I became convinced that the light of Christian Science had come to me from God in response to my innermost yearning.

Mrs. Eddy makes it clear in a wonderfully simple way that the saving power is not in the personality of Jesus, as is believed to this day by many, but that it inheres in the Christ-idea, in the unity of God and man and the clear recognition of omnipresent divine Love. I hesitated at first to ask for treatment in Christian Science, as wrong material concepts, for which the material senses seemed to furnish so much evidence, time and again regained the upper hand. However, when to this trouble there was added oppression of the heart and difficulty in breathing, I decided to apply to a Christian Science practitioner for help and wrote her to that effect.

Treatment was taken up at once and great kindness shown to me. Upon the practitioner's advice I secured a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and soon regarded it as a storehouse of inexhaustible wealth. A week had hardly elapsed when I began to experience a measure of relief. After a long period of despondency a hopeful, happy mood prevailed, and at the end of about four weeks the complete healing of all my troubles of years' standing, some of which were so distressing, was an accomplished fact.

I feel certain that God's power has been manifested in my case, and glory and praise be unto Him! I am most thankful that through Mrs. Eddy the way of Truth has again been shown to us. May suffering humanity understand and accept the inspired teachings of Christian Science, for thereby it will experience help in every need, and the recognition of our heavenly Father's love will make for a better race.

MATHILDE FISCHER, Gotha (Thuringia), Germany.

From Our Exchanges

[*The Biblical World*]

We shall never fully understand Jesus until we stop looking at him through the atmosphere of a conventional piety. We have so veneered his thought with theological terms and confessional formulas that we have failed to look at it with the same objectivity—if academic patois may be permitted—with which we look, for example, at the teaching of Socrates. As a result we too frequently have failed to grasp its essential sanity. In consequence we have underrated the good sense of Jesus. Sometimes this has resulted from our blind disregard of conditions in the midst of which his teachings were given and the persons to whom they were addressed. We have erected his directions for particular needs and particular tasks and particular persons into general principles. When we have not been ready to follow the results of treating his words in this fashion, we have injured our consciences by casuistical evasions of our own conclusions; and a man's integrity is always at stake when he tries to make unwelcome moral ideals appear to be illegitimate.

The man who recognizes the authority of Jesus should see that he actually knows what the teachings of Jesus are. Exegesis is an admirable handmaid for piety. Prejudice and practice are enemies of good sense in the case of Jesus as in that of other teachers. History has so built words and practices into the life of the world as to make it difficult to understand Jesus except as a divine idealist introducing ideals fit for heaven but impracticable on the earth. There could be no more serious mistake.

[Louis Wallis in *The Standard*]

The great social awakening, which now sweeps like a tidal movement over the churches of the nation, means that the world is at last beginning to catch up with the Bible,—not a work of man, but a work of God, breathing a new life into the churches at the very time when men were becoming discouraged about the prospects of organized religion. Thus, while the movement goes on around us, men feel its grip and acknowledge its power, and yet ask in bewilderment, "What is the social awakening?"

Jesus and the Hebrew prophets lead to the new day when they tell us about "the weightier matters of the law," whereof the foremost is justice. By the supreme test of Jesus and his forerunners are all religious leaders, teachers, and authorities now being judged. He shall "set justice in the earth; and the isles shall wait for his law." Such was to be the historic work of the Christ, as foreseen in the most exalted vision of Hebrew prophecy. "Let justice roll down as waters," was the cry of Amos. If religious leaders fail to put justice at the center of their message and at the focus of their perspective, the Bible sits in judgment upon them.

[Roland Ringwalt in *The Living Church*]

Bishop Butler considered that our ideas of what is natural, what is in accordance with the orderly government of the universe, would expand with our knowledge. He believed that to creatures higher than ourselves the whole course of prophecy and revelation might be as natural as the development of an ordinary mind may seem to us. It may be that the word "supernatural" is less frequently on our lips than on those of our fathers, yet our moments of awe may be no less frequent, and our raptures may soar to no less a height than those of saint or seer.

We feel that it is God "that hath made us, and not we ourselves," that "we are the clay" and He the potter, that

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"he giveth to all life, and breath, and all things." Daily conscious of the superhuman, we may not venture to hold anything supernatural. What can be above nature if God "maketh the clouds his chariot," and if the sacred tongues of inspired Scripture use the word "wind" to express the name of the Spirit?

[Rev. T. Rhondda Williams in *The Christian Commonwealth*]

The Lord's Prayer is a social prayer. There is nothing in it that a man can ask for himself alone; every petition is for others as well as himself. And yet Jesus was an individualist in the best sense. Those lonely nights of prayer on the mountain show us how his life was fed; and he dealt with individuals, too, because he knew how important they were. He knew the difference between the pressure of the multitude and the touch of the one who came in need and in faith. The truth is that our social service will never be what it should be unless our own hearts are baptized in the fountain of eternal truth. There is a weakness in the social message which does not flow from the spirit that is consecrated to Christ. The nearer you get to him the more precious you will be to your fellows. When we have learned to listen at the inner shrine and hear the divine voice, then we shall have something to say to men; if we would lead others, we must faithfully follow; we must have the ear of the learner if we would know how to teach, and the peace of God must be a great restfulness in our own hearts if we would be healers of the world's sorrow.

[*The Christian Work*]

The spirit of every man in direct contact with the spirit of God is the New Testament conception of religion. Now all this is opposed to the spirit and practice of the world, the natural inertia of the ordinary state of things. Society works incessantly at eradicating spiritual originality. It keeps reducing men to the level of things,—a dead level,—cutting all to pattern, rubbing off corners. We know how society looks askance at the original and the eccentric, and has hard names of crank and fanatic for all who run counter to social custom and prejudice. One must not speak strongly, or think freely, or act individually. There is of course good in this; for it pulls up as well as rubs down, and it is a useful deterrent to parade of singularity. The genius of society aims at collective action and molds all to one type of life. The sway of custom is strong in everything, and mere protest against custom may be only conceit or antisocial feeling. Still, it is this conventionality which makes for mediocrity, and for the prosaic in every line of life. Genius is always more or less of an affront, either not recognized or hated or feared.

[Rev. J. Clifford Banham in *The Christian*]

The greatest need of the church today is for human agents through whom the divine resources of grace and power may flow to supply the needs of the world. There is no failure with God. God is still the same. The reservoirs of grace are not empty. He is still almighty. But what He needs is the human agent through whom He can work upon the world.

[*The Record*]

Our Lord came proclaiming that the kingdom of heaven was at hand—a kingdom with higher claims and severer judgments than the Jews could tolerate. It claimed a spiritual perfection instead of a legal one, an obedience of the heart instead of a mere compliance in external acts; it penetrated into the secrets of the conscience.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health.

Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00, six or more to one address, each 75 cents.

Orders for the books named above and other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Publishing Society

A new French pamphlet, "Foi et Générosité" (Faith and Generosity), has just been issued and is now on sale. This pamphlet contains the following articles: "The Lord Thy Confidence," "The Closed Hand," and "Continuity of Right Thinking."

Christian Science: A Religion of Love (Christian Science: En Kjærlighetens Religion), a lecture by Virgil O. Strickler, has been translated into Norwegian and is now published in pamphlet form with the English and Norwegian versions on opposite pages.

"Law and Work" is the title of a new pamphlet containing the following articles: Love Fulfils Law, The Logic of Christian Science, Undisturbed, God's Law of Adjustment, Authority.

"Christian Science: Man's Dominion over Evil," a lecture by Edward A. Kimball, C.S.D., has been translated into Russian, Norwegian, and modern Greek. Pamphlets in these three languages have been published with the English version opposite the translation and are now on sale at prices of our regular pamphlets as shown on the opposite page.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken at less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, editorials, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, one year 50 cents; single copy 15 cents; four copies or more to one address, each 12½ cents. In all other countries one year 60 cents; single copy 15 cents; four copies or more, each 15 cents.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for publication in the columns of the MONITOR should be addressed: Editor, THE CHRISTIAN SCIENCE MONITOR.

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Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also as a supplement the Lesson-Sermons of the following month which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, one year $1; six months 50 cents; three months 25 cents. In all other countries, one year $1.25; six months 63 cents; three months 32 cents.

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CHRISTIAN SCIENCE: "THE RESURRECTION AND THE LIFE." By CLARENCE W. CHADWICK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish and Norwegian.

CHRISTIAN SCIENCE HEALING VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England. Also printed in Norwegian.

CHRISTIAN SCIENCE: THE TRUE CHRISTIANITY. By CLARENCE C. EATON.

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CHRISTIAN SCIENCE: THE SCIENCE OF SALVATION. By HERMANN S. HERING.

CHRISTIAN SCIENCE HEALING: SPIRITUAL AND SCIENTIFIC. By PROF. HERMANN S. HERING. Also printed in German.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

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"What I say unto you I say unto all-WATCH" Jesus

Vol. XVIII No. 46

Boston, July 15, 1916

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A NOBLE TYPE OF GOOD HEROIC WOMANHOOD Longfellow

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(THE CHRISTIAN SCIENCE WEEKLY)

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Entered at Boston, Mass., post-office as second-class matter.

Items of Interest

An application to buy all the bark of black birch on a large watershed in one of the national forests in the Southern Appalachians has been received by officers in charge, who say that the bark will be used by the mountaineers to make sweet birch oil, a substitute for oil of wintergreen. Sweet birch oil has been made in this country for many years, and is obtained from both the wood and the bark of the black birch. The oil is a product of steam distillation plants, where, in addition to the twigs, bark, and young sprouts of the birch, the entire tree is sometimes used. By primitive methods about twenty-two bushels of bark are used for every run, and it is said that this amount yields approximately four pounds of oil.

The forests in the East purchased by the Government are reported to contain large quantities of birch and are expected to become an important source of supply. The foresters say that the birch is not a very desirable tree in the southern mountains. It can seldom be sold for lumber, and it occupies ground which could support more valuable timber; consequently they are glad of an opportunity to dispose of it. The officials state that provision will be made to utilize the tree more closely than has been done in the past, and to regulate the cutting in such a way as to provide for a future supply.

The Carnegie Foundation for the Advancement of Teaching has made public a plan of wide scope for insurance and annuities for college professors in the United States and Canada. The pension system which the foundation adopted when it was established ten years ago, and which has consisted largely in the granting of retiring allowances to aged professors in certain colleges, has, it is declared, been found "unsound," and it is proposed to do away with it. The faults of the present system and the features of the new plan were set forth in a report by Dr. Henry S. Pritchett, president of the foundation. While the new plan has not yet been adopted, the report in favor of it has been issued with the full authority of the trustees of the foundation, and some time during the year they will consider the question of putting the scheme into practice.

An archeological expedition supervised by the Smithsonian Institution and the University of Utah will be conducted into southeastern Utah this summer for the purpose of studying and preserving the ruins of the ancient inhabitants of Utah and the Great Basin. The ultimate purpose of the expedition will be to create a sentiment among the residents of the state and the West for the permanent preservation of the prehistoric features of southeastern Utah. The work of the expedition will include a thorough investigation of the country in the vicinity of the San Juan and Colorado Rivers. Not only will the ruins of the habitations of the cliff-dwellers be examined, but the natural formations, the flora and fauna of the districts, and the geological and climatic conditions, will be studied.

Concerning the fact that the great continent of Atlantis may once have existed, Pierre Termier, of the French Academy of Sciences, remarks in a recently published separate section of the Smithsonian Annual Report: "No affirmation is yet permissible, but it seems more and more evident that a vast region, continental or made up of great islands, has collapsed west of the Pillars of Hercules, otherwise called the Strait of Gibraltar, and that its collapse occurred in the not far distant past. In any event, the question of Atlantis is placed anew before men of science."

Samples of fiber-producing leaves of the pita floja of Honduras may be inspected at the United States Bureau of Foreign and Domestic Commerce or its district offices. This plant yields one of the strongest plant fibers. It is very abundant in many localities from southern Mexico to Panama. The fiber is cleaned by hand in limited quantities for domestic use, for no machines have yet been found that will clean it successfully, and it is not produced in sufficient quantities to be used commercially.

It has been proposed by the Hoosier Motor Club of Indiana that the Dixie Highway be improved from Mackinac, Mich., to Miami, Fla., by the planting, along the right of way, of flowering shrubs and hardy perennials. Inasmuch as Indiana automobile people started the Dixie Highway project, it is regarded as likely that the proposition will be adopted. It is tentatively planned to employ yellow as the basic color, each state from Michigan to Florida contributing its natural yellow flowers and shrubs, so that the highway may be golden from end to end.

Word has been received by the Office of Markets and Rural Organization, United States department of agriculture, that the official cotton standards of the United States have been adopted by the Clarksdale, Greenville, Greenwood, and the Yazoo City cotton exchanges of Mississippi. A total of thirty-one cotton exchanges and associations now have adopted the official standards.

The output of bituminous coal in the United States during the first six months of 1916 was the greatest ever recorded in any half-year period. Estimates indicate that the production during this period was 261,000,000 tons. The output of beehive coke has increased from about 11,250,000 tons in the first half of 1915 and 16,250,000 tons in the second half of 1915 to more than 18,000,000 tons during the last six months. The manufacture of coke in by-product ovens has also increased as new ovens have been completed and put in commission.

A continued expansion of ship-building in American yards is shown by builders' returns to the Bureau of Navigation. The records show the number of steel merchant vessels building or under contract to be built in private plants of the United States on June 1 as 372, with a total aggregate gross tonnage of 1,147,531.

There are about one hundred and ninety-one million domestic animals in the United States, and they are worth approximately six billion dollars. There are also about twenty-one million horses in the country, representing an investment of $2,800,000,000. The mule represents $560,000,000.

Missouri, following the lead of Kentucky originally, and of sixteen other states later, has decided to try the plan of the "moonlight school." The object is to provide educational opportunity for the rural adult population during the moonlight nights of the month.

So far in this session Congress is committed to expenditures in excess of $1,500,000,000, carried in pending bills, including ordinary expenditures and such miscellaneous items as good roads, a nitrate plant, rural credits, and the ship purchase bill.

Without the formality of a roll-call the House of Representatives passed the army appropriation bill, the biggest budget of its kind in the history of the United States. The measure carries approximately one hundred and eighty-two million dollars.

A laboratory for research work in the possibilities of coal-tar products is to be established at Johns Hopkins University, with the cooperation of gas companies of Philadelphia and Baltimore. The purpose is to develop the aniline dye industry.

During the year ended Oct. 31, 1915, 60 cooperative banks were formed in Massachusetts, increasing the number of these institutions to 179. The total assets were increased by $10,761,847, making an aggregate of $35,547,317.

The annual report of the National Bible Society of England for the year 1915 records a circulation of 3,581,909 Bibles, Testaments and portions of the Scriptures, being an increase of 819,293 over 1914.

Gold mined in the United States during 1915 amounted in value to $101,035,700. The quantity was 4,887,604 fine ounces. The production of silver was 74,691,075 fine ounces, valued at $37,397,300.

Cottonseed crushed from the crop of 1915 in the United States totaled 4,201,962 tons. Linters obtained numbered 930,469 equivalent 500-pound bales.

The movement for the construction of a tunnel under the English Channel has been revived, and the question is to be discussed in the House of Commons at an early date.

By-product coke plants, representing an investment of $60,000,000, with yearly products valued at $25,000,000, are now in course of construction in the United States.

Total gifts to Yale during the past year increase the funds of the university by over one million seven hundred thousand dollars.

Spain produces more than three quarters of the world's supply of olive oil.

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Christian Science Sentinel

"What I say unto you, I say unto all, WATCH" Jesus

Vol. XVIII July 15, 1916 No. 46

Taking Up the Cross

REV. JAMES J. ROME

THOSE who have come to Christian Science for physical healing and have received the relief they sought, are apt to feel that since that which seemed to be their chief difficulty has been met, the rest of the way will be smooth and easy going. They soon discover, however, that what they thought was so momentous a transformation was but an initial step in the journey from sense to Soul. The physical healing is really a mental development which opens to their vision views of life of which they had never before conceived. There are two ways open to them. On the one hand is the temptation that since they have gained such physical freedom they are able to indulge in many of the material and sensuous pleasures from which their former infirmities debarred them. The other way is that of opportunity and activity, which is discovered when, on turning away from the gratification of the senses, their attention is devoted to the attainment of a better understanding of Truth. These two ways will continually confront them, and they must constantly be making their choice between them.

It is apparent that these ways lead in opposite directions, one toward matter and the other toward Spirit. One presents itself to our mortal sense as pleasant, innocent, easy, and attractive, and its choice is supported by many quite plausible arguments; as, for instance, that it gives one a sense of freedom to do what he wishes, and that Christian Science means freedom. To mingle with others in social enjoyments and entertainments is to express a spirit of kindness, liberality, and love for one's neighbor. To enjoy the bright and happy side of life will evidence that Scientists can enjoy themselves, and so attract the thought of others to it. But freedom does not mean the indulgence of fleshly desires; kindness does not mean concession to the erroneous demands of society; and to seek happiness in the ways and modes of the world is rather a poor indication that one has found higher joys. This way always leads toward matter, and following it one is led to an attempt to mingle the material with the spiritual, which of course is impossible. Moreover, this tends to obscure and confuse spiritual vision with attendant discord and disappointment. On page 156 of "Miscellaneous Writings" Mrs. Eddy says, "It is their *materiality* that clogs the progress of students, and 'this kind goeth not forth but by prayer and fasting.'"

The other way is not so attractive to mortal sense. Of it Mrs. Eddy says in Science and Health (p. 324): "The way is straight and narrow, which leads to the understanding that God is the only Life. It is a warfare with the flesh, in which we must conquer sin, sickness, and death, either here or hereafter,—certainly before we can reach the goal of Spirit, or life in God." Willingness to follow this way is the test which decides between the true and the untrue Scientist. This is the way of conflict with carnal desires, grappling with difficulties, overcoming obstacles, and treading on the head of the serpent that bites the heel. But it is the way of exalted purpose, demonstration, and triumph.

Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Now taking up the cross means more than simply undergoing hardships or struggling with difficulties that we have brought on by our own neglect or carelessness. It means willing service; it means standing for Principle and meeting without flinching the many evil influences that would tend to hinder spiritual advancement. It means self-immolation.

Not infrequently the student in Christian Science makes the discovery that he has some pet theory, personal opinion, or sentiment which is not in keeping with the higher sense of Principle he has gained. Usually a struggle ensues, and if loyalty to Principle overrules self-will and self-pride, then the cross is taken up and the Christ-idea is being followed. The fact should never be lost sight of that Christian Science does not justify or even admit the indulgence or gratification of mere personal tastes or desires. There is but one objective permissible, and that is the gain of spiritual understanding. Whatever is found to be without advantage in this direction should instantly be discarded, no matter what the sacrifice may seem to be. When anything is given up for spiritual gain, however, it is discovered that there is really no sacrifice.

Sometimes to take up the cross means to stand firm by our convictions of right in the presence of opposition in the thought of others. To hold to views that conflict with the honest opinions of those we love is not generally a pleasant or an easy task, but it is only when we stand fast in our position because it accords with our highest conception of Principle, and not merely in defense of opinion, that we are taking up the cross. Self-justification has no place in cross-bearing. Steadfastness in our understanding of right may be misunderstood, our motives be misjudged, and our actions and words misconstrued. Only by bearing this cross in meekness and patience can we outlive these wrong impressions, but if we are faithful and true in our adherence to Principle there is no need for fear or doubt as to the outcome.

To quote once more from the Christian Science text-book (p. 254): "If you launch your bark upon the ever-agitated but healthful waters of truth, you will encounter storms. Your good will be evil spoken of. This is the cross. Take it up and bear it, for through it you win and wear the crown. Pilgrim on earth, thy home is heaven; stranger, thou art the guest of God."

From Bondage to Freedom

REGINA B. M. NASH

IN the twelfth chapter of the Acts of the Apostles is chronicled a remarkable incident, that of Peter's imprisonment and the manner in which he was released. From this narrative Christian Scientists may glean many valuable lessons. Though all appeared dark and the prison walls impenetrable, yet the faithful band of Christians, "of one mind," united in prayer for Peter's deliverance. We read that they prayed "without ceasing." Doubtless Peter too was realizing the truth, his freedom in divine Mind, and thus naturally when

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the angel-message of life and liberty appeared to his consciousness he was able to receive it; for he had been cleansed of wrong thinking, and his thought was permeated by rays of spiritual light. In the ninety-first psalm we read, "He shall give his angels charge over thee, to keep thee in all thy ways," and this was completely demonstrated in this instance.

Without any hesitancy Peter in obedience and confidence arrayed himself in garments of faith and sandals of trust, and followed, not losing sight of this message of Love, though he saw but dimly, for he thought it a vision and knew not at first that he was free. Perhaps he was dazzled and overpowered for a time by such a sudden, wonderful revelation of angelic presence; nevertheless, by following and obeying he was enabled to see clearly, to know the truth, and to realize his freedom.

Now what did Peter do? He knew it was right to express his gratitude and at once declare what omnipotent good had done for him. He went to the house where many of the Christians had gathered in prayer for him. In all probability he went to tell them of the demonstration made and express his thankfulness for the work done. It seems that Rhoda, the damsel who came to the door in answer to Peter's knock, was the first and only one who instantly perceived the truth sufficiently to realize that the demonstration had been made; for it is said of her, "And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate." When, however, she told those on the inside, they considered her mad, but after Peter's continued knocking, his endeavor to make them see the truth brought them to the door,—"and when they had opened the door, and saw him, they were astonished."

Why should these Christians have been astonished when after declaring the truth they found that their demonstration was made? Peter succeeded in making them perceive the truth clearly enough to know they had brought into demonstration the manifestation of him as a free man; for after beckoning unto them with the hand to hold their peace, he "declared unto them how the Lord had brought him out of the prison." He then commissioned them, "Go show these things unto James, and to the brethren." However, he did not tarry with them, but went elsewhere to teach and heal the sinful, the sick, the weary, and the heavy laden.

At times we have all been imprisoned and manacled by false beliefs, and suffer until our thought is open to the inspiration of Truth; hence the importance of always obeying the gentle admonition given by Mrs. Eddy on page 392 of Science and Health, "Stand porter at the door of thought." We should never admit an intruding wrong belief, but always keep our consciousness "clad in the panoply of Love" (p. 571). If this is true of us, then all prison-bars must fall and all fetters melt into nothingness. Then heartfelt gratitude should always be expressed in love and loyalty to infinite good. Thus are we qualified to go forth to tell the good news and to heal the sick.

The demands of Truth are to be obeyed implicitly, and with as much confidence and obedience as Peter exhibited when he followed the spiritual visitant out of prison. Sometimes we may become dazzled and confused by a mighty inrush of truth and see but dimly, as "through a glass, darkly;" but keeping our eyes fixed steadfastly on the light, we become accustomed to its pure illumination, and see clearly and know that our demonstration is made.

At a Wednesday evening service, heart-sore and troubled, one pinioned by false belief, who had worked earnestly and had sought relief without any apparent results, listened to the various testimonies of gratitude and healing; but her need did not seem to be met until a lady began to tell how the songs in the Christian Science Hymnal appealed to her when she first came into Science, especially quoting a stanza of a well-loved hymn, found on page 71, that had awakened her to a realization of the truth after long and seemingly fruitless effort to grasp it. The words were these:—

When obstacles and trials seem
Like prison walls to be,
I do the little I can do,
And leave the rest to Thee.

When the speaker finished repeating this stanza, the one so wearied and anxious was healed. Trials and obstacles all vanished. She knew that the demonstration was made, in fact had been made all the time, ever since the work commenced. She saw too wherein she had erred, like those Christians who had prayed for Peter and then, because they had failed to trust sufficiently, could not see that the demonstration was made until they were shown. She had kept on with her declarations of the truth perfunctorily, until it seemed as if the work might be in vain, and all because of incomplete trust and an unwillingness to confide the outcome to divine wisdom. Had this been done she would have been able to rejoice in the knowledge that her work was complete and the demonstration consummated, and could have sung praises unto God as did Paul and Silas when in prison, at midnight. Had this duty and privilege been performed aright, not only might she have been healed, but perhaps another, even as was the keeper of the prison where Paul and Silas were confined.

In many lands are to be found faithful, consecrated Christian Scientists devoted to Principle, working harmoniously in the one Mind for the liberation of those confined in the prison-cells of material sense and bound in the false shackles of sin, disease, and death. These tireless workers know that their prayers are never in vain, and that when they do their work faithfully and trust the outcome to divine Love, they are amply rewarded. As each individual consciousness awakens and is open to receive the light of Truth, he is healed, born anew, and becomes a free man.

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Joy in Doing Good

STOKES ANTHONY BENNETT

In his epistle to the Galatians Paul writes: "Let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men;" and on page 192 of Science and Health Mrs. Eddy writes: "Your influence for good depends upon the weight you throw into the right scale. The good you do and embody gives you the only power obtainable."

The joy of doing good cannot be adequately portrayed in human terms. It is indeed that experience of life which the heart alone knows best, and which the heart cherishes above all else. He who does good to the best of his ability loves and honors good supremely. He who makes good his constant companion and guide walks in the straight and narrow way of righteousness and peace, the way to heaven, harmony. Such a one is enabled to glimpse the eternal reality of things and gradually to rise above that which would tend to hinder and burden and enslave. He is enabled to discern the truth of being and therewith work out his own salvation, at the same time letting his light shine among men.

It might be said that the highest tribute ever paid to Christ Jesus was by the writer of the book of Acts, who affirms that the Master "went about doing good." We have but to examine the career of this mighty Man of Galilee—hearkening to his words and beholding his works—to catch the full import of this statement. The great Teacher came

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understood his mission on earth. In Luke's gospel we read that at the age of twelve years Jesus remarked to his mother, who for the moment at least seemed quite apprehensive of his personal welfare, "How is it that ye sought me? wist ye not that I must be about my Father's business?" And the record goes on to state that "they understood not the saying which he spake unto them." Later on, at the beginning of his public ministry, the Master repeated in substance this utterance of his earlier years by declaring, "I seek not mine own will, but the will of the Father which hath sent me."

In order to understand the Father's business, or the will of the Father, it is necessary to understand the Father Himself. Jesus plainly pointed the way to this understanding when at the well of Sychar he said, "God is a Spirit: and they that worship him must worship him in spirit and in truth." To be about the Father's business, then, and to do His will, means to be in constant possession of a spiritual knowledge of Him and to demonstrate this knowledge. It means to see and to know God as omnipotent, omnipresent Spirit, or Mind, and His universe, including man, as spiritual, harmonious, and perfect.

It was through this exact or scientific knowledge of the verity of being that our great Exemplar performed his mighty works, which, as we are aware, embraced the healing of both the sick and the sinful, the overcoming of so-called matter and its laws, and the raising of himself and others from the dead. In this connection we read on page 25 of Science and Health, "Jesus taught the way of Life by demonstration, that we may understand how this divine Principle heals the sick, casts out error, and triumphs over death."

Christian Science is a religion of doing good. It counsels its followers to be ever about the Father's business, as was their faithful Master. It reminds them that opportunities are always at hand in which they may help and uplift both themselves and others. In the language of Scripture it says, "The harvest truly is plenteous, but the laborers are few." Affording a spiritual interpretation of the Bible, and particularly of the New Testament account of the sayings and doings of Christ Jesus, Christian Science emphatically declares that the works which were done in patriarchal and apostolic times through God's power can be done now and always, provided His power is correctly understood and applied, as it was by the Master.

God is "the same yesterday, and today, and forever," and He is "no respecter of persons;" therefore those who believe on Him and His Christ aright can win blessings and success such as were won centuries ago. The demonstrations of Christian Science, each one of which is based upon the omnipotence and omniactivity of God, good, of divine Spirit, divine Mind,—thus disclosing the nothingness, the powerlessness, of whatever would seem to be unlike or opposed to God and His perfect creation,—are making plain to the world the ever-availability of spiritual goodness and love to heal and save and redeem mankind.

In "The First Church of Christ, Scientist, and Miscellany" Mrs. Eddy writes (p. 252): "Keep yourselves busy with divine Love. . . . Rest assured that the good you do unto others you do to yourselves as well." What a grand thing it is to be busy with divine Love,—to do the will of Love upon every occasion! What a grand thing it is to know that in doing good unto others we do good to ourselves also,—are blest in our deeds! He who obeys the behests of Love obeys God, for God is Love. He it is who walks and talks with God,—proves his unity or at-one-ment with Him,—and is endowed with God's power. Such a one is indeed a Christian, a true follower of him who lived and labored for the salvation of all humanity.

What a happy world this will be when mankind universally shall have learned to do good, and only good, and to love as Jesus loved! What a happy world this will be when all discord and dissension, all war and woe, shall have been put aside through a correct understanding and application of God's power, and all tears have been wiped away! Then there will be no weariness in well-doing, no hesitation or difficulty in meeting the divine demands, for the Principle of righteousness will have transformed the hearts of men and have made them Christlike.

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[Translated from the German]

What Is a Demonstration?

SOPHIE ARGELANDER

MANY who have turned to Christian Science and secured the assistance of some one who, as they think, has gained a better understanding of its teachings, are confronted sometimes, when the visible sign of physical betterment seems long delayed, by the question whether Christian Science really offers the means for deliverance from all the evils to which mortals are subject. In order to arrive at right conclusions premises must be right, and it is important, therefore, in every case of Christian Science treatment, that both the helper and the one seeking help gain a clear view with regard to what constitutes a demonstration in the sense which Mrs. Eddy has attached to this word.

In Science and Health (p. 262) Mrs. Eddy says: "We cannot fathom the nature and quality of God's creation by diving into the shallows of mortal belief. We must reverse our feeble flutterings—our efforts to find life and truth in matter—and rise above the testimony of the material senses." A superficial knowledge of what is termed "demonstration" in Christian Science is likely to prove an occasion of stumbling, in that the student may either speak of demonstrations in cases where that term cannot be applied with propriety, or else may become discouraged when that which he believes to be the chief demonstration, namely, material improvement, the sign visible to the senses, is not manifest within a short time. A correct sense of the word "demonstration," such as is conveyed in Mrs. Eddy's definition of it as "Immanuel, or *God with us*" (Science and Health, p. 34), would prevent such mistakes and keep us from being self-deceived and discouraged.

When through Christ, Truth, the true knowledge of God and of His perfect spiritual creation is revealed to consciousness, when we realize the fact of God's omnipresence, the false claims of mortal mind must disappear, no matter under what form they may have asserted themselves in thought. When we realize that God is with us, that is, that man reflects the divine presence, we can but express health, holiness, and purity; and mental states such as disease, sin, and impurity cannot continue. Any one who has observed the activities of divine Principle in their effect in the healing of disease and sin, has had abundant proof of the fact that honest, spiritual endeavor to lift one's self above sin and sickness must needs be followed by physical freedom. In the record of all cases in which healing was wrought by our Master, faith is spoken of as a condition which must precede the answer to prayer, the "signs following." The Master said to Thomas, "Blessed are they that have not seen, and yet have believed;" and this makes it apparent that demonstration is largely dependent on a condition of faith in the individual's thought. Spiritual discernment of omnipresent good is something of which dense material sense is incapable, and Mrs. Eddy speaks of having been able to discern the mental sign of improvement in the patient before the patient realized the change (see Science and Health, p. 169).

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In John's gospel we read, "The true worshipers shall worship the Father in spirit and in truth." God is Spirit, therefore He cannot speak to us through the medium of matter. He speaks through spiritual sense only, which is born of Him, for this sense alone is able to hear and to understand the voice of Truth. Mrs. Eddy also says that "metaphysics resolves things into thoughts" (Science and Health, p. 269); hence the importance of gaining a true sense of what constitutes demonstration. In Christian Science we cannot speak of a demonstration of things material, and we should be careful to clothe our thoughts in fitting words, lest we convey to others a wrong impression. Demonstration is essentially a spiritual revelation of Love, of good, of the presence of God in consciousness, which registers effects in terms of material betterment. Our endeavor should be to rise and help others to rise to the apprehension of demonstration in its spiritual significance, and to watch that we may not become entangled in the enticing nets of error by seeking the truth for the sake of the loaves and fishes.

The honest and alert Christian Scientist realizes what our Master meant when he said, "I am come that they might have life, and that they might have it more abundantly." He seeks this fulness of life in the one true substance which man reflects as an idea of God, and the more clearly he discerns the fulness of spiritual good, the more will it become manifested in the material realm through the harmonious adjustment of conditions. Thus the prayer of Jesus, "Thy will be done in earth, as it is in heaven," is being fulfilled.

Authorized Literature

SAMUEL E. HOSTETTER

Every voluntary association of persons that desires permanency must be so organized and governed as to possess the character and qualities of order, system, and cohesion. This is no less true of organized Christian Scientists than of others. There must be a properly constituted authority, and we should be faithful not only to the fundamental teachings of Christian Science, but also earnest in our efforts to sustain the hands of those who have been selected to guide and direct the affairs of the organization and its activities, so long as they are acting within their designated powers.

Mention is sometimes made of the restrictions and limitations placed upon those who desire to express their views in our periodicals, upon the conduct of the activities of the church and upon questions relating to Christian healing. It would be manifestly absurd to say that every one who considers himself competent to put forth an exegesis on the Science of being should have his views accepted as a correct expression of the laws of divine healing and demonstration. This would soon result in the loss of Christian Science by dilution and adulteration. When our form of expression is criticized, or when articles contributed to the periodicals are not accepted, it would seem to be wise to acquiesce lovingly in the decision of those to whom the determination of this matter was committed by Mrs. Eddy, the Discoverer and Founder of this Science. Likewise the question as to whether literature is authorized or unauthorized is governed by the Manual of The Mother Church (Art. XXV, Sect. 8), and as it is obvious that the determination of this question, and the power to decide what shall be published as authorized literature and what shall not, must be lodged somewhere, we should be grateful for the wise ruling which vests this determination and power in The Christian Science Publishing Society.

The writer has had not a little experience with people who claimed to have been Christian Scientists for many years, and yet they were so filled with human opinions, so-called psychology, and the like, that it seemed a very difficult task to extricate them from errors into which they had fallen. Much of this erroneous thought is propagated by inexact statements denominated "aids" or "helps to Christian Science." A recent experience along this line with one who said he had been studying Christian Science and so-called auxiliaries for a long time, brought into my consciousness anew the value and necessity of reading and giving out in this connection only the literature issued by The Christian Science Publishing Society in Boston, and to my mind this is the only course which Christian Scientists can safely pursue.

Service in Our Cause

WILLIAM ROE CONNER

One of the greatest gifts of Christian Science is the opportunity it offers for service, the added ability to help one's fellow men, for such is truly service to God. The usher in a Christian Science church should realize that in his work he serves the cause of Christian Science, and through this channel is enabled better to serve God, to be about his Father's business. He should come to a realization that the seating of the audience is but a small part of his work. Like all the activities of the Christian Science movement his work is really one of healing, though it may be done indirectly, impersonally, unconsciously.

A gentleman recently remarked to an usher: "I always feel better as soon as I enter this church and see your face. If I am weary, tired, depressed, or suffering from a sense of sickness, I find an expression of love, peace, and assurance there which brings me immediately to the realization of the truth, and I am healed." Not infrequently does the newcomer get his first impression of Christian Science in this way; hence the usher should have all worldly thoughts put out of his consciousness, so that he may reflect only love, peace, and spirituality. If his heart is right, his head and hands cannot go astray, for he knows that his work, rightly understood, is as metaphysical as the treatment of disease. In knowing the truth about God and man the usher becomes a potent factor for good in the church. It is as essential that he should understand the true meaning of church as given by Mrs. Eddy on page 583 of Science and Health, as it is that he should know the hours and the order of service.

Furthermore, ushering should be considered not merely a duty but a privilege, and our only regret should be that there are so few occasions upon which we can thus serve the cause of Truth. The usher should realize that there is a right place for each person, and that "God is not the author of confusion, but of peace." He should never lose sight of the fact that he is not working as an individual, serving a selfish purpose, but that as a servant of Truth and Love he is working for the good of the cause, and he should always be ready to give a cup of cold water in Christ's name.

One has little to give in return for all the blessings he has received, and it behooves him to give his best endeavor to any duty assigned him. Nothing should interfere with the usher's regular attendance at all meetings, and he should form the habit of being ready to take his station promptly at the appointed hour, not because he is afraid his regular place will be assigned to some one else, but because he knows it is his duty and that irregularity lessens his efficiency. Realizing the necessity of punctuality in business, he should say to himself, Is the Father's business any less exacting than my own? To become proficient one must learn to depend more upon divine Principle for guidance and less upon one's own

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sense of ability or one's desires or opinions, realizing that in Science there can be no confusion, no discord, no disarrangement. He should know that each individual comes as a weary wanderer, seeking the truth, and that the usher is one of the channels through which he can find it.

Especially should an usher carefully weigh the question of the fitness and consistency of his habits outside the church. Fortunately the public is coming to look on the Christian Scientist as one with higher aspirations than ordinary men, and it is necessary for each of us to justify the distinction and to cause the public to realize that during seven days of the week the true Scientist is all he professes to be. The usher should ask himself if his daily habits reflect to the public what he would have it believe Christian Science teaches and what Christian Scientists really are. Merely to ask himself, Is it right for me to do this? or, Would it hurt me to do that? is not enough.

As an illustration it may be well to mention an incident which occurred recently. Two Scientists met on the street and enjoyed a friendly chat, during the course of which the younger of the two dropped this remark: "I was very much surprised a few days ago to see an usher of our church, one who has given good testimonies, whom I had always looked up to and respected, walking along the street smoking, and somehow his value went down in my estimation about fifty per cent, try as hard as I could to know the truth about him." Now this is each individual's problem, and we cannot doubt that this brother, whoever he is, as well as others, will work it out sooner or later in the right way.

We are reminded of the closing words of Mrs. Eddy's first address in The Mother Church (Miscellaneous Writings, p. 110): "Beloved children, the world has need of you,—and more as children than as men and women: it needs your innocence, unselfishness, faithful affection, uncontaminated lives. You need also to watch, and pray that you preserve these virtues unstained, and lose them not through contact with the world. What grander ambition is there than to maintain in yourselves what Jesus loved, and to know that your example, more than words, makes morals for mankind!" It is certainly the duty of every Christian Scientist to be honest and just, true to himself and to God, for it is written, "No man can serve two masters."

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[Written for the *Sentinel*]

"The mighty God"

MABEL GORDON-INGLIS

CAN we essay to circumscribe the Mind,
Creative source of all that is, and was,
And is to be? Searching, we cannot find
Its breadth, depth, height. Infinity
Knows none of these; for broader than the sea,
And higher than the stars that gleam by night,
God's purpose dawns on sight
Clear, steadfast, glorified, in His own might
Upris'n, to glimpse creation in its cause.

Sheltering beside the brooklet in the dell
The humble violet lifts her tender face,
Clothed in a majesty no words can tell,
Gained from th' eternal Mind where all is well.
The radiant stars declare their glory bright
Is but reflection of a borrowed light.
The living sunbeams gladly quote the same,
And myriad dewdrops with one voice acclaim
The wisdom, power, and love outspanning space.

Selected Articles

[Thomas F. Watson in *Santa Cruz* (Cal.) *Surf*]

In one issue of your paper was an article enumerating the medical graduates for the last three years, according to statistics from the *Journal of the American Medical Association*, and showing the steady decrease as compared with previous years. That the writer of the article attributed this decrease to the widespread influence and teachings of Christian Science is indicated by the title, "Progress of Christian Science."

That there is a growing sentiment against the use of drugs is evident to all, and this because it has been proved conclusively that drugs do not heal, that at best their effect is only palliative, not curative. While the physicians have been for centuries dealing with results as manifested in diseased bodily conditions, Christian Science deals with causation, which is found to be mental—in a word, wrong thinking, such as fear, worry, anxiety, and other undesirable mental qualities. Thoreau has said, "There are a thousand hacking at the branches of evil, to one who is striking at the root."

The many cases pronounced incurable by our best physicians and afterward healed in Christian Science have proved its efficacy, and this accounts for its wonderful growth. The Bible teaches that it is God who healeth all our diseases. The Great Master, Christ Jesus, healed without drugs, and taught his disciples to do likewise. According to history the early Christians for about three centuries after the resurrection were healers, and this through spiritual means alone.

Christian Scientists do not oppose the physicians in any way, or those who look to them for help. On page 81 of "Miscellaneous Writings" Mrs. Eddy, the Discoverer and Founder of Christian Science, says, "Let each society of practitioners, the matter-physicians and the metaphysicians, agree to disagree, and then patiently wait on God to decide, as surely He will, which is the true system of medicine."

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[John M. Tutt in *Joplin* (Mo.) *News Herald*]

That Christian Science makes bad citizens good and good citizens better, and that it has done so in Joplin, an evangelist critic did not attempt to deny. He did not even question the faith in God and the consecration of Christian Scientists. But despite all this he attacks Christian Science, calling it an evil, and associating it with the works of the devil. The mere assertion that Christian Science is "of the devil" is unconvincing. Jesus said, "If I do not the works of my Father, believe me not." Christian Science asks only to be judged by the Christian standard set by Christ Jesus; at the last it will be known by its fruits. Can good fruit come from an evil tree? But the public will be interested in observing that Christian Scientists arouse evangelistic ire because they refuse to be frightened by a hoof-and-horns Satan, or a geographical gehenna existent as such only in theology's "chambers of imagery."

Christian Scientists are not responsible for the hopeless literalness of the western mind, which fails to consider the word-picturing of the Oriental. Even Jesus spoke not "without a parable." Christian Science does not deny that sin is existent to the sinner, but rather seeks lovingly to save him from error through overcoming evil with good, even as taught by Jesus. Christian Scientists are not afraid of evil; they fear only to do evil. Christian Science tears the mask from evil and leaves it powerless. Our critic would personalize evil, give it power, and then call upon men to fear an illusive being which they can neither locate nor see.

Mrs. Eddy's exposition of the Scripture is exact, con-

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sistent, illuminating, and the truth of her teaching is demonstrated in the healing and regeneration of the sick and sinning. Critics are invited to present more impressive evidence of the truth of their own understanding of Christ. Again our critic asserts that Christian Science mistakes physical healing for Christianity. The following quotation from Science and Health (p. 150) disproves this allegation: "The mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world."

Finally, a word concerning the critic's statement, "I believe that Christian Science often permits people to die when medicine would have saved them." In so far as comparative achievement is concerned, Christian Science is content to be weighed in the balance with any therapeutical system of medicine. Even in their present stage of practice Christian Scientists heal a far greater proportion of cases treated than any other system of cures, notwithstanding the indisputable fact that Christian Science practitioners are called upon to take, for the most part, chronic cases unrestored by medical methods. Christian Science is the last resort of the hopelessly incurable, and it would be remarkable indeed if its practitioners never failed. The world has discovered what Christian Science is by the infallible test of what it does, and thus judged Christian Science has taken its place as a recognized force for good in the betterment of the race mentally, morally, and physically.

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[William C. Kaufman in *Helena* (Mont.) *Independent*]

A short time ago an evangelist made an attack upon Mrs. Eddy, the revered Leader of the Christian Science movement. It is quite generally conceded that the world needs to be evangelized, but the methods of this preacher could hardly measure up to those of the gentle Nazarene. To evangelize means to preach the gospel, and the original spelling of gospel was godspell, meaning good story.

Jesus and his followers confined themselves to teaching the truth about God and man, and emphasizing and confirming this teaching through physical healing as well as reformation from sin. Jesus prophesied the coming of that "Spirit of truth" which will "guide you into all truth." Christian Science is the fulfilling of Jesus' prophecy. It came to Mrs. Eddy as a revelation, through the reading of the Bible, after she had been instantaneously healed of a physical injury from which she was expected to die. After proving her discovery she gave us the result of her approximation of the Science of being in the Christian Science text-book, "Science and Health with Key to the Scriptures."

Students of Christian Science realize that Science and Health has been to them a key to the Scriptures, because it has given them a spiritual interpretation of the Bible that has enabled them to grasp its deeper meaning and prove this understanding by healing the sick without drugs or hypnotism. There should be no objection because the Christian Science text-book has been designated a key to the Scriptures, since nearly all religious denominations have a commentary on the Bible. At the time of Jesus' ministry the Old Testament was read in a perfunctory manner. We are told by Luke, "Then opened he their understanding, that they might understand the scriptures."

Christian Science does not wink at sin. It teaches that sin and its penalty exist as long as sin is indulged. However, when the mortal repents and turns away from sin and follows that which is good, he ceases to be a sinner and there ceases to be sin to him. When every individual has demonstrated over sin in his experience, sin will cease to exist in a universal sense. At present few understand the influence of Mrs. Eddy's teachings on science, theology, and medicine in this age; that this spiritual mentality has injected into them the Science of Christ. The spiritual leaven is at work, and this accounts for much fermentation in these systems.

When the *New York Herald* made a misstatement regarding Mrs. Eddy's spiritual leadership, she furnished the following statement, which it published: "What I am is for God to declare in His infinite mercy. As it is, I claim nothing more than what I am, the Discoverer and Founder of Christian Science, and the blessing it has been to mankind which eternity enfolds" (Pulpit and Press, p. 74).

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[W. D. Kilpatrick in *Saginaw* (Mich.) *Courier-Herald*]

Your columns contain an account of an attack on Christian Science by an evangelist holding services in your city. It seems to be quite common with some religionists to endeavor to fill their churches by resorting to the very unethical and unchristian practice of holding other people's religious convictions up to criticism and ridicule. A favorite method of such critics in their unsuccessful attacks on Christian Science is to remove from their contexts different passages of the Christian Science text-book, and endeavor thereby to make unfavorable comparisons between Christian Science and the Bible. It is no difficult task to take any book and by severing passages therefrom so to distort and pervert their meaning as completely to obscure their true intent.

If nothing else, Christian Science is first and last in strict accord and unity of meaning with the Scriptures; it is the outcome of a devout, unceasing, and prayerful study of the Bible, and is based on nothing else. On page 126 of Science and Health Mrs. Eddy says: "I have found nothing in ancient or in modern systems on which to found my own, except the teachings and demonstrations of our great Master and the lives of prophets and apostles. The Bible has been my only authority. I have had no other guide in 'the straight and narrow way' of Truth."

The question as to whether Christian Science contradicts or denies the Bible is one on which the evangelist's hearers need not be influenced by mere opinion. It is one that may be decided by an honest comparison of the Christian Science text-book and other Christian Science literature with the Bible, and this comparison is one which Christian Scientists are ever glad to have made.

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[S. T. Downs in *South Bend* (Ind.) *News-Times*]

In a sermon reported in your paper the attempt was made to couple Christian Science with various systems of religious belief, the statement being made that only those who do not understand the Bible are followers of those teachings. Since there has been a persistent effort on the part of some public speakers to establish a relationship between Christian Science and certain other movements, it will be well to state that there is no connection between them or association with them. Christian Science has restored the works commanded by Christ Jesus and performed by the early Christians, and on that account it must be the highest type of Christianity. Our critic shows by his statements that he is not informed as to the personnel of the Christian Science church. A very large percentage of those prominent in the ranks of the movement have been active workers in

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older churches, and they were students of the Bible a great many years before they turned to Christian Science, although there are many others in the ranks who did not know the Bible formerly.

A student of Christian Science who is not a Bible student is an impossibility. A fact known and acknowledged by many people who have observed the onward march of the Christian Science church is that the former Bible student becomes a more diligent one the instant he turns to Christian Science; the indifferent Bible reader becomes a searcher after the truths of the Bible; and those who have never read the Word become eager to learn its spiritual treasures. That the writings of Mrs. Eddy have revealed the spiritual truths of the Scriptures to all classes of students is proved beyond all question, in that the sinner is reformed, the sick are healed, and the kingdom of heaven is declared unto all mankind.

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[Daniel M. Ely in *The Dispatch*, Hillsboro, Ohio]

Judging from the excerpts of a sermon, the preacher's attack is not on Christian Science but on his own concept of it. Christian Science eschews all forms of suggestion, occultism, or magnetic influence, and depends entirely upon a spiritual understanding of God's law. In it there is to be found nothing of the heathen religion of India. It is not based, as the preacher declares, "on the statement that God is everything and that matter is an illusion of mortal mind."

Christian Science teaches that God is Life, Truth, and Love; that He is All-in-all, and only those things which emanate from Him and partake of His nature are real and eternal. It teaches that because God is Spirit, His creation, man and the universe, must of necessity be spiritual and not material. This teaching is in accordance with the first chapter of Genesis. Christian Science does not teach that "the way to be rid of sin is to believe there is no sin." On page 327 of Science and Health its author in speaking of sin says: "The way to escape the misery of sin is to cease sinning. There is no other way. Sin is the image of the beast to be effaced by the sweat of agony."

The man to whom Mrs. Eddy refers as incapable of sin is not the material, mortal man, who, as David says, was shapen in iniquity and conceived in sin, but the real or spiritual man created in "the image of God." Christian Science does not make "liars of people" when it denies those things which are unlike God. Jesus declared that he came to destroy the works of the devil, whom he defined as one who "abode not in the truth, because there is no truth in him."

In Science and Health Mrs. Eddy points out that the Sermon on the Mount is the essence of Christian Science (see p. 271), and Christian Scientists are also taught to be obedient to the Scriptural injunction to "judge righteous judgment." The great growth of this movement is interesting and most significant, and can best be accounted for by its fruits,—the healing of sickness and sin.

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[Warren O. Evans in *Providence* (R. I.) *Journal*]

In a recent issue of the *Journal* there appeared an article entitled, "The Medical Value of Pain." Owing to the fact that the writer of the article touches on the subject of Christian Science, I feel called upon to say just a word at this time. In the course of the article, after reference is made to various conditions and methods, the statement occurs that "undoubtedly some Christian Scientists, under the spell of religious zeal, are able to efface their sensations."

Inasmuch as the great body of Christian Scientists is made up of those who are credited with having at least a fair amount of intelligence and common sense, it is but natural that they should object to being referred to as under a "spell," or to the inference that their "zeal" is without knowledge. To be sure Christian Scientists are "zealous of good works," like the people of whom we read in Titus; but these good works are by no means obtained by any such ridiculous method as the attempt to ignore "sensations" or to efface them through any action of the human will or human mind. On the contrary, the Christian Scientist enters upon or takes up the seeming problem of pain or human discord with an assurance based on understanding; and this understanding is obtained only as he is "willing rather to be absent from the body, and to be present with the Lord," as St. Paul tells us in II Corinthians, and also in endeavoring to obtain that Mind "which was also in Christ Jesus," as we read in Philippians.

Christian Science is absolutely scientific, based upon a right premise, with every conclusion logically drawn. The healing work in Christian Science is not in any way associated with human effort, but is based on spiritual law, a law inapprehensible to the material thought but perfectly clear and plain to spiritual consciousness. And this spiritual consciousness, which it is so necessary to attain in order to apprehend this law, is gained only as one begins to catch a glimpse of what God really is,—Life, Love, Truth.

Of the many definitions which Mrs. Eddy has given as to what Christian Science really is, this one will perhaps be of interest (The First Church of Christ, Scientist, and Miscellany, p. 160): "To live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal, is to individualize infinite power; and this is Christian Science."

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[Thorwald Siegfried in *Wenatchee* (Wash.) *World*]

One of the first protests which Christian Scientists will enter against our critic's methods is based on his use of the title "evangelist" to cloak an attack on followers of Christ Jesus, to whose teachings he also vows allegiance. The word evangelist means a bearer of good news, and if this cleric's statements are true then his title is a misnomer. Thousands upon thousands of people are finding health and happiness in Christian Science. Christian Scientists are not forsaking, but rather following, Bible precept and practice, and what alarms our critic is cause for great rejoicing.

Christian Scientists will bear witness to the statement which this critic quotes from page 497 of "Science and Health with Key to the Scriptures" by Mrs. Eddy: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life." In the study of Christian Science the Bible becomes indeed "the chart of life, where the buoys and healing currents of Truth are pointed out" (Science and Health, p. 24). In revealing the everlasting ministry of Love, as recorded in the Bible, Christian Science has opened to its many adherents what has been too long a closed, misunderstood book.

When he comes to consider man, this evangelist spurns Mrs. Eddy's characterization of man on page 69 of Science and Health as "not of the earth earthly but coexistent with God," and contends for the reality of a material man formed "of the dust of the ground" by Jehovah, as recorded in Gen. ii. 7, in preference to the spiritual man created in the image and likeness of God, Elohim, as recorded in Gen. i. 27. It would require a curious answer indeed to reconcile such a concept of man with the statement in the twelfth chapter of Romans, "So we, being many, are one body in Christ, and every one members one of another."

The Christian churches which have preceded Christian Science have done much for humanity in making the Bible a universally known book, and all humanity, including Christian Scientists, owe them a debt of gratitude for that service.

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Editorial

A Sacred Ministry

In the thirteenth chapter of St. Luke, the fourteenth verse, there is more than a hint of the mistake which was made by a Hebrew religionist in regard to Jesus' ministry. It is well worth while for Christian Scientists to ponder this verse, so that they may not fall into the same mistake, not only in regard to the Master's work but also as to their own. This is the chapter in which is related the healing of the woman "which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself." After this daughter of Abraham had been healed and had given voice to her gratitude, it is related that "the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day."

From this statement it is easy to see that this man utterly failed to grasp the significance and the source of Jesus' healing ministry, and likewise the spiritual power and import of his teachings, which were the basis of this ministry. To the finite sense of this master in Israel the healing of this woman, although it transcended all material possibilities, was nothing more than the day's work of an itinerant stroller who was earning his living by such exhibitions of healing power. That the healing was through the grace of God, and that it resulted from the understanding of God which Jesus possessed and preached, seems not to have entered his thought. Had he realized the divine character of the healing which had been done before his very eyes, he would have seen that it was not only as appropriate to the Sabbath day as it was to the other days of the week, but also that it was inevitable whenever and wherever God was understood. No doubt he believed, as did other of his coreligionists, that our Master healed through Beelzebub, the prince of devils, and that in some way his motive was personal aggrandizement; hence that his was not a divine or religious ministry, but a trade or profession at which he worked for personal gain.

The lesson which Christian Scientists will do well to take from this incident is that mortal mind has changed but little in the succeeding nineteen hundred years, and that a large part of the world now regards them and their ministry as Jesus and his ministry were regarded by this ruler of the synagogue. The divine nature of their work is denied, their sincerity and good faith are impugned, and they are looked upon as persons who have no higher aim than to obtain what the world considers a good living without manual labor. That this is a misconception of the ministry of Christian Scientists need not be said to any one who has really felt "the power of the Word" (Miscellaneous Writings, p. 398), but every Christian Scientist who knows anything at all of the alleged power of mortal mind knows that it is necessary for him at all times to keep himself "clad in the panoply of Love" (Science and Health, p. 571), so that he may withstand the temptations which would impel him to accept mortal mind's estimate of Christian Science as his guide to practice.

Mrs. Eddy has said, "In order to cure his patient, the metaphysician must first cast moral evils out of himself and thus attain the spiritual freedom which will enable him to cast physical ills out of his patient" (Science and Health, p. 366). She also says: "A Christian Scientist occupies the place at this period of which Jesus spoke to his disciples, when he said: 'Ye are the salt of the earth.' 'Ye are the light of the world. A city that is set on an hill cannot be hid.' Let us watch, work, and pray that this salt lose not its saltness, and that this light be not hid, but radiate and glow into noontide glory" (p. 367).

The practice of Christian Science is not a trade or a means of livelihood. It is a sacred ministry, a demonstration of the Christ-principle which heals the sick and is the very presence of God in human experience.

Archibald McLellan.

Facts and Fancies

From the Christian Science standpoint facts are eternal realities, which survive the storm and stress of mortal experience and which are untouched by any and all misconceptions of their nature and possibilities. It is true that every great idea has ofttimes to suffer rude shocks from the selfish strivings of self-seeking mortals, but the fundamental truth which it expresses makes more insistent demand for recognition when mankind is even temporarily deprived of its light. Next to the fact of divine fatherhood comes the brotherhood of man, which will continue to make its appeal to the race until its true meaning is understood and demonstrated. Long ago Paul, in his famous discourse on Mars' hill, said that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined . . . the bounds of their habitation;" but even when Paul spoke there was no true knowledge of God, hence no true sense of brotherhood.

It is indeed startling to read that at the very dawn of material history, in the first family, brother rose up against brother and put him to death. Envy seemed to be the immediate exciting cause of this crime, but on page 541 of Science and Health Mrs. Eddy says, "The erroneous belief that life, substance, and intelligence can be material ruptures the life and brotherhood of man at the very outset." No one can deny that there is a fundamental error at the basis of all human strife, and that were it not for gleams of spiritual reality the essential facts of being would be displaced in mortal sense by the fables and fancies of belief in a life separate from God and wholly unlike Him. Men read with horror the story of Cain's crime and then rouse themselves to a frenzy in dwelling upon what Shakespeare calls "the pride, pomp, and circumstance of glorious war!"

What, it may well be asked, is there in war that any should glory in it? Christ Jesus truly foretold "wars and rumors of wars," but it was he who said, "All they that take the sword shall perish with the sword." It is absolutely certain that if brotherhood were understood as the inviolable relation of all God's children to each other, the beauty and strength of this spiritual bond and its limitless possibilities would dawn upon the race with new and holy hopes. Even the dependence of mortals upon each other, when seen in this light, means much more than material cooperation. It points out a wonderful pathway of discovery along which one's own capabilities for good may be found, tested, and applied in service to others. The next step is the discovery of a brother's divinely bestowed capacities, and their utilization through the faith which seeks and finds God's likeness everywhere. Until this is recognized there is not any cooperation worthy of the name, much less companionship.

In a crowded city one may be as lonely as was Crusoe on the desert island until a brother man appeared. One is not truly conscious of himself until he finds a brother and loves him because they have a common Father, but this consummation is not attained until spiritual sense reveals the great facts of existence. The way of Truth is a way of unceasing discovery,—God's ideas appearing to the enlarging vision as the clouds of sense are dispelled. We gladly claim as our brothers all great thinkers and workers. For them "remain

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nor place nor time," to quote the poet's words, and why should brotherhood ever be circumscribed by any earthly bounds? It certainly will not be when the present clouds have rolled away,—when the long Adam-dream is broken and men are awake in Christ, Truth.

Paul was right in saying that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us;" thus we await in "earnest expectation" the coming of brotherhood, "the manifestation of the sons of God." He also says that "we are saved by hope," and how great and glorious is the divine idea which inspires all human hope, we but faintly perceive. The fact itself, however, is much nearer realization than when Burns wrote:—

> It's comin' yet for a' that,
> That man to man, the warld o'er,
> Shall brothers be for a' that.

ANNIE M. KNOTT.

The Word "Neutrality"

DOUBTLESS many a student of Christian Science has asked himself what particular application the word "neutrality" can have in the teaching and practice of his beloved Science. The natural impulse, when a question of this kind presents itself, is to turn to the two concordances which record all the words contained in the writings of the Discoverer and Founder of Christian Science. It may have been a surprise to many students to find that neither "neutrality" nor "neutral" is even mentioned in those writings. This absence is very significant, in view of the constant use which is being made of these words in public and private discussion.

Turning to Webster's Collegiate Dictionary we find "neutrality" defined as "quality or state of being neutral; indifference." This definition would indicate a passive or negative condition of thought, wherein the mental activities of discernment, differentiation, and judgment between good and evil must be in abeyance. The conviction quickly forces itself upon one's thought that such a mental condition of inertia can have no place in practical, operative Christian Science, which is a religion of works and cannot be held passively. In Science and Health (p. 143) Mrs. Eddy once coupled the two adjectives "inert and unintelligent," and she also states (p. 253), "Matter is inert, mindless." Inertia is then unmasked as a characteristic of matter. Hence it is comprehensible that according to the teaching of Christian Science an inert, passive, indifferent, or neutral state of mind is also materially inclined, and lacks the spiritual perception which is always active and spontaneous.

In Mrs. Eddy's Message to The Mother Church for 1900 we read, "Mental idleness or apathy is always egotism and animality" (p. 8). From this it would appear that animal magnetism, or the false belief of life in matter, finds the mental condition of neutrality or indifference a most propitious environment for its supposititious influence. This becomes even clearer when we remember that another name for this same false belief of life in matter is hypnotism, a word derived from the Greek *hypnos*, meaning sleep. To be mentally asleep is to be carnally minded, to be absent from that Mind "which was also in Christ Jesus," and which is positive and intelligently active in good works.

The word "neutrality," used in a diplomatic or international sense, implies an abstention from war. In the absolute truth of being there is of course no war, because there is no false belief, no wrong to be righted, no necessity to choose between good and evil. In absolute Science divine Love alone governs, and man is recognized as made in God's image and likeness. In the relative, however, in that supposititious state of existence which is called the Adam-dream, or human existence, there is much evil to be destroyed, and there is war. An attitude of neutrality, defined as indifference and unmasked as animality, will never cause wars to cease. In the Adam-dream there has never been an impersonal war. Every war that has ever been waged has been started by some person, or by groups of persons,—though the perpetrators of the crime have not always been detected. Such persons can never be delivered from the temptation to repeat the offense unless the ways and means of their tempting are uncovered to human apprehension by the understanding of God, who is Truth, divine Love, and Principle. Any unwillingness to let God accomplish this necessary uncovering amounts to an unwillingness to save the sinner from his sin, the sick man from his disease, and the nations of the earth from war.

Yet how exquisitely tender is the saving grace of Christian Science when this willingness has once been established. The compassionate Christ, Truth, comes to the perverted mind which is planning and scheming to precipitate war in order to serve its tyrannical ends; the ruthless purpose yields to the divine touch, and human will-power, cooperating with brute instinct, pauses; the light of primal good displaces artificial evil, and love and justice unite in the song of nations redeemed from the belief of war.

WILLIAM D. MCCRACKAN.

Among the Churches

Current Notes

MICHIGAN.—At no time in the history of the Christian Science movement in Michigan has interest in this subject been more apparent. Evidences on all sides point to a generally friendly feeling toward the movement, and the gradual growth in all branches of the Christian Science work and in membership of churches and societies of the state is gratifying and reassuring. Wherever there is a branch church or society having a card in *The Christian Science Journal*, the work of the committee on publication is aided by an assistant committee on publication appointed by the local church or society. At other places where there are Christian Scientists this committee is aided by a correspondent whom he selects. At the present time there are sixty assistants and eighty-four correspondents in the state, totaling one hundred and forty-four as compared with one hundred and thirty-one reported a year ago.

During the past twelve months 542 books and subscriptions to the Christian Science periodicals have been placed in libraries throughout the state. Outside of the distribution of Christian Science literature carried on by the various churches and societies, the publication committee has distributed 34,859 pieces.—*Committee on Publication.*

SYRACUSE, N. Y.—A meeting of the congregation of First Church of Christ, Scientist, will be held Friday evening [April 21] in the church auditorium, 704 East Fayette Street, to consider the question of erecting an edifice on the three lots owned by the church on East Jefferson Street and Forman Avenue. The present quarters are too small to house the congregation and two meetings have been necessary Wednesday evenings, as well as a double service Sundays. The present auditorium seats three hundred and fifty and is owned by the Christian Scientists.—*Syracuse Post-Standard.*

GALVESTON, TEXAS.—At a meeting of the members of First Church of Christ, Scientist, last night [April 6] plans and specifications for a thirty thousand dollar house of worship for this congregation were formally accepted. Work is to

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be commenced at once on this church, the site of which, the southeast corner of Twenty-seventh Street and Avenue O, was acquired some time ago. The Sunday school room on the first floor will seat four hundred, while the main auditorium will have a seating capacity of eight hundred.

Galveston Tribune.

MANITOWOC, WIS.—By a deal closed this afternoon [April 11] First Church of Christ, Scientist, came into possession of the residence and property at the northeast corner of North Seventh and Park Streets, facing Union Park. It is understood that the purchase price was in the neighborhood of seven thousand dollars. The interior of the house will be remodeled for church purposes. The lot on which it stands is 72 feet on Park Street and 120 feet on North Seventh Street.—*The Manitowoc News.*

RIVERSIDE, CAL.—Incorporation papers for First Church of Christ, Scientist, of Riverside, have been filed in the office of the county clerk. This consolidates two churches, First Church of Christ, Scientist, organized July 1, 1897, and Second Church of Christ, Scientist, organized April 18, 1903.

Riverside Press.

DENVER, COL.—Second Church of Christ, Scientist, South Grant Street and Bayaud Avenue, will hold its first service in the new auditorium of the church on Easter Sunday, April 23. For some time it has been holding services in the foyer of the church, while awaiting the completion of the auditorium.

Denver News.

BRAWLEY, CAL.—The Christian Scientists received incorporation papers from the secretary of the state this week [March 31] and will make plans for the erection of a church building upon their property.—*Brawley Star.*

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The Lectures

Pocatello, Idaho

Prof. Hermann S. Hering, who delivered a lecture on Christian Science at the Methodist Church, was introduced by Mrs. Maude C. Garretson, first reader of the local church, who said:—

We come to you tonight with the same message that nineteen centuries ago came to the "shepherds abiding in the field, keeping watch over their flock by night," when the angel said, "Fear not: for, behold, I bring you good tidings of great joy,"—a message of health, hope, and happiness, of Life, Truth, and Love. We come declaring again the power of God to heal sickness as well as sin. This power is given each one of us in proportion to our understanding and application of spiritual law. We come not to proselyte, not to criticize, not to quarrel with others, but to listen to the message of Truth, to hear something of what Christian Science is and of what it does. This message is nearer its realization today than at any other time since these glorious words were uttered by the heavenly messengers hovering over the Judæan hills on the glad occasion of Jesus' birth: "Glory to God in the highest, and on earth peace, good will toward men."

Correspondence.

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Portsmouth, N. H.

A lecture on Christian Science was delivered in the United States Naval Prison, Navy Yard, Portsmouth, N. H., by Frank Bell. Half of the inmates, together with some guards and other enlisted men, and also some members of the Christian Science churches in Portsmouth and Dover, made an audience of about one hundred and fifty attentive listeners to this second of the two lectures authorized by The Christian Science Board of Directors to be given in connection with the regular services that have been held in the prison and on board the detention ship "Southery" during the past two years. In introducing the lecturer, Commander John Blish, a retired naval officer, said in part:—

Some five years ago I was invited to a dinner-party by a good friend who was the captain of a scout-cruiser then lying at the Boston yard, but some pressing work to be done prevented my acceptance of his cordial invitation. Meeting my friend a few days after the dinner, I voiced my regret at having missed that treat, and he replied, "You will be glad to know that during our dinner the topic of conversation turned upon Christian Science, and each and every one of my guests related some healing of a friend or acquaintance of his through Christian Science. I told them of my own brother's healing and how that he is now an earnest Christian Scientist in Chicago."

I feel sure that in the five years since that time the captain and his guests know of many more who have been healed and saved by Christian Science, since its growth is so rapid and its spread is over the whole earth.—*Correspondence.*

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Mankato, Minn.

Willis F. Gross delivered a lecture on Christian Science at the Mankato Theater. He was introduced by A. E. Francis, whose remarks were in part as follows:—

Millions of men and women are adherents of the different ethnic religions, and some of the founders of these religions have claimed to be inspired by revelation from God. Some of them give promise of the freedom and healing brought about by the great Nazarene, Christ Jesus, who was the greatest teacher and healer ever known to mankind. These two things are found only in the Christian religion. Jesus said, "Ye shall know the truth, and the truth shall make you free." The word free, perhaps next to the word love, is the most popular in the English language. Who among us has not at some time desired to be freed from some phase of sin, sorrow, sickness, and the many other ills that beset the human race? Jesus commanded his disciples to go "into all the world, and preach the gospel," also to heal the sick, saying, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

It is because we as Christian Scientists believe that Jesus did the things he is said to have done and said the things he is credited with saying, as recorded in the gospels, that we have invited you here tonight to hear what Christian Science is and what a study of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, has done and is doing for mankind.—*Mankato Free Press.*

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Oklahoma City, Okla.

The remarks of W. B. Harrison in introducing Bicknell Young, who lectured on Christian Science at the Overholser Theater, were in part as follows:—

Christian Science hardly needs to tell what it can do, for thinking men and women are finding out what it has done and is doing. But the world is asking how Christian Science does these things, and the world has a right to know. One beautiful feature of this religion is, that contrary to impressions held by many it is the very essence of simplicity, and is

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the good it embodies is available to any one who will honestly study and apply it. Although Christian Science is very simple, we should remember that the Bible teaches us that spiritual things can only be discerned spiritually; they cannot be learned through the human intellect. On that rock scholastic theology has wrecked the barks of millions of honest seekers after truth. Spiritual ideas are the impartations of the divine Mind, God, and we grasp them only as we put ourselves in an attitude of humble receptivity to God's message.

Christian Science comes to you and to me offering a full salvation for every ill in the name of the master Christian. It does not picture a beautiful, far-away heaven that can be reached only through sorrow and death, but it offers harmony and peace, and all that heaven typifies to each of us here and now. It does not erect an altar to an unknown God, but it defines and proves God to be an ever-present, loving heavenly Father, before whose brightness the clouds of material darkness disappear. It does not ignore the sin and suffering, the wretchedness and woe in which the world is writhing, but it shows us how, through an understanding of our true selves, we and all humanity can rise out of the miasma of material beliefs into the sunshine toward which through long ages men have blindly struggled. Surely such a message is well worth heeding, and worth heeding well.—*Correspondence.*

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Littleton, N. H.

Edward J. Cummings, attorney, in introducing William D. McCrackan, who lectured on Christian Science, said in part:—

It is with pleasure that I comply with the request to perform the service of introducing the speaker of the evening. I do this not as a Christian Scientist, but as one deeply interested in full and free discussion of all questions tending to promote the public well-being. We are all agreed as to results sought by religious teachings, and differ only as to ways and means. To my mind, intolerance is a sign of bigotry or of fear for the safety of our own cause; and it is the mark of a broad-minded person to give sincere and sympathetic consideration to the methods of those who differ from us, for after all it may be that their way is better than our own.

I know that Christian Science has successfully withstood the attacks of malice, prejudice, scorn, hatred, ridicule, and even worse; that its effect is universal, touching the rich and poor, the intelligent and educated, teaching all to think. I know that something in Christian Science brings happiness and peace to the heart and mind of the true believer. Christian Scientists constitute a body of good citizens, and this is a real asset to the progress and prosperity of any community. They have earned the right to be heard.

Correspondence.

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Hanford, Cal.

Dr. Francis J. Fluno delivered a lecture on Christian Science at the Woman's Club House. He was introduced by David Murray, president of the Hanford Merchants Association, who spoke as follows:—

I am disposed to believe that most of you who are present tonight are here like myself from an earnest desire to learn something of Christian Science, and it appears that there has never been a time in the history of man that this knowledge has been more desirable. We are today living in the most momentous period of human history. The human mind seems to have reached its greatest development and each day brings us greater inventions and greater achievements. Yet with all this wonderful progress in the sciences and the industrial arts, humanity seems no nearer happiness than in the days of Job.

With nearly the entire Christian world in a state of strife and turmoil, and the discovery of new diseases, new sins, and new discords, we are prompted to ask, Who shall deliver us from these problems of human misery and grief? There are, however, a great many who do not entertain this concept of human existence, and from the testimonies of thousands of Christian Scientists in all parts of the earth we learn of their deliverance from sin, disease, and misery.—*Hanford Sentinel.*

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Toledo, Ohio

F. P. Kennison in introducing Charles I. Ohrenstein, who lectured on Christian Science for Second Church of Christ, Scientist, said in part:—

We have just observed the anniversary of the birth of one who has been called "the great emancipator," Abraham Lincoln. By virtue of the authority vested in him as President, he issued the Proclamation of Emancipation, a document which struck from the hands of thousands the shackles of one form of human slavery. Centuries ago that greatest emancipator, Christ Jesus, gave to the world a proclamation of emancipation which struck from the hands of all mankind the shackles of every form of human slavery. This proclamation consists of the statement: "Ye shall know the truth, and the truth shall make you free." It was given to Mary Baker Eddy, the Discoverer and Founder of Christian Science, a woman of deep spiritual insight, with a passion for humanity, out of a life of self-surrender to reveal in all the significance of its practical application to every need of our modern complex life, this message of truth to a world bound in the slavery of sin and disease.—*Correspondence.*

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New York, N. Y.

The introductory remarks of Warren C. Klein, first reader, to the lecture on Christian Science given by Virgil O. Strickler in Second Church of Christ, Scientist, were as follows:—

It is now fifty years since Mrs. Eddy discovered Christian Science, for it was in February, 1866, that she first became acquainted with its Principle, rule, and demonstration. The intervening time has been big with events. The truth about God and man is being made known in every part of the world, and primitive Christian healing, as practised by the Master, Christ Jesus, is being permanently reestablished; religion is becoming more spiritual; science is being studied from the point of view of Mind rather than of matter; mankind is being convinced more and more of the truth of the sacred Scriptures, and in consequence is being regenerated and healed by the genuine balm of Spirit, of Life, Truth, and Love.

Christian Science makes Christian Scientists; they do not make Christian Science. Hence Christian Scientists do not felicitate themselves upon the manifest progress; rather do they thank God for it, and look forward to that happy day when all mankind will share the blessings which have come to them through this new-old understanding of the Christ and his operative Christianity.—*Correspondence.*

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Lectures to be Delivered

AUSTRALIA—Ballarat, Victoria: Clarence W. Chadwick, City Hall, 8 p.m., Aug. 31.

ENGLAND—Liverpool: John W. Doorly, St. George's Hall, 7:30 p.m., July 24.

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Testimonies of Healing

I first learned of Christian Science through the healing of a sister twelve years ago. I was suffering from throat trouble, and the physicians had not helped me; indeed I seemed to get worse. My sister, who came to visit me, looked well and happy, and she could hardly wait to tell me of God as Love and as unwilling for any of His children to suffer or be sick. I was healed as she talked to me, and a lump under my chin vanished to its native nothingness. It has since then been my privilege and joy to prove my faith by my works, and so lead others to know more of God as divine Love and "a very present help in trouble." I am deeply grateful to our Leader, Mrs. Eddy, for Christian Science. It restored my faith in the Bible and gave me a God I could love, who doeth all things well. I am also grateful for the Christian Science periodicals.

In my family of five children Christian Science is the only remedy. When I was still young in Science my two year old boy fell, one hand going into a kettle of scalding water. I picked him up, and after wrapping the hand in cotton took him up-stairs and declared the truth as well as I understood it, and he was soon quiet. That night the child slept well, and he was playing around happily the next morning. The hand healed rapidly. All the children are quickly healed by reading Science and Health.

I had a great fear of going to the dentist, and so when it became necessary to have a number of teeth extracted I asked a practitioner to help me. The thought that Love fills all space was with me, and the operation was painless. It was a beautiful experience, and it led a sister who was with me to take up Christian Science.—Nora J. Horner, Knox, Ind.

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I desire to express my gratitude for the many blessings received by me and mine through the study and application of Christian Science. After suffering from rapidly failing health and great physical weakness for over a year, in December, 1912, I collapsed completely and became seriously ill. A doctor was called in, but for many weeks I suffered dreadfully and for six weeks was confined to bed with what was pronounced a malignant growth. I was also afflicted with sleeplessness, nervousness, physical weakness, and a stomach disorder for which I dieted until little food was allowed other than bread and milk, but I became steadily worse. Heart weakness too seemed very real to me, and fear became so intense that several times I nearly passed on.

In March, 1913, the attending physician called in a surgeon for consultation, with a view to removing the growth by an operation. On examination, however, the doctors decided that an operation would prove fatal, and very feelingly they broke this news to me, at the same time pronouncing me incurable. Thus when a few days afterward some Christian Science literature was sent to me by Christian Scientists whom I did not then know but who had heard of my need, a dark cloud of despair hung over my home. I knew nothing of Christian Science up to this time; it had been simply a name to me, and so I read the literature without supposing that there was any power in the world to meet my great need. But I was soon to prove the truth of Mrs. Eddy's statement (Science and Health, p. 494), "Divine Love always has met and always will meet every human need."

When a little later I was invited to the local Christian Science church I went, hoping to find some help but not thinking it possible to be cured. The sincerity and love I saw there, however, impressed me very much, and the note of gratitude in the testimonies filled me with hope. Yet it seemed all like a dream, a beautiful dream that might presently vanish; but I was soon to prove that it was real in all its beauty, and that the sense of suffering and sorrow was the dream. I asked for help from a practitioner, and it was lovingly given, with the result that in four days after taking up treatment I was enabled to resume my occupation, and in three weeks the malignant growth disappeared. The other discordant conditions were soon overcome and my normal weight returned. Since then Christian Science has met all my needs and those of my family. The past few years have been to me a time of overcoming, and the truth has healed and is healing me every day,—morally, mentally, and physically.

For all these healings I am indeed deeply thankful to God, also grateful to His messenger to this age, Mrs. Eddy, for her brave and unfaltering devotion to Principle which has made all this possible. I am most thankful, however, because Christian Science has given us the truth about God and man's relationship to Him, and for the peace which that knowledge brings to us,—a knowledge which we can daily prove by demonstrating its healing power in the varied experiences of life just in proportion to our faithfulness to Principle. I had for many years been restless and dissatisfied in my thought, but now, thanks to Christian Science, the old religious beliefs are gone and I am learning to know God "and be at peace."

I am today in normal health, stronger both physically and mentally than I have been for many years, and happier than ever before, because Christian Science is teaching me instead of giving way to fear and worry to cast all my care upon God.—John A. Fairbridge, Halifax, England.

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About two years ago a goiter started to grow on my neck and caused me considerable worry. I had been advised to have something done, but as I had known friends with the same trouble whose only hope was an operation, the future did not look very bright. The growth finally became so noticeable that I decided to do something, and so went to a Christian Science practitioner in our city for treatment. Help came immediately, and in a very short time my neck was normal in size. I am very thankful for this healing, as it has saved me much suffering, also for the spiritual uplift gained through the study of Christian Science.

A few years ago an abscess on one of my heels caused me a great deal of inconvenience and pain. I was kept from school for over a week and could not wear a shoe for more than two weeks. This winter I had the same trouble, but wore my shoe every day, and the abscess caused me very little annoyance. I walked about eleven blocks to work each day without difficulty.

I am thankful for all I have gained through this wonderful truth. By reading Mrs. Eddy's book, "Science and Health with Key to the Scriptures," I have been relieved of headache and toothache, also have been helped in many other ways.

Bessie M. Libbey, Fergus Falls, Minn.

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Christian Science found me a number of years ago in a state of discouragement at a time when my outlook on life seemed dark and hopeless. I had turned from a religion which I had cherished, but which had failed to satisfy my longing for something better, to worldly pleasures, but these afforded no real joy or happiness. Failure seemed to beset me on every side and I knew not where to turn.

While I was in this condition a copy of Science and Health was placed in my hands. I little realized at the time that it contained a message of hope,—the Christ, Truth,—but as I pondered its pages life began to assume a nobler and brighter outlook. As I studied it, together with the Scriptures, a de-

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ferent concept of God was gained. I had at last found a God whom I could love and adore, because He had been revealed to me as a God of love, omniscient, omnipotent, and omnipresent. I began also to learn something about man as God's image; and as this realization unfolded in my consciousness, bad habits and false appetites left me as shadows flee before the light, and they have never returned. Soon I began to enjoy more freedom and better health, and then I experienced that true happiness, the peace which passeth all human understanding.

Christian Science has brought many blessings into my life, and I am not unmindful of the debt of gratitude due its Discoverer and Founder for having revealed the Christ, Truth, to this age. Through the application of its Principle and rule I have been healed many times, not only of physical ailments and suffering, but of lack, despondency, and sorrow. It has enabled me to overcome anxiety, worry, and fear. It has made me more unselfish, more tender and patient, more forbearing and charitable; it has given me better health and morals, more endurance, greater mental alertness and perception, better judgment, and a higher sense of justice and integrity. In fact, it has brought me not only greater freedom but also an enlarged capacity to do and accomplish whatever is right.

The way has not always been easy; it has oftentimes been beset with trials and temptations, but these have only given an opportunity to prove more of God's power and protecting care. I have always been grateful for the experiences which have come to me in Christian Science, because they are waymarks which indicate progress on my journey from sense to Soul. I rejoice that through Christian Science God's power and presence is again manifest to humanity, and that I am privileged "to follow in some degree the example of the Master by the demonstration of Truth and Life, of health and holiness" (Science and Health, p. 37). I know too that as I am faithful to this trust, the way will grow brighter and brighter "unto the perfect day."

GEORGE CARLTON EWING, Kansas City, Mo.

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[Translated from the German]

A few years ago, having experienced severe reverses, upon the recommendation of a friend I sought the advice of a Christian Science practitioner, who showed much kindness in explaining things to me. I derived so much comfort from what I heard that I was enabled, while facing the crucial moment, to grasp the oars of my life-boat with a strong sense of courage and trust, and to steer it alone thereafter. From then on I became an eager reader of *Der Herold der Christian Science*, and later of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I also attended the Christian Science services, where through the beautiful Lesson-Sermons the way from sense to Soul was made clear.

While I believed myself to be religiously inclined, I felt God's nearness only when alone on the mountain tops or in the deep woods; when back in town amidst the misery which I had to see all around me, I would often put an interrogation mark after the word God. I failed to understand that all this should be His will. On several occasions I made an attempt to read the Bible, but found in it much that seemed contradictory; besides, to my sense it was all so incomprehensible and incoherent that I laid it aside feeling quite vexed. However, after hearing the interpretation of the Bible through the Lesson-Sermons at the Sunday services, it became illumined. My interest was aroused, and I took up the study of Christian Science in earnest.

I went through a hard struggle with error of all kinds, but through the gradual realization of the ever-presence and omnipotence of divine Love, and as the meaning of divine Principle unfolded to me, I was enabled to overcome error. I now feel like a new being, both physically and mentally. I used to be ailing constantly, but now am in good health and able to perform all the duties incumbent upon me. Divine Love through Christian Science has helped me greatly in every way, and I am profoundly grateful to God. My daily prayer is that all men may be led to find the way of Truth. I also think of our beloved Leader with a sense of gratitude and love for the great work which she has accomplished in bringing again to light the simple, life-giving gospel of Christ Jesus in its fulness.

FRAU EMMA KOCH, Kilchberg near Zurich, Switzerland.

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I am truly grateful for the opportunity of finding out what Christian Science really is. Our little boy, three and a half years old, while playing one day was hit in the nose with a sharp piece of rock and the nose was badly lacerated. Not being able to reach the practitioner, I declared the truth for myself and the child, and turning to God, found Him "a very present help," for the child was free from pain in a short time. Absent treatment was given later in the evening, and the bleeding was checked at once. The boy was restless during the night and his breathing heavy, but he was given another treatment in the morning and was out playing during the day without any bandage on the nose. Within a few days there was not even a scar left. People who watched the results thought the healing wonderful. The children were also healed of chicken-pox in three days; even the baby two months old had the ailment. Besides this, measles, mumps, coughs, and many other ills have been overcome with a few treatments.

A baby was born to us lately and a hemorrhage was overcome in two hours. Where weakness was, strength was given me. This was all done through absent treatment. I surely am very grateful to Mrs. Eddy, who has given us a better understanding of the Bible and of Christ Jesus' teachings. Christian Science means everything to us in our home and business. We apply it for all problems, and it has brought us peace, harmony, happiness, health, and prosperity. I cannot find words to express my gratitude for this great truth, and my thankfulness to God for His loving-kindness and the protection we are getting daily.

EMMA BLANEY, Portland, Ore.

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I am glad to tell of the many blessings which Christian Science has brought to us. A few years ago my husband was taken with severe lung trouble, and as one of his brothers had passed on with this disease our fear was very great. His physician said there was no medicine that could help him and advised him to go to Arizona. He did so, but while there contracted a severe cold, and after a trip of six weeks returned home much worse than when he left. Our need was very great when Christian Science was brought to my notice and I began to study the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. My husband was finally persuaded to try Science and was healed in one treatment.

Many times the power of Truth has healed our five children, and we can truly say God is our only help in times of trouble. I have been healed of discontent and a sense of gloom over financial affairs. My disposition has also been changed, and there is a joy in my heart and a song on my lips all the day. My great desire is to help others to know of this glorious truth that sets men free. The more I study the life of Mrs. Eddy the more I appreciate what it meant to

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give us this religion of love, and I am grateful to her, as well as thankful to God, for Christian Science.

LILLIAN CLARK, Glendale, Cal.

I wish to add to my wife's testimony, as I have been healed of tubercular disease of the lungs, also of smoking and the social glass habit. I am indeed very thankful for Christian Science, which has taught me to read the Bible and to understand God as Truth. For the healing of the physical ills I am grateful, but for the spiritual uplift I am even more so. I thank God for the many blessings that have come into my life and home.—W. D. CLARK.

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In September, 1913, I was taken with typhoid fever, and was miserable practically all winter. The fever left me with ulcers of the bowels, and the physician said that as I was not very strong he did not think there was much chance of my ever getting over this trouble. Some of my friends told me that they had known of people who had never recovered from this difficulty, so I was very much discouraged. In the spring a Christian Science practitioner moved to our city and I became much interested in Christian Science. I began not only to study "Science and Health with Key to the Scriptures" but also to attend the meetings, and in a short time, as a result of reading the text-book, I was entirely free from my suffering. I have also been healed of rheumatism and neuralgia of long standing. The healing of these ailments has meant a great deal to me, and I am very thankful for Christian Science.—MAUDE LIBBEY, Fergus Falls, Minn.

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I am one of the many thousands who have been blessed by the truth as revealed in Christian Science, and I hope my testimony will serve to encourage those who are dwelling in a false sense of life in matter to turn toward the light and be free. As God was revealed to me, bringing peace and health and happiness, I know that every one can be made "every whit whole," for the Love that heals and regenerates is free and immeasurable.

For ten years I suffered from a malady that baffled many physicians to whom I applied for help. Some of them pronounced it a nervous intestinal affection, while others said the trouble was caused by adhesions of the intestines. I was operated on by one of the most noted surgeons in the United States, but neither the operation nor any of the many systems of medical treatment that I constantly tried gave me the slightest relief, and I grew morbid and despondent. One physician told me that if I were alive five years from that date I would be a physical wreck. Another said he could find no physical cause for the disease and therefore concluded it must be mental. He recommended a change of scene, and acting in accordance with his advice, I sought a change of scene and found Christian Science. A friend told me that God is the only Mind, that He did not send sickness, that He knew nothing of it, and as my true selfhood was an expressed idea of that Mind I need not, in fact could not, experience anything unlike God.

From the day I began to study the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, my healing began. As my understanding grew the attacks of pain became less frequent and less severe, until finally they vanished altogether. It took long and patient study, as I had no practitioner for this trouble, only the Bible and Science and Health, but what I learned in those months is more precious than everything else in the world, for I learned of the one and only God.

Some time after my healing was accomplished it was revealed to me most clearly that physical suffering is the direct consequence of wrong thinking. I remembered that this disease laid its hold upon me almost immediately after I had allowed resentment, anger, hatred, and revenge to govern me. Those who knew no better encouraged me to believe that righteous indignation was perfectly justifiable in my case, and it swayed me to the bitter end. When through the study of Christian Science I learned to know God and man as made in His image and likeness, and that in loving God I loved my fellow man, the joyful sense of forgiveness and the peace that passeth understanding took possession of me, and I was perfectly well.

I am thankful for every experience that forced me to this higher understanding and apprehension of God and His spiritual creation. I now know that our only enemies are they of our own household, and that to whom we yield ourselves servants to obey, his servants we are. My greatest desire is that my life may attest the gratitude I feel to God, whose "mercy endureth forever," and to Mrs. Eddy, whose unselfed love made the truth of being a demonstrable fact.

EDNA S. MONAGAN, Dallas, Texas.

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I know that Christian Science is the truth, that it does heal the sick and reform the sinner. When Christian Science found me I was a critic of this religion and a sinner of the world. In December, 1909, I listened to two sermons preached by a critic against what he thought Christian Science to be. After hearing the first one I quarreled with my wife on the way home, upholding the remarks of the speaker; but after the second one I decided to investigate the subject. A friend advised me to read "Science and Health with Key to the Scriptures" by Mrs. Eddy and directed me to the Christian Science reading-room.

I had never before looked into a Christian Science book of any kind, and I now realize how unfair it was to criticize from a standpoint of hearsay only. I completely lost myself in the text-book for about three hours, with the result that I was instantaneously healed of the strong drink habit, of smoking, and of the use of profane language, also of criticizing Christian Science. My father was a distiller, and to make a long story short I had gone the limit in the above habits; but since my first reading of Science and Health I have never had a desire to indulge in any of them. At this time I was under diet by order of the physician, who expected to perform an operation for stomach disorder. I have never seen the physician since and can eat anything that is put before me. With the help of a practitioner I have been healed of spinal trouble, kidney trouble, and lame back, besides chilblains in the worst form, a mean disposition, sensitiveness, and jealousy so extreme that I would not let my wife talk to a man or a woman unless I heard the conversation.

While reading "Unity of Good" by Mrs. Eddy the following words, found on page 5, caused me to pause and think: "No stubborn purpose to force conclusions on this subject will unfold in us a higher sense of Deity; neither will it promote the cause of Truth or enlighten the individual thought." I had worn a truss for rupture for thirteen years and was trying to force the healing by human will, but after reading the above words I asked for help from a practitioner. This treatment unfolded to my consciousness that I was holding envy, hatred, malice, revenge, and personal feelings against one with whom I had business relations. I was making evil personal, fastening it upon this person and fearing him. When I realized the truth, saw this man as God's child, and had love in my heart, the rupture was healed. That was three years ago, and I have never worn the support since.

Space will not allow me to tell of the blessings received through Christian Science. Our boy had a dislocated shoulder,

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and at another time a dislocated elbow, put back into place by one treatment. He suffered no pain or inconvenience from either accident.

For the physical healings I am sincerely thankful, but no words can be found to express my joy for the spiritual uplift and right concept of God which the study of Christian Science has given me. To say that I am deeply grateful to God, also to our beloved Leader, Mrs. Eddy, is putting it mildly. I know that real gratitude can be expressed only through acts and deeds, and my endeavor will be to let my light so shine before men that they may see my good works and glorify our Father which is in heaven. I am grateful for class instruction, which gave me absolute confidence in God and a clear thought of the Principle and rule of Christian Science.—Heath H. Sims, Los Angeles, Cal.

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I consider it a great joy and privilege to express my love and gratitude for the many blessings the truth of Christian Science has unfolded to me. Out of Egyptian darkness and despair God called me to His glorious light, and He is lovingly leading me to know my true relation to Him and freeing me from belief in sin, sickness, and death. Christian Science has taught me many lessons and has given me a sweet and certain understanding that God is Love, a God at hand who is my God. From the study of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I am learning the all-important lesson to refuse to listen to the testimony of the physical senses.

The first healing came to me through the spiritual uplift gained by reading Science and Health, which has indeed proven a key that has unlocked the Scriptures for me. Many sickly and sinful thoughts were so heavy and so noticeably wrong that I was willing to part with them, others left I knew not when; but many times the way seemed obstructed by ignorance or misunderstanding, which only study and growth day by day could overcome. I well remember one time working for months for freedom from a false sense of conditions. Then one day I began to count the blessings this one problem had brought me; needless to say the freedom came at once with this gratitude and changed attitude of thought, for all the time I had been trying to avoid working out this problem instead of being glad for the opportunity to cancel the false sense with the true.

The physical healings have been many and wonderful, but the freedom from their bondage is small compared to the joy in knowing that God and His idea, spiritual man and the spiritual universe, coexist. After having so many gods in medical nursing and a highly educated sense of responsibility for the sick, looking no higher for cause and effect or healing than non-intelligent material help, and knowing no healing for the sinning, words fail to express the love and gratitude I owe to God and to Christ Jesus our Wayshower, also to Mrs. Eddy, our beloved Leader, and to all who helped me to awaken from the dark dreams of material sense to know God, good, as our Father-Mother God.

Carrie Swope Ford, Oakland, Cal.

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Life is the tuning-time, complete
Alone when every chord is sweet
Through sacrifice. No untried string
Can music bring:
No untried life
Has triumphed, having passed the strife.
True living
Is learning all about the giving.

George Klingle.

From Our Exchanges

[*Pacific Christian Advocate*]

It is a striking revelation of the imperfection of the race to find it needful to have men who make it their work to defend the truth and to plead for its acceptance. One would think that all persons would gladly receive it and loyally obey it. On the contrary there is truth that is rejected, beauty that is refused, goodness that is renounced, and divinity that is mocked. Why should it require persuasion to secure allegiance to the good? With all the argument and entreaty which the ages have experienced on behalf of right, the fealty won is but partial and imperfect.

To every such inquiry there is an answer within the inquirer, and the fault of the race sometimes is a judgment against ourselves. To know ourselves is to know why other men are indifferent to these highest interests. In the human heart there are prejudice and passion and an unwillingness to part with habits of thought and methods of living. There is a mental inertia which prevents one from readily accepting a principle at the expense of another already in possession of the mind. Mental riches are as real as those which are seen and handled: they have been dug from the quarry of opportunity, and with toil placed in the recesses of the mental treasury.

[Lyman Abbott in *The Outlook*]

It must suffice to say here that there is scarcely any title which the apostles give Jesus which they do not also give in a modified form to his disciples. He is the Son of God, and we are sons of God. He sits upon the throne and reigns, and we reign with him. He is the light of the world, and we are to be lights in the world. He is the good shepherd, and we are appointed to shepherd the sheep entrusted to us. He is the temple in which God dwells, and every Christian is a temple in which God dwells. He is clothed with divine power, and we are bidden to be clothed with the whole armor of God. He is holy, and we are called to be holy as he is holy. He forgives sins, and we are told that whosesoever sins we forgive, they shall be forgiven. He is one with the Father, and he prays for his disciples that they may be one with him and the Father. In him dwells "all the fulness of the Godhead bodily," and we are directed to pray that, "being rooted and grounded in love," we also may be "filled with all the fulness of God."

[Robert H. Gardiner in *The Living Church*]

The enthronement of love by separated churches as the ruling principle of life will teach us humility. When we love our brethren, whose errors are now all that we can see, we may find in them some pearl of faith which perhaps we do not ourselves possess. We shall see that only God the Holy Spirit can guide us into the perfect truth, and that our wills are powerless so long as they are not freely surrendered to the supreme will of God, creator, redeemer, sanctifier. We shall see that we cannot even of ourselves make that surrender, for only the grace of God will enable us to make our wills wholly His. And then we shall give ourselves to that prayer which we have forgotten or postponed,—prayer which shall be the expression and the source of that burning, transforming, soul-compelling desire for unity with God which shall set His love and grace free to make us truly His and so wholly one in Him.

[Charles Stelzle in *The Continent*]

There is need for downright seriousness in church work today. Why should Protestantism be stigmatized, not only by certain other sects but by plain "outsiders," as a religion

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which has lost its passion in a vain desire to "attract" men through vaudeville methods? This does not mean that the minister and the church should not be wholesome and human, but it does mean that the church should teach men that it still stands for the great big facts of the Christian religion, for the fundamental truth of the sacrificial life and death of Jesus, which in a measure at least should be imitated by every true disciple of Jesus. There is no doubt that there are occasions and circumstances which justify unusual methods of work or startling methods of stating the gospel message, but there are two basic principles which should always be given due consideration: first, the preacher should always be a gentleman,—Jesus was never anything else; second, nothing should be said or done which will bring reproach upon the gospel message.

[Rev. R. J. Campbell in *The Christian Commonwealth*]

Today is a day of judgment, a summoning of the nations to an august tribunal, and a passing of sentence by our divine Lord upon the ideals for which they have been living. It is not Christianity that has failed, but the hopes and dreams of our materialistic civilization; these are tested and found wanting. Christianity stands where it did. Are we as Christians ready for the renewed moral witness which the church is called upon to make to a world in ruins, a humanity prostrate in grief and tears? Solemn and awful is the responsibility laid upon us, deep and real our need of preparedness.

[*The Living Church*]

Few of us are satisfied with the condition of the Christian church in view of its inability to prevent the war. We have failed, in the nations generally, to create that sense of universal brotherhood which would be the highest distinction of a truly normal Christianity, and which would exercise a restraining force upon the virtue of patriotism. Truth and tolerance,—neither the church nor the world has yet learned how to correlate them successfully. In all humility let us try to discover the secret.

[*The Christian Register*]

One man may give his adherence to thirty-nine or to one hundred and thirty-nine articles of belief, and another man may prefer that glorious starry "Outline of Belief" which adorns many of our Unitarian churches and Sunday schools. So let it be. "By their fruits ye shall know them." How does each man's statement of faith affect his life? What are its fruits in his words and deeds? That is a sound test to apply, as we seek for the truth and value that underlie doctrinal statements.

[*New-Church Messenger*]

Behind the instruments of peace must be justice, truth, love to the neighbor, the love of God. Even truth without love has no power. The Lord conquered by the power of love. Love is the saving power of the world. May it be the great lesson impressed upon the world by the present war, that the war arose because love failed, and that the world's peace will be secured in that love which wishes other nations the same good that one desires for his own.

[*The Christian Work*]

What the world is hungrily waiting for is not an erudite discussion of the problems of postexilic or preexilic prophecy, but a message of salvation,—a message that feeds souls, cleanses hearts, bursts old fetters, makes new lives.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health.

Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00, six or more to one address, each 75 cents.

Orders for the books named above and other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Publishing Society

A new French pamphlet, "Foi et Générosité" (Faith and Generosity), has just been issued and is now on sale. This pamphlet contains the following articles: "The Lord Thy Confidence," "The Closed Hand," and "Continuity of Right Thinking."

Christian Science: A Religion of Love (Christian Science: En Kjærlighetens Religion), a lecture by Virgil O. Strickler, has been translated into Norwegian and is now published in pamphlet form with the English and Norwegian versions on opposite pages.

"Law and Work" is the title of a new pamphlet containing the following articles: Love Fulfils Law, The Logic of Christian Science, Undisturbed, God's Law of Adjustment, Authority.

"Christian Science: Man's Dominion over Evil," a lecture by Edward A. Kimball, C.S.D., has been translated into Russian, Norwegian, and modern Greek. Pamphlets in these three languages have been published with the English version opposite the translation and are now on sale at prices of our regular pamphlets as shown on the opposite page.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken at less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, editorials, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

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The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, one year 50 cents; single copy 15 cents; four copies or more to one address, each 12½ cents. In all other countries one year 60 cents; single copy 18 cents; four copies or more, each 15 cents.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for publication in the columns of the MONITOR should be addressed: Editor, THE CHRISTIAN SCIENCE MONITOR.

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Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also as a supplement the Lesson-Sermons of the following month which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVIII No. 47

Boston, July 22, 1916

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A·LADY·WITH·A·LAMP·SHALL·STAND·IN·THE·GREAT·HISTORY·OF·THE·LAND·

A·NOBLE·TYPE·OF·GOOD·HEROIC·WOMANHOOD·
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Christian Science Sentinel

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Items of Interest

At a recent meeting of the Geological Society in Johannesburg, South Africa, a number of diamonds which had been obtained from the Simmer Deep mine were exhibited. Referring to these stones, the president of the society said that diamonds had now been found in the conglomerates of the Witwatersrand system in the Klerksdorp district, in the central rand, in the Germiston area, and on the East rand. When it was considered that for every stone recovered thousands were destroyed in motor-boxes, and that only one group of conglomerates—the Main Reef zone—had been extensively exploded, it became apparent that vast numbers of diamonds must be locked up in the Upper Witwatersrand beds. The stones that had hitherto been found all presented sufficient identity of feature—their color was invariably green—to warrant the assumption that they had been derived from the same source. Investigations indicated that this source lay to the northwest, and that the diamonds had been brought to their present resting-place through the agency, at some remote period of the earth's history, of a great river, which it was hoped future investigations would disclose.

A congressional measure, which is a compromise agreed upon by conference committees of the Senate and House of Representatives, carries a Federal appropriation of $75,000,000 to be expended, with a like amount to be raised by the various states within a period of five years. This money is to be expended upon arterial roads selected by the highway authorities of the forty-eight states, subject to the approval of the secretary of the department of agriculture. The bill requires the maintenance of the roads after construction by the states, under penalty of a discontinuance of further Federal funds. The Federal distribution is to be made on a basis of area, population, and rural delivery and star routes. The largest amount of Government money will go to Texas, whose apportionment is $4,515,750. New York is next with $3,877,500, Pennsylvania third with $3,585,750, and Illinois fourth with $3,132,000.

A supplement to the bill gives an additional $10,000,000, to be expended at the rate of $1,000,000 a year on roads within or adjacent to Federal forest reserves, the money to be repaid ultimately out of the sale of timber and from other sources of revenue. The western states were particularly interested in this phase of the question and successfully contended that the national Government should protect and develop its own property.

A committee has been appointed to judge the competition plans for Dublin, Ireland. The plans were originally to have been adjudicated on Sept. 1, 1914, but action was postponed because of the war. The competition is of international interest because of the fact that those participating are from many countries. On account of the necessity of rebuilding the central sections of Dublin, destroyed in the recent disturbances, it has been decided to go ahead at once. The prize of $2500 for the most acceptable plan was offered by Lord Aberdeen when he was viceroy of Ireland.

The plans are to be comprehensive in their character, covering communications by road, railway, and canal system, main thoroughfares and streets, both central and suburban housing, and metropolitan improvements. The public buildings include the proposed government and administrative buildings, a modern art gallery, national theater, and other structures of public and semipublic nature, aside from parks, gardens, parkways, and boulevards.

In connection with the effort to introduce the best methods of handling all classes of livestock on the national forests, a study of the goat industry has been inaugurated by officials in charge, who say that in parts of the Southwest large numbers of Angora goats are raised for their hair. In 1915 over fifty thousand of the animals were grazed on national forests in six states. The goats raised in the West feed mostly on brushy undergrowth. On this account the forest service officials say that in many places the goats are really desirable, as they thin out the dense brush and allow grass to get started. In a number of instances, it is stated, new cattle ranges will thus be provided.

A tabulation of idle farms in eastern Canada and the throwing open of farming tracts in the West for the benefit of returning soldiers, is being undertaken by the Canadian Pacific Railroad. It is the purpose of the company to be of service in placing those who have been at the front on lands close to their original environment. The establishment of one thousand homes by the railroad in British Columbia is expected to give employment to many hands, not only in getting out the timber in the forests, but in laying out the homesteads, building the houses, and fencing the lands.

In parts of the West the forest service is cooperating with the weather bureau in distributing weather forecasts to the settlers. By the use of forest service telephones many isolated sections are reached which could not otherwise receive the reports. Sheepmen will be particularly benefited, as the warnings enable them to get their sheep under shelter and avoid the losses sometimes caused by late spring storms.

The high prices of cotton and cottonseed have encouraged farmers in the cotton belt to increase their acreage this year substantially over last year's area, resulting in a total of 35,994,000 acres. The condition of the crop on June 25 indicated that the total production of lint this year will be about 14,266,000 equivalent 500-pound bales.

Beginning July 1 the Delaware & Hudson Railroad excluded the sale of alcoholic liquor on its dining cars. The Lehigh Valley and the Buffalo, Rochester & Pittsburgh Railroads do not permit its sale. The Erie does not sell liquor on its dining cars in most states west of New York, and in New York only with meals. The Lackawanna does not sell it in New Jersey or Pennsylvania, but does on trains in New York.

Four states—New York, Pennsylvania, Illinois, and Massachusetts—paid more than $50,000,000 of the $124,867,429 in income taxes turned into the national treasury during the fiscal year 1916, which ended June 30. New York alone paid $45,280,679, Pennsylvania $13,162,134, Illinois $10,745,841, Massachusetts $8,762,017, Ohio $6,043,935.

In the fiscal year ended June 30, the Interborough Rapid Transit of New York City carried 683,742,805 passengers. It earned approximately 26 per cent on its stock, which means an addition of more than two million dollars to profit and loss after payment of a regular 20 per cent dividend.

The chairman of the Senate military committee has reported the army appropriation bill with recommendations for the appropriation of the total of $328,000,000 in the current fiscal year. As passed by the House of Representatives the bill carried a total of $267,000,000.

Skamania County, Wash., just across the Columbia River from Cascade Locks, is making an excellent automobile road of about 5 per cent grade east and west along the river. A bond issue of $210,000 is being spent this year on forty-three miles of highway.

Bids were opened recently for the construction of approximately one hundred and twenty miles of roads in thirty-three counties of Ohio. The work is covered by thirty-nine contracts and the estimated cost is in excess of $1,200,000.

The use of osage orange for making dyes promises to be extensive. The Forest Products Laboratory is making a census which shows that the supply of the wood is more than ample to meet present needs.

Experiments with jack-pine have shown that it is well suited for making kraft paper. On some of the national forests this tree is used to plant land which is too poor to grow other timber.

A forest ranger in California has invented a new fire-fighting tool, which consists of an interchangeable hoe and rake. It is said to be the best tool of the sort yet devised.

Immigration at the port of Boston for the fiscal year ending June 30 totaled 19,013 persons, as compared with 32,581 persons the previous fiscal-year.

The quantity of petroleum marketed in the United States during the first half of 1916 is estimated at 140,000,000 barrels.

Of the 935,000,000 acres of arable land in the United States only 400,000,000 are under cultivation.

The Russian Duma has passed a bill conferring upon the peasant the same rights other classes possess.

About seven hundred million feet of timber was cut on the national forests in 1915.

North Dakota has $64,000,000 worth of land set apart as school endowment.

There are 3,500,000 acres of land in Spain devoted to the culture of olives.

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Christian Science Sentinel

"What I say unto you, I say unto all, WATCH" Jesus

Vol. XVIII July 22, 1916 No. 47

The Even Balance

JUDGE SEPTIMUS J. HANNA

In the book of Job we read, "Let me be weighed in an even balance, that God may know mine integrity," and in Proverbs it is written, "A false balance is abomination to the Lord: but a just weight is his delight." In the sixth chapter of Revelation we are told of one who holding "a pair of balances in his hand," said: "A measure of wheat for a penny, and three measures of barley for a penny;" and who also gave to men the warning, "See thou hurt not the oil and the wine."

This Scripture has no doubt both a literal and a figurative meaning. The literal relates to the material, the figurative to the spiritual. The even balance figuratively implies that spiritual equipoise which keeps the individual as it were in the middle of the scales of understanding and demonstration, so that he turns the weight neither too far beyond his present understanding of the divine nor too far on the side of the human; or so that he is not too short either in his measure of the absolute or in his measure of the relative.

If prematurely one should lose his balance on the side of the divine, he may become overwrought and self-deceived, or perhaps self-righteous, and so incapable of judging either himself or others righteously. If he should lose his balance on the side of the relative, or human, he may so far lose sight of the divine as to be equally unfit to judge himself or others rightly. Either condition may unfit the individual for the true spiritual vision. Had not Jacob's perception been well balanced, he could not have seen in his dream both the bottom and the top of the ladder which led to heaven, nor "the angels of God ascending and descending" thereon. An uneven balance might have so warped his power of vision that he believed he saw the top of the ladder and overlooked the intervening rungs; or else he might have seen only the lower rungs and stood aghast at the necessity for climbing to the top. His vision was manifestly clear enough so that he took in the full scope of the demonstration necessary to spiritual wholeness.

So it must be with all in the journey from sense to Spirit. The steps cannot be omitted. "Heaven is not won at a single bound." Mortality cannot be put off in a moment. He that attempts to climb up in a way not pointed out by the great Wayshower, becomes thereby, however unwittingly, "a thief and a robber;" and he may rob himself or steal from himself even more than he robs others or steals from them, for in the end he is the greatest sufferer.

The failure to keep the even balance leads to the state of mind depicted by Mrs. Eddy on page 552 of Science and Health: "Thought, loosened from a material basis but not yet instructed by Science, may become wild with freedom and so be self-contradictory." Such a sense of freedom is of course a form of self-deception which becomes hurtful, for like any other phase of error it must be destroyed by reaching through demonstration the true individual poise or balance.

The way out of mortal error into divine Truth implies a new birth. On page 15 of "Miscellaneous Writings" Mrs. Eddy says: "The new birth is not the work of a moment. It begins with moments, and goes on with years; moments of surrender to God, of childlike trust and joyful adoption of good; moments of self-abnegation, self-consecration, heaven-born hope, and spiritual love." As we read these cautionary but inspiring words, let us especially emphasize in our thought the "childlike trust and joyful adoption of good," for thus may we avoid the suffering which must inevitably come from a resisting or unwilling passage from fleshly sense to the spiritual birth.

It aids us greatly to hold our balance if we are always alert to the line of distinction which our Leader in all of her writings uniformly observed between the divine and the human, the spiritual and the material, or what has come to be a common phrasing in our literature, the absolute and the relative. If we are thus alert we cannot but see how wisely careful she was to follow an absolute declaration with its correlative, and *vice versa*. Observing this method, we shall avoid falling into the error she so tersely points out in the article "A Correction," republished from the *Sentinel* on page 217 of "The First Church of Christ, Scientist, and Miscellany": "The introduction of pure abstractions into Christian Science, without their correlatives, leaves the divine Principle of Christian Science unexplained, tends to confuse the mind of the reader, and ultimates in what Jesus denounced, namely, straining at gnats and swallowing camels."

Heeding this admonition and keeping this even balance, we maintain our integrity, give "a measure of wheat for a penny, and three measures of barley for a penny; and . . . hurt not the oil and the wine."



Voices in the Wilderness

LOUISE SATTERTHWAITE

It was early on a summer morning that one just awakening from sleep heard through an open window the faint, soft song of a wood-thrush from a leafy covert some half a mile distant. Remote yet clear, it fell upon the heart like the chime of bells, or like waters falling into a forest pool. After an interval of a few minutes it was repeated, its purity and sweetness like a benediction.

Years before this occurrence the listener had found Christian Science, that most precious of all things, so that the waking thought was always one of rejoicing and of thankfulness. On this occasion, as the bird's voice spoke again and again, somehow it seemed to epitomize all of the hidden beauty, the secret joy, the never-failing spring of delight which had been known since the demonstrable knowledge of God, as it is taught in Christian Science, had been found. Then there came to thought these words of the prophet Isaiah, referring to John the Baptist: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." A voice crying in the wilderness! Such was indeed the thrush; yet out upon the world, as the light grew clearer, it carried to all listening ears its message of peace and joy and purity. Safe and secure, quite alone, around it only silence and cool-

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ness, it trilled forth from the fulness of its heart just its own song of thankfulness; and echoing perhaps in many hearts, its message found response and evoked in them love and joy and peace, which in their turn would uplift and cheer the world wherever reflected.

Is not each Christian Scientist a voice crying in the wilderness, whether his place is in the shop, the mart, or the workroom? The wilderness—the worse than wilderness of material life—claims to surround him with all of its uncleanness, its rush and roar, its grime, its contention. To be loving and grateful, to strive toward purity, to labor to think aright just where he is, is to utter that voice which though faint and small will surely cry in the wilderness with a sound that is heard more than the clangor of brazen trumpet. Such a one, though he may seemingly be alone and neglected, nevertheless is doing good, and his song of right thinking and right endeavor will rest and refresh many weary hearts far and near, more than he himself can know. Day by day as he is grateful, as he strives to conquer fear, to have more love, that song will be more sweet, more clear, more helpful; and he as well as those he helps will be more blessed.

In his beautiful "Ode to a Nightingale" Keats longs to know of that bliss which is voiced by the singer; longs to drink of a "draught of vintage" that he might—

> leave the world unseen,
> And with thee fade away into the forest dim:
>
> Fade far away, dissolve, and quite forget
> What thou among the leaves hast never known,
> The weariness, the fever and the fret
> Here, where men sit and hear each other groan;
>
> . . . . . .
>
> Where but to think is to be full of sorrow.

Later he says in his apostrophe to the voice, "Thou wast not born for death, immortal bird!" And indeed in Christian Science we know that no voice, no tone, no color which is of the real essence of beauty, existing in Mind, was ever born for death, nor can it ever die.

Mrs. Eddy tells us (Science and Health, p. 247) that "beauty, as well as truth, is eternal." The message of the wood-thrush is of that reality of good, of peace, and of joy which dwells eternally in the bosom of the Father; and that same message which all who cry in the wilderness of the world utter in making straight the way of the Lord,—that too is of the same imperishable lesson which bids men look up from their sordid dream of life in matter to that real life, which is life indeed, life in reality, the service only of good.

✧

Gratitude of the Traveler

MARGARET R. BURLINGAME

I HAVE learned with gratitude what it means while traveling to find a Christian Science church in the different cities and towns. All tourists and travelers should be doubly grateful for the church that bids them welcome when they are away from the home circle, for it manifests the loving spirit of the Master when he said, "I was a stranger, and ye took me in." For a church in a tourist or resort city to care for its guests means much, since these organizations, many of which are very small, some being just societies, are confronted with several problems that are the direct result of the transient congregations. The increased size of the congregations during the resort season makes it necessary to secure larger quarters for the entire year than the actual membership or ordinary visiting congregation requires, as well as larger and more elaborate reading-rooms and consequently greater expense for literature, *Quarterlies*, and Hymnals.

During a recent conversation with the president of the board of a small Christian Science church in one of the southern Florida cities, the remark was made that the many Scientists who are able to travel to the pleasant playgrounds of the South must very materially help in the financial matters of the church; but upon analysis it was found that just the opposite is true. The visiting Scientists seem either to be forgetful of the problems of the little church whose services and love they enjoy, or else they feel that because they are contributing at home they are exempt from any responsibility when away, other than an indifferent contribution of money.

Visitors undoubtedly do not realize what pioneer work means. For the few courageous workers it always means an expenditure not only of money, but of time, labor, and love. It is indeed a universal love which makes these workers in gratitude give so lavishly of their gifts in order that not only the home Scientist, but the stranger within their gates may find a place of rest and peace. These churches remind one of Mrs. Eddy's words to First Church of Christ, Scientist, Chicago, Ill., found in "The First Church of Christ, Scientist, and Miscellany" (p. 182): "May the wanderer in the wilderness of mortal beliefs and fears turn hither with satisfied hope. May the birds of passage rest their weary wings and the fair foliage of this vine of His husbanding, find shelter from the storm and a covert from the tempest."

Those of us who travel owe much to any church whose services we attend and whose love we share. A peculiar form of gratitude should be ours, and it should manifest itself in an active and tangible desire to help. Our gratitude for "the love that doth us all embrace" should make us feel it a duty and a privilege to be part of so loving a work; and our contributions should attest our appreciation of what is being done for us.

✧

Value of a Smile

JOHN H. HISTED

WE cannot overestimate the value of the smiles usually seen on the faces of those who are advanced in the understanding of Christian Science, for the smile of a Christian Scientist reveals his recognition in a greater or lesser degree of the ever-presence of God and of man in His image and likeness. Mrs. Eddy tells us in Science and Health (p. 36) that God is "the Principle of all happiness, harmony, and immortality." Such a smile is therefore the manifestation of an exalted and happy state of consciousness. It is, so to speak, a most effective testimony. The purpose of a testimony is to point out to others the result of a correct application of spiritual law by giving evidence in some way of the benefits we have derived from an understanding of it: the motive should be gratitude and a desire to share our blessings with others. Is there any form of testimony which will convey these messages to human consciousness more thoroughly than the silent eloquence of a radiant countenance?

It is an established fact that a great number of people have become attracted to Christian Science by the happy faces of those who faithfully practise its teachings, and their own urgent need for better health and harmony arouses a desire to know the cause of this unusual joyfulness of disposition. Here I would like to give my own experience as an illustration, for it was the smile of a Christian Scientist which first awoke my interest in this subject. About seven years ago I was employed by a concern the president of which was a Christian Scientist, and he had the most peaceful, happy, and kindly expression I had ever seen. His face shone with the light of spiritual understanding, the consciousness of God

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Every time I saw him I caught a glimpse of man's true being as God's reflection or idea, although I had never heard of Christian Science and did not know that he was one of its adherents; but in his presence I always felt a deep sense of lack, for there was the undeniable evidence that, as the result of some inspiring influence which I did not then comprehend, he was a healthier, happier, and far better man than I was. Thus a good seed was sown in my heart by a man to whom I was almost a stranger and with whom I had never had any conversation.

Some time afterward, when I heard that Christian Science was a new religion based on the teachings of a woman who claimed she had discovered the Science governing the miracles of Christ Jesus, and learned that this gentleman was one of her followers, I was convinced, through the strong though silent proof he had given, that there must be something vital in a religion which had such a beneficent and uplifting effect. This interested me, and I determined to learn more if the opportunity presented itself. Three years passed, and I met another Scientist, who spoke to me of Christian Science and asked if I would like to read Mrs. Eddy's book, "Science and Health with Key to the Scriptures." The memory of that smile, and the fact that there was a similar expression on the face of the one who was speaking, prompted me at once to admit that I would like very much to read the book. This lady has been a true friend ever since, and although I learned that she had all her life been thrown on her own resources, under most trying circumstances, her lot having been an unusually hard one according to human estimates, yet her sunny smile and cheerful disposition brightened the lives of all who came in contact with her.

After this introduction to Science and Health I read it through twice from beginning to end, and I am becoming more devoted to the study of Christian Science with every succeeding year. As I have progressed in the understanding of the truth I have been brought not only to know what it was that caused the illumination of the faces of those already mentioned, but have been able to avail myself of the same power to overcome a very moody and irritable disposition, which I seemed to have before becoming interested in Christian Science. The disagreeable expression has been replaced by a happy, smiling one, much to the astonishment of friends who knew me as I used to be, and who have noticed the remarkable and sudden change. We may well ask ourselves how we can be conscious of God's goodness and love and know that His universe is beautiful and perfect, and at the same time have an unpleasant expression.

It is easy to see how important it is, for our own sake and that of others, to cultivate the good cheer which our Master so often called for. The closer we cling to Truth and the more faithful we are, the more valuable our smile will be to our beloved cause as powerful evidence that the real spiritual man is putting to silence the false material concept of man. We must not forget that a smile is the manifestation of that which can be perceived by the spiritual senses only, and it should be the natural and spontaneous sequent of a consciousness aglow with Truth and Love. There is not the power behind a forced smile, assumed from a sense of duty (although this may be a step in the right direction), that there is in one which is the result of the realization of God's ever-presence. This is the smile that cheers all who come within its hallowing and healing radius. When our faces show that thoughts of love, joy, courage, confidence, contentment, freedom, gentleness, health, happiness, kindness, purity, power, and wisdom control us, it always has a more or less healing effect on all and helps to dispel from human consciousness the illusions of anger, hate, discord, and worry. Why? Because these true thoughts are real and eternal, reflected only by the spiritual man, not by mortal man, and the presence of reality banishes unreality from consciousness. None of us will believe a lie after we have learned the truth, and mortals would certainly rather be happy than unhappy.

The object of the Christian Science movement is to preach the gospel of Truth to all the world, something which the world sorely needs. Important positions are filled by those who by growth and experience are best fitted for them, but the real strength and power of the cause lies with the individual. All the wisdom and strategy of the chief of staff of an army is useless unless each officer and soldier faithfully and obediently performs his particular duty. Abiding by the rules and regulations given in the Manual, written and instituted by our Leader, Mrs. Eddy, it is the privilege of each one of us to do our share in spreading the "good tidings of great joy," and we should diligently consider the best ways of doing our part in this great work. It is not always wise to speak to people about Christian Science until they are prepared to receive it, but it is always right to show by our happy faces that we are abiding in spiritual consciousness. The truth that we wish to share and unfold will be more readily understood by humanity through a true example of the improvement and change that comes to human character from a knowledge of Christian Science, than through audible argument or explanation at the wrong time. Thus we shall draw all men to acknowledge the might of Mind.

Christian Scientists the world over are bound together by ties of mutual understanding and endeavor. Our Lesson-Sermons and the periodicals help us to realize that we are all children of one loving Father-Mother God. In all the authorized Christian Science literature articles and testimonies are written and read by people of every race and clime. What a rich bond of fellowship! What an opportunity for both giving and receiving help! Our Leader says: "The rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good" (Science and Health, p. 518). While rejoicing in these blessings ourselves, let us remember poor weary humanity, seeking yet not finding either home or rest. Let us draw them, as I was drawn, to find a home in divine Love by a simple, true reflection of this Love. Let us give them a smile that will reveal to them a new world, "the kingdom of heaven," here and now.

Gratitude

GRACE P. LIPPITT

In Christian Science much stress is laid upon the need of expressing our gratitude. In the opening chapter of "Science and Health with Key to the Scriptures" (p. 3) Mrs. Eddy says, "We plead . . . for a liberal outpouring of benefactions. Are we really grateful for the good already received?" In the Bible we are counseled over and over again to give thanks and rejoice, and the seeker after true happiness wonders why this is so important; what are the results of ingratitude and of the opposite state of mind?

The consequences of ingratitude are many, and they may be illustrated by the following incident. One Fourth of July a three year old child greatly admired the flags displayed and desired one for her own. That evening a friend gave her a tiny flag, but she absolutely refused to say "Thank you" for it. As this was unusual, the mother later asked her why she was so impolite. "I wanted a bigger one!" was the answer. The small flag was the right size for her baby hands, and all the beauty of color and design was there, but joy was

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taken out of the possession because the child imagined a larger flag better than hers.

How often do we "children of a larger growth" feel the same way concerning the gifts and opportunities our Father sends! Some problem is before us, an opening appears, but it is put aside as too insignificant, and thus we lose for the time being the joy of conquest and of growth. We forget that as our hand (the symbol of power) becomes larger, the work and the joy of reward as well will be greater. May that not have been the trouble with the man who received but one talent? It is ours to make good use of the talents God gives, and it matters not whether they be one or twenty.

Ingratitude robs one of much joy in living; it stunts his growth spiritually,—closes his heart and narrows his powers. It shows clearly that the one influenced by it does not recognize God as the author of good and as all wise. On the other hand, if we realize that our true selfhood is a thought of God, perfect in divine Mind and becoming manifest to the world as a perfect idea, will we not know that an all-wise God has put us where we may grow and may help others if we but open our eyes to our opportunities? Will not this, if realized, make us truly grateful and eager to find our true selves, to take hold of the nourishment Love has provided, and to grow into oneness with the divine will?

If we do realize this, we shall know that even our small talent will bless one who needs just that help. Then we shall be eager to help others. Our outlook on life will be changed when we feel that we are in the place where God meant us to be and doing the work He designed us to do. By their intelligent exercise our powers will develop. We shall find songs of melody swelling in our hearts, and there will ascend to God the "perfume rare" of gratitude for His loving care.

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"Living witnesses"

JESSIE B. RICHMOND

On page 150 of "Miscellaneous Writings" Mrs. Eddy says that if God be with us "the wayside is a sanctuary, and the desert a resting-place peopled with living witnesses of the fact that 'God is Love.'" Among the many privileges that come to a member of a Christian Science church, there is none the writer prizes more than the opportunities afforded of beholding the manifestations of Love as reflected among those who meet there from week to week. In gathering up the fragments of this feast of neighborly kindness and fellowship, one finds a multitude of "living witnesses" crowding upon the thought. On many a Wednesday evening there rises a song of gratitude that through Christian Science some one has learned to know the joy of loving his neighbor as himself. What cannot be told in public is how this is being worked out in practice; yet it is being done, and instances of it can be seen on all sides.

The church of which the writer is a member is situated in a large city, and in connection with the summer vacation there have come to light examples of unselfishness and of a sincere desire to help the neighbor to a holiday, even at the expense of one's own. One lad, a pupil in the Sunday school, visited the mother of a fellow pupil to ask if he might share his seaside holiday with her son, as the first lad was working and could pay for it, while the other had otherwise little chance of getting out of the city. Many have given up their holiday, or else shortened it considerably, to relieve men called to special duties. Some have sacrificed leisure and comfort to be with those who needed their care. Others have looked out for lonely and neglected acquaintances and taken these along with them, thus sharing with them the best they had to give,—their holiday happiness. Others again have offered their homes and gardens to those who could not go very far afield. Brotherly helpfulness has made it a pleasure rather than a task to take up the duties of another when asked. These kindly deeds occur among those who, till they met in church, were strangers to each other.

It is a common thing to hear it said that people get to know one another very readily in a Christian Science church. This may be because the things they have in common are the vital things in their life experience,—the unseen things which are eternal. In this practical way they are learning what Jesus meant when he said that they who did the will of the Father were his mother and sister and brother. Every overcoming of self opens up a new activity of thought and a new desire for service. This speedily leads to recognition of present opportunity for giving to the neighbor according to one's own having, in quiet ways which bring a blessing both to the giver and to the recipient, for Mind, unerring and supreme, is acknowledged as both prompting and executing the act.

No wonder that strangers coming to a Christian Science service express their surprise at the warmth of the welcome they receive, and the evidences of genuine happiness and good will they witness there. This kind of love does not talk of sickness, but heals it by knowing its nothingness. Thinking no evil, it silently rebukes sin by its own purity. Many a life history, almost too sacred for speech, is shared with a comparative stranger, solely with the purpose of pointing the way by which the narrator was led from darkness to the light of Truth. Seldom indeed is this generous thought imposed upon, for as the Master said, "wisdom is justified of all her children."

Whatever may be the tumult and conflict without, we find here an atmosphere of peace. This is not because Christian Scientists fail in devotion or in service to their country and community, but rather because they know that the best service is rendered by living above strife and confusion in an atmosphere of divine Love, where they can rest assured that divine Truth is the world conqueror. Amid trouble or sorrow their peace returns to them, and it is this peace which they have to offer the wayworn traveler who enters their gates. The practice of Truth and Love goes on continually, and this practice, as is proved in every field of experience, makes perfect.

This is in a simple way a foretaste of the new heaven and the new earth, where all shall know the Lord, from the least to the greatest, for Love reflected in its idea is in very deed the Lord, to whom every knee shall bow. There is no surer way than this to demonstrate the unreality of matter. It is quicker and more direct than puzzling over atoms and electrons, or contrasting the theories of Darwin, Berkeley, or Plato,—

> For, where self-seeking turns to love
> That knows not mine or thine,
> The miracle again is wrought,
> Life's water changed to wine.

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Obstacles Removed

FRED C. PUTCAMP

When a mere boy the writer was given the task of plowing for the first time a field which had been cleared of its timber. The stumps of the trees were numerous, many of them of immense size. The task was a difficult one, as there did not appear to be much soil which could be prepared for the seed, since the roots extended several feet in all directions and seemed to have a firm grip on the earth. Nevertheless, as

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a period of patient labor the field was made ready, and then came a sense of satisfaction that the task was finished; but time proved that it had only been begun, for every year the work had to be repeated. It was a great joy, however, to find that the task was growing easier, for at each plowing some of the smaller stumps would loosen their hold and could be pulled out and burned, and it was found possible to get nearer the larger ones as the roots decayed and began to give way to the plow. This process continued for several years, until it was noticed that only a few of the numerous stumps remained. It was also observed that each time one of them was removed, the grain grew more luxuriantly there than elsewhere, so much so that in looking over the field in harvest-time, one could distinguish the exact spot where the old landmark had stood.

Years later, when the study of Christian Science was taken up, the lesson of the stumpy field proved a valuable one. In the first attempts at studying Science and Health it was found that many obstacles stood in the way of understanding, and a sense of doubt and discouragement as to the possibility of ever raising a crop of spiritual good from such a field took possession of the reader. But our Leader says, "It is certain that the divine Mind can remove any obstacle" (Science and Health, p. 424), and Love whispered, "Let patience have her perfect work." So with renewed energy and hope the reading was taken up and continued for years, and now the field is beginning to promise a more abundant harvest at each reading.

As in the material field, so in the study of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, each time a mortal mind concept is removed a higher growth of grain (spiritual understanding) is attained, and the very spot where the obstruction seemed to be contains a richness of soil that brings forth a greater harvest of spiritual food. This is due to the fact that error of every kind seems real only to mortal belief, and when the soil is cleared the seed of Truth springs up and gives a rich harvest.

It is with a great sense of gratitude to God that the writer looks back over those years of struggle for spiritual understanding, and as the cultivation of mortal thought goes on through the study of the text-book, there comes each day a greater sense of joy and peace, with "gladness to leave the false landmarks and joy to see them disappear" (Science and Health, p. 324). Then too we have the promise that the time will come when every testimony of the physical senses will be rooted up and the perfect man, made in the image and likeness of God, will be seen and acknowledged, for we read in the prophecy of Jeremiah, "They shall all know me, from the least of them unto the greatest of them, saith the Lord."

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I say to thee, do thou repeat
To the first man thou may'st meet
In lane, highway, or open street,

That he, and we, and all men move
Under a canopy of love
As broad as the blue sky above.

. . . .

And ere thou leave him, say thou this:
Yet one word more: they only miss
The winning of that final bliss

Who will not count it true that Love,
Blessing, not cursing, rules above,
And that in Him we live and move.

ARCHBISHOP TRENCH.

Selected Articles

[Henry Van Arsdale in *The Monrovia* (Cal.) *News*]

In a communication on the subject of Christian Science recently appearing in your paper, the writer, after saying some kindly things about the importance and truthfulness of the teaching of Christian Science as explained in a lecture given in your city under the auspices of the Monrovia Christian Science church, made objection to Christian Science because it does not in some things agree with his own beliefs. This is to be expected, for the reason that the writer of the communication referred to has confused the creedal and doctrinal statements of a medieval theology with the gospel as preached and practised by Jesus the Christ.

Christian Science has come to restore this saving and healing gospel in all its purity, power, and simplicity, and it is accomplishing its work because it is based upon the spiritual meaning of the Bible. This spiritual interpretation of the Scriptures, as given to the world by Mrs. Eddy in her book "Science and Health with Key to the Scriptures," is provable and practical. Its results have evidently impressed your correspondent, as the reason he gave for attending the lecture was that he "wished to learn the secret of their [the Christian Scientists'] work and influence." Whatever work Christian Science is accomplishing, and whatever influence for good it exerts, is entirely because it adheres strictly to the inspired spiritual truths of the Bible. It is therefore necessarily out of agreement with all man-made methods based on doctrinal and denominational distortions of these truths and on creedal compromises of disagreeing divinity doctors,—compromises adopted in church councils by narrow majorities, as for instance the vote which fastened the Nicene creed on Christendom.

Christian Science views the account of the creation of man from the dust of the ground by Jehovah (Lord God), as given in the second chapter of Genesis, as untrue, because it cannot be reconciled with the account of the creation by God (Elohim) of man in His image and likeness, male and female, as given in the first chapter. These two chapters belong to different documents or books, were written by different authors, and perhaps a lapse of several hundred years occurs between the dates of authorship. All Bible scholars are agreed as to this, and most are agreed as to the fact that the two accounts are irreconcilable. Christian Science has proved the record of creation found in the first chapter to be correct.

Jesus of Nazareth came into a world overburdened with ritualism, formalism, and sacerdotalism. He brought and taught and wrought the spiritual message of the great spiritual thinkers who had preceded him, messages recorded in what we call the Old Testament. There had been revealed to the spiritual understanding of the unknown author of the 107th psalm, and it had been used by the worshipers of true monotheism a thousand and more years before Jesus' time, this truth: "He [God, Spirit] sent his word, and healed them, and delivered them from their destructions." It is this "word" that Christian Science is again explaining to mankind as Jesus the Christ explained and illustrated it. All questions as to rites and sacraments and beliefs, whether of atonement, or baptism, or salvation, or election, or the Eucharist, or the divinity of Christ Jesus, are satisfactorily answered, and healing of mind and body follows as inevitably now as it did in Galilee and Judæa in the first century.

In closing his communication your correspondent was led into making a most unkind and unchristian remark, which I am sure he has since regretted. He wanted the reader to infer that because Christian Scientists use the words "Father-

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Mother" in reference to God, that by this term they mean to include Mrs. Eddy. Nothing could be farther from the truth, or from Mrs. Eddy's use of the term. If there is a more expressive name than the one which in the English language is covered by the word mother, the writer does not know of it. If the human mind, whether of adult or child, can entertain higher, holier, purer, sweeter thoughts than those which cling about this name, the poetry and prose of ancients and moderns have failed to give them voice. If Christian Scientists and others find that the thought of mother enlarges and quickens their apprehension of God, they are not to be ridiculed or maligned or misrepresented for it; and they will not be by the thoughtful.

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[S. T. Downs in *Marion* (Ind.) *Leader-Tribune*]

In a sermon delivered during the Methodist conference and reported in a recent issue of your paper, a clergyman said that he had made a study of Christian Science, and yet he adds, "In the system [Christian Science] there is no Saviour, and no one to be saved." It seems incredible that one could have made even a limited investigation of Christian Science without determining beyond all question that it declares Christ Jesus to be the Saviour. Mrs. Eddy so refers to him and his mission a number of times in Science and Health and her other writings, while the article entitled "The Saviour's Mission," in her book "Unity of Good," shows the utter impossibility of our critic's statement being correct. It seems equally impossible for one to have pursued a very extensive investigation of Christian Science without learning that its mission is to heal mankind of sin, sickness, and death — exactly the mission upon which the great Master sent his followers for all time.

In Christian Science the word real is used to designate that which is of God, and therefore eternally true and incapable of destruction, although it is recognized that sin seems very real to the human consciousness. Since sin and the suffering that results from sin were destroyed by the great Teacher, and his followers were commanded to continue their destruction, we know that he could not have regarded them as real. God's creation will exist throughout all eternity, unchanged and unchangeable as the Father Himself, and Christian Science declares His creation—all good, all Life, Truth, Love—to be the only real one.

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[Avery Coonley in *The Echo*, Prophetstown, Ill.]

A search of the Scriptures, and especially the life of the Master, will show that works rather than words is the essential characteristic of the religion he founded. Among the recorded works of the great Exemplar a very large proportion are those of healing, and it was to these among other evidences of divine power that he referred when he declared, "These signs shall follow them that believe." With the command to preach the gospel he coupled the command to heal the sick, and his followers, both before the crucifixion and for several hundred years thereafter, healed the sick as a part of the exercise of their religion until the church was demoralized with materiality and formalism.

In view of these facts, Christian Science, the one branch of the Christian religion which assigns to works of healing through God's presence and power the importance which Jesus attached to them, and which, though in lesser degree by reason of lesser understanding, heals sickness together with sin and sorrow as the Master did, cannot be read out of Christianity. It is in fact furnishing the proof not only that God is able to keep us against that day, but able to save us here and now, that He is indeed a God "who forgiveth all thine iniquities; who healeth all thy diseases."

That God is personal in the sense of a material bodily personality, Christian Scientists deny, basing their conviction upon the Bible. There are innumerable statements in the Scriptures precluding the theory that God is a material personality, and none that require such a conception. I call the attention of your readers to Jesus' statement on this point to the Samaritan woman, "God is a Spirit."

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[John L. Rendall in *Waterloo* (Iowa) *Courier and Reporter*]

Under the caption "Signs of the Times," a clergyman took occasion to refer to Christian Science and other religious teachings as "travesties upon the Christian religion."

As a matter of fact each religious teaching must stand or fall, not by what some one else says about it, but because of its own intrinsic value and utility; because of what it may be doing or leaving undone for the betterment of humanity. Jesus said, "By their fruits ye shall know them."

If this standard is still acceptable as the criterion, then Christian Science is far from being a "travesty" upon religion, for the reason that its fruits are manifold. Its teachings emphasize the highest Christian ideals. By reason of them hundreds of thousands of people have been immeasurably helped and benefited, raised from beds of sickness, and their lives redeemed from sin and despair. Whereas many of them seemed to be without God and without hope in the world, they have found a present savior, and have awakened to the realization that the Christ is the Saviour of the world today as in Jesus' time; also that God's laws are just as operative in the healing of the sick and in the redemption of the sinner at this time as when Jesus proved the certainty of these healing laws on the shores of Galilee.

If our reverend friend will consider these points, he will find that the word "travesty" as applied to Christian Science is altogether inappropriate and unjust.

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[Robert S. Ross in *North Tonawanda* (N. Y.) *News*]

A clergyman criticizes Christian Science because it teaches that inasmuch as God, Spirit, is All-in-all, matter, Spirit's opposite, is necessarily unreal. The critic may not know that physical scientists now admit that matter in its last analysis is indefinable. Indeed, only a short time ago Mr. Balfour declared that scientists are explaining matter by explaining it away. Centuries ago the understanding of the truth about God and man enabled Jesus to see the unreality of matter. He set at naught every known material law, commanding those who understood his teachings to do likewise. Knowing that spiritual truth is the only reality, Jesus said, "Heaven and earth shall pass away, but my words shall not pass away."

The critic also criticizes Christian Science because it teaches that sin and sickness are unreal in the sense that God is not their author. The best possible proof that God is not their author is indicated by the fact that Jesus destroyed these errors. He said, "I came . . . not to do mine own will, but the will of him that sent me." If sin and disease were of God they would be indestructible and eternal. It would therefore have been impossible for Jesus to destroy them. Furthermore, in trying to destroy them he would have been working contrary to the will of God.

Let the critic attempt to cure disease by so-called "faith healing," and he will readily find how inadequate finite methods are to meet the needs of suffering humanity. On the other hand, a demonstrable understanding of Christian Science would enable him to meet every disease as its master. His claim that Christian Science is untrue because its followers do not unfailingly demonstrate its Principle, is not

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argument. On page 461 of Science and Health Mrs. Eddy writes: "Christian Science must be accepted at this period by induction. We admit the whole, because a part is proved and that part illustrates and proves the entire Principle." From the third century until the advent of Christian Science, history does not show that healing as Jesus taught it was understood in its Principle. When Christian Scientists understand the Science of Christ as fully as Jesus understood it, they will be infallible practitioners, but not until then.

Christian Scientists heartily agree with the critic that the aim of Christianity is to destroy sin. All discord is the result of erroneous thinking, be it sickness or sin. If the sick person would be well, he must abandon sickly thinking. If the sinner would stop sinning, he must abandon sinful thinking. Jesus recognized this when he said to the palsied man, "Son, be of good cheer; thy sins be forgiven thee." Accused of blasphemy for presuming to forgive sins, Jesus turned on the scribes and said: "Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?"

The promises of the Bible are true, and as available today as they were two thousand years ago. Those of your readers who are in bondage to sickness or sorrow or sin of whatever nature, and desire to be free, can be free by making a conscientious study of the Bible in the light of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Christian Science may not be any more acceptable to some theologians today than the teachings of Jesus were to the theologians of the first century. It is, however, established on earth never to be disestablished. Christian Science is the Comforter, or "Spirit of truth," which was promised by the Master.

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[Thomas E. Boland in *Lititz* (Pa.) *Express*]

Many of your readers will doubtless wonder why a clergyman should apply the adjective "Christless" to Christian Science, a religion which is not only teaching the necessity of returning to primitive Christian healing, but is actually exhibiting the "signs" which Jesus declared should "follow them that believe." It would appear to an unprejudiced observer that a church teaching and demonstrating how Jesus' full mission of both healing and preaching may become a part of the daily life of men today, with the unnumbered blessings this includes, ought to receive its warmest welcome at the hands of other churches.

The student of history will, however, look back along the line of reformers and find that in introducing something different from the then prevalent opinion they encountered opposition and persecution. In sacred history the most conspicuous example of this is Christ Jesus himself, whose persistent persecutors were not the "common people," for they "heard him gladly." Mrs. Eddy was aware of this condition in mortal thought, for on page 28 of "Science and Health with Key to the Scriptures" she has written, "The trials encountered by prophet, disciple, and apostle, 'of whom the world was not worthy,' await, in some form, every pioneer of truth." The fact that prevalent modes take exception to something not in every respect in agreement with their doctrines, need not then be taken as evidence of the error of the later comer.

The fact is, no one can read the Christian Science text-book with an unprejudiced mind without seeing that Christian Science is founded directly on the Bible, with particular emphasis on the mission of Christ Jesus. Christian Science brings not only the words but the works of Jesus into understandable relation to daily living, and makes Christian healing—the predominant factor in the Saviour's earthly career—not only a present possibility but a present experience. Of Christian healing there is no monopoly. Any one on earth is free to acquire the knowledge of God which Jesus used to bring about this much to be desired result, but this knowledge is gained by sincere, unprejudiced seeking—not by criticism.

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[Ezra W. Palmer in *Littleton* (Col.) *Independent*]

Had our clerical critic attended any of the recent lectures on Christian Science he would doubtless have been impressed by one significant fact, that no other church, denomination, or sect received a word of criticism or abuse throughout these lectures; the charity that "suffereth long, and is kind," and that "envieth not," prevailed.

The teachings of Christian Science unfold the beauty and power of the word of God, and its adherents have found that this word of God is sufficient of itself to heal the ills of men. Criticism of other religious bodies is therefore out of place in the activities of the Christian Science church and of its adherents. No fact of history is more patent than that religious recriminations and controversies have not advanced men one iota in the understanding of God, but rather have darkened their thoughts and filled their minds with bitterness and hate instead of the love of God, which alone can heal and save them. "Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself," was the inspired command of the Founder of Christianity, and this command Christian Scientists are faithfully endeavoring to follow.

This clergyman is also reported to have stated that another reason which induced him to attack Christian Science was, that Christian Scientists "proselyted." If by this term the critic means to imply that Christian Scientists urge their religious convictions upon others for the purpose of gaining adherents to Christian Science, he has a distorted view of the subject. Christian Scientists have a scrupulous respect for the religious convictions of others, and believe thoroughly that the golden rule should govern the relations of churches as well as of individuals. Christ Jesus, however, commanded his followers, "Go ye into all the world, and preach the gospel to every creature." This command Christian Scientists obey the same as they obey other commands to heal the sick and free the sinner. The preaching of the gospel is a legitimate function of the Christian church and of the Christian, and it is far removed from the offensive partizanship implied in the remarks of this brother.

The burden of the discussion of this critic was the attempt to discredit the Discoverer and Founder of Christian Science, Mrs. Eddy, and to belittle the benefits which have accrued to mankind from her consecrated labors. The life of Mrs. Eddy is known to the world. Clear and unbiased judges proclaim her one of the world's greatest women. Measured by the achievements she has accomplished for humanity, she deserves the world's praise, because she unlocked the treasures of the Bible which were hidden under the accumulated rubbish of ages of dogma and creed, and made available its healing and saving power. Today there is hardly a village or hamlet in the civilized world where a witness to the regenerative power of Christian Science cannot be found. To assume, as this critic is reported to have done, that Christian Science does not genuinely heal the sick by prayer, is to repudiate unimpeachable testimony from countless thousands of witnesses in every walk of life.

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What a great deal of time and ease that man gains who lets his neighbor's words, thoughts, and behavior alone, confines his inspections to himself, and takes care that his own actions are honest and righteous.—MARCUS AURELIUS.

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Editorial

No Compromise

CHRISTIAN SCIENCE practitioners sometimes find themselves in a quandary as to what their course of action should be in cases where persons have asked for Christian Science treatment, and then, after this treatment is commenced, display an unwillingness to abandon the medical treatment or the material remedies which they had heretofore relied upon to relieve them of their ills. It must be clearly understood in such cases, however, that there can be no compromise—the patient must choose between Spirit and matter, between the power of Truth and the supposititious ability of an inert drug to heal "a mind diseased."

Unquestionably, if the case is not being met, the appeal to the practitioner's sympathy is quite strong, and no doubt the temptation to accede to what the patient believes to be the best course for him to take is very great; but cool judgment, based upon an understanding of the Principle of Christian Science, should come to the rescue, and indicate the course which is best for both patient and practitioner. On page 413 of Science and Health Mrs. Eddy has stated in clear and unmistakable terms the duty of Christian Scientists under such circumstances. "If patients fail to experience the healing power of Christian Science," she writes, "and think they can be benefited by certain ordinary physical methods of medical treatment, then the Mind-physician should give up such cases, and leave invalids free to resort to whatever other systems they fancy will afford relief." Throughout her writings, indeed, Mrs. Eddy makes clear the reason for such a stand as she here advises. This reason is entirely at-one with the teachings of our Master, who "did not many mighty works" in certain places "because of their unbelief," and who said that "if a house be divided against itself, that house cannot stand."

On pages 51 and 53 of "Miscellaneous Writings" Mrs. Eddy touches again upon this same subject, but from a somewhat different angle. Here she answers two questions which ask in effect whether in some cases the practitioner shall initiate an effort to combine the use of drugs and Christian Science in the treatment of disease. The first of these questions is, "Are both prayer and drugs necessary to heal?" and the second is very closely allied to it, namely, "Do you sometimes find it advisable to use medicine to assist in producing a cure, when it is difficult to start the patient's recovery?"

In her answer to the first of these questions Mrs. Eddy says, "Whosoever understands the power of Spirit, has no doubt of God's power,—even the might of Truth,—to heal, through divine Science, beyond all human means and methods." Her answer to the second is: "You only weaken your power to heal through Mind, by any compromise with matter; which is virtually acknowledging that under difficulties the former is not equal to the latter. He that resorts to physics, seeks what is below instead of above the standard of metaphysics; showing his ignorance of the meaning of the term and of Christian Science." These answers should leave no uncertainty on this subject in the thought of the careful student of Christian Science, and certainly no excuse for any attempt to mingle two systems which are as opposite to each other as the poles.

No one is under any obligation to take Christian Science treatment, and no sensible person would expect to influence any one against his will in so important a matter. Christian Scientists are always ready to give a reason for the faith that is in them, and to lend such aid as they can to those who desire their ministrations, but they know so well the futility of trying to mix Spirit and matter, that they can do nothing but step aside when the patient and his friends insist upon having medical treatment or using some material remedy as an aid to Christian Science. This they will do in the most kindly and sympathetic spirit, but with the firm resolve which is based upon the dictates of "a good conscience," and which ever has in view the ultimate good of all concerned.

ARCHIBALD MCLELLAN.

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The Word

JOHN tells us that "the Word was with God, and the Word was God," thus declaring that the Word is of the same quality as God. This Word, or Logos, is described in "Science and Health with Key to the Scriptures" by Mrs. Eddy as "demonstrably Christian Science, the natural law of harmony which overcomes discord" (p. 134). How important then that the Word should not be counterfeited in human thought! The Logos understood and practised is equal to every emergency. It destroys secret sin, unwinds the cords of habitual evil, exterminates the subtlest pretenses, dissolves hardened misconceptions, pricks the growths of pompous pride, sets free the enslaved senses, cures distracted mentalities, and operates better than any surgeon's knife upon diseased physical organs. Moreover, this same Logos stands ready to save nations as well as individuals from the necessity of further chemicalization through the application of lawful and disciplinary activity.

The student of Christian Science is familiar with the metaphysical phenomenon of words perverted from their true meaning and so used to perpetrate further evils. What havoc in human experience has not been caused by the misuse of such words for instance as love, church, state, organization, body, peace, heaven, and the like! As the military methods of today have uncovered the deliberately planned intent to destroy human life by poisonous gases, so prevailing mental struggles have unmasked batteries sending forth perverted words to asphyxiate the unwary and somnolent. Words represent thoughts, and a poisoned word stands for a poisoned thought. Among such poison-carriers the scientific Christian will do well to watch with special care the word neutrality. Used as equivalent to "apathy," this word has been projected into human consciousness, and has seemingly produced the intended effect of inducing millions of human beings to believe that they cannot tell the difference between right and wrong.

Mrs. Eddy states, "Sleep and apathy are phases of the dream that life, substance, and intelligence are material" (Science and Health, p. 249). This dream of materiality is the outcome of the material or mortal mind, which is further defined in Christian Science as animal magnetism. Of the operation of this suppositious force we read in Science and Health (p. 102), "So secret are the processes methods of animal magnetism that they ensnare the age in indolence, and produce the very apathy on the subject which the criminal desires." Thus the perverted sense of the term neutrality, which induces men and nations to believe that they do not know the distinction between good and evil, goes one step further and becomes agnosticism, or that state of mind which keeps declaring in constant and vain repetition, I do not know. Now agnosticism is the negation of Science.

The cure for the debased use of words is obviously the right use of them, and this right use can only be di-

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by spiritual understanding, by the true Word which was in the beginning and without which was not anything made that was made; in short, by Christian Science. Herein lies salvation in this momentous hour from the false meaning of words cunningly devised, from the letter that killeth, and the organized conspiracies of evil using as their readiest weapons both perversion and reversion. By this sign does the Christian warrior conquer, with this Word he routs the foe, and all the enginery of long-planned mental manipulation, the loud noises of organized propaganda, the attempted prophecies of its self-will, and the poison of its noxious misuse of innocent words,—all these attempts are made of none avail through the saving Word.

Instinct with power and intelligence, irresistible with divine logic, the Word overturns the best laid plans of the carnal mind. Its bugle-call awakens slumbering humanity. Then behold, evil no longer appears one with good, the chaff is sifted from the wheat, salt water does not seem to pour forth with the sweet from the same fountain! Behold the stupor of apathy and agnosticism is gone, and the fumes of *soi-disant* neutrality are spent, for the Word reigns!

WILLIAM D. MCCRACKAN.

"Midnight" or "Cockcrowing"

AT the present time all Christians have need to study and ponder the words of Christ Jesus, as found in the first two gospels, respecting what Mrs. Eddy calls "the breaking up of material beliefs" (Science and Health, p. 96). As we read the twenty-fourth chapter of Matthew and the thirteenth chapter of Mark we may well be appalled at the dark pictures of sin and suffering therein presented, all of which show that complete victory over mortal error is not gained until the unreal foundations of false belief are uncovered and overthrown. It is noteworthy that this discourse followed a boastful remark made by one of the disciples respecting the splendor of the material temple at Jerusalem. To this Jesus responded by saying of these great buildings, "There shall not be left one stone upon another, that shall not be thrown down." The temple was intended to typify a divine idea, but since its services failed in this particular, they must give place to a purely spiritual worship, whatever the cost to human sense in the decisive struggle between truth and error, at any period in human history.

As we read the foreshadowing of these struggles we need not wonder that the disciples asked when their end would come. To this sorrowful though natural inquiry the Master answered that only the Father could tell this, but he did intimate that the evil days would be shortened "for the elect's sake." The one thing he insisted upon was watchfulness on the part of his followers in any age and, what is too often forgotten, the "authority" bestowed upon them in defending the rights of man as God's image and likeness. He made it clear that "the Son of man," God's idea, is the rightful master of the house, and that in the suppositional absence of this master "the porter" must watch. Mrs. Eddy warns us against admitting to our consciousness any usurping belief of discord, whether sin or disease. She says (Science and Health, p. 392): "Stand porter at the door of thought. Admitting only such conclusions as you wish realized in bodily results, you will control yourself harmoniously." This same rule as to watchfulness would of course apply to all discordant conditions, whether individual or national, and if all the professed followers of Christ Jesus observed it faithfully, human history would tell of steady progress toward the realization of God's kingdom on earth.

There is, however, another side to this question. Not only should the porter guard against the admission of evil under any guise, but he must also be ready to admit "the master of the house" whenever he may come. When a Christian Science practitioner is called to a case, he finds usurpers seemingly in control,—disease beliefs, so-called health laws, and the false gods of mortal mind holding sway. These are to be cast out, their baseless assumption of authority over man exposed. The most important thing, however, is the unceasing watchfulness which listens untiringly for the voice of the master, eager to respond to the authority which destroys all evil. How easy it seems, to mortal sense, to miss this voice, alike in sickness or in the loud clamor of war and social strife, and to hear only what Whittier calls "the harsh noises of our day."

Jesus said, "Ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning." It thus appears that divine Truth may come to prove to all mankind its supremacy, in the deepest darkness, or when the first heralds of dawn are sounding forth a call to men to prepare for sunrise. When the master of the house, the eternal Christ, is seen as the arbiter of every human question, then we may know that the end of error is at hand, even though the sun of materiality be darkened and the moon no longer give its light. This is exactly what the old prophets foretold, but it only means that men are to walk in the light of divine Mind, and then shall we grasp the full meaning of Isaiah's prophecy: "The Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

ANNIE M. KNOTT.

Among the Churches

Current Notes

LONG BEACH, CAL.—The distribution work at this place has shown remarkable growth the past year. During the months of January, February, and March, 1916, the following literature was given out: 3439 *Sentinels*, 347 *Journals*, 10,334 *Monitors*, 66 *Heralds*. There have also been distributed 2418 local papers containing lectures on Christian Science. Until the middle of March a committee supplied all boats docking at San Pedro with the literature, but since that time there has been cooperation with other committees in this work. There are a number of free subscriptions for the fire stations, apartment-houses, hotels, the jail, and the rest-room at the high school.—*Correspondence.*

QUINCY, MASS.—Active work has been commenced on the foundation for the church to be erected on Greenleaf Street for First Church of Christ, Scientist. The building will be over 100 feet long and 60 feet in depth. The estimated cost of the structure is thirty thousand dollars.

The Quincy Patriot.

WOODLAND, CAL.—Plans for a new Christian Science church building are now under way. The old J. K. Smith property, at the corner of Elm Street and Lincoln Avenue, has been selected as the site, and the sale is to be officially recorded within a few days.—*Sacramento Union.*

SAGINAW, MICH.—Perhaps the most unique exhibit of the Pure Food Show is that of *The Christian Science Monitor*, a Boston (Mass.) newspaper, whose booth carries the striking characterization of this newspaper, "Pure Food for Thought."—*Saginaw Courier-Herald.*

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SYDNEY, NEW SOUTH WALES, AUSTRALIA.—First Church of Christ, Scientist, which some years ago purchased a block of land in Riley Street, a few yards off Oxford, one of the principal streets of the city, has now entered into a contract for the erection of a church edifice and Sunday school room thereon, the contract price being thirty-one hundred and fifty pounds. The work has been started, and the corner-stone was laid on May 6. The building will accommodate seven hundred and ninety-six worshipers, and according to contract is expected to be ready for occupancy in October next.

Correspondence.

MILWAUKEE, WIS.—On May 7 the Sunday school of Second Church of Christ, Scientist, was assembled in the main auditorium of the church edifice for the purpose of listening to an organ recital and hearing the report of the Sunday school superintendent, who announced that the pupils had finished raising the sum of ten thousand dollars, which amount paid for the organ of that church. The Sunday school had volunteered to pay for the organ, and contributions have been received for that purpose since its inception in November, 1909. *Correspondence.*

DETROIT, MICH.— Work is rapidly progressing on the new edifice of First Church of Christ, Scientist, now being erected at the southwest corner of Cass and Hancock Avenues. The seating capacity will be fifteen hundred. The main floor will seat twelve hundred, and a semibalcony will seat three hundred. The church will cost about one hundred and seventy thousand dollars when completed. The corner-stone was laid last Saturday [May 27], and the edifice will be finished about Nov. 1.— *Detroit Journal.*

NEW BEDFORD, MASS.— The new edifice of First Church of Christ, Scientist, at the corner of Mill and County Streets, was informally opened yesterday [May 28]. The dedication will take place at a later date. The auditorium seats four hundred and fifty.— *The Standard.*

WHITE PLAINS, N. Y.— First Church of Christ, Scientist, has purchased a lot 120 by 52 feet at the northeast corner of Maple and Mamaroneck Avenues for a church edifice, and plans for the structure are being prepared.

New York Herald.

SAN BERNARDINO, CAL.—The Christian Science booth in the industrial section of the orange show is the only booth maintained there by a church organization. Thousands have partaken of the hospitality of the members of First Church of Christ, Scientist. *San Bernardino News.*

BUCYRUS, OHIO.— The formal opening of the church edifice of First Church of Christ, Scientist, at 309 South Walnut Street, will take place next Sunday, May 14. The entire cost of ground and building will be a little more than seven thousand dollars.— *Bucyrus Forum.*

JUNCTION CITY, KAN.—This morning [May 25] at six o'clock the corner-stone for the new edifice of First Church of Christ, Scientist, was set in place.

The Junction City Union.

LOS ANGELES (VAN NUYS), CAL.—Services in the new Christian Science chapel, located at 240 East F Street, were held for the first time Sunday, May 7.—*Van Nuys News.*

The Lectures

Los Angeles, Cal.

A lecture on Christian Science, under the auspices of the Christian Science Society, was given by William D. McCrackan at Whitson Hall. He was introduced by Judge Lewis R. Works, who said in part:—

Preach the gospel, heal the sick, were two of the cardinal commands of our beloved Master, Jesus the Christ. The first of these has been generously obeyed, in form at least, and nineteen centuries have listened to a persistent preaching of the gospel. Christendom cannot boast an equal degree of obedience to the command to heal the sick. For sixteen or seventeen of the centuries mentioned, and up to the time of the discovery of Christian Science by Mrs. Eddy, the healing of the sick was no part of the practice of the Christian religion. This lapse from the example furnished by the early Christians was so uniform, so complete, that the dictum was continually announced that the command to heal the sick was only intended for the immediate followers of Jesus.

The incorrectness of this statement may be demonstrated by three methods. In the first place, the book of Acts records many healings by those who were not Jesus' immediate followers, notably in the case of Paul, who never saw the Master. In the second place, profane history teaches us that the dead were raised for more than a century and the sick were healed for more than two centuries after the ascension, by the early Christians. The third proof of the untruth of the statement lies in the discovery of Christian Science. Mrs. Eddy and her followers have demonstrated that the sick may be healed today, as a part of the practice of the Christian religion, as they were by Jesus and the early Christians.

Correspondence.

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Chicago, Ill.

Prof. Hermann S. Hering lectured on Christian Science for Eleventh Church of Christ, Scientist, in Logan Square Auditorium. He was introduced by Herman Blitz, who said:—

One question uppermost in the mind of the seeker for health is, How does Christian Science heal without the use of drugs or other material remedies? It is by the application of the same Principle by which Jesus healed nineteen hundred years ago. That Christianity has lost sight of this Principle does not prove that the Principle has failed, but rather that Christianity has for centuries overlooked one of the most important of Jesus' missions. The Master came to heal the sick as well as to reform the sinner, and he said, "He that believeth on me, the works that I do shall he do also."

Correspondence.

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Kansas City, Mo.

Bert M. Whisner in introducing Bliss Knapp, who lectured on Christian Science for Second Church of Christ, Scientist, said in part:—

The Bible teaches faith in God. "Trust in him at all times," the psalmist says; "pour out your heart before him; God is a refuge for us." This statement of the psalmist was not generally accepted in his day, any more than it is in ours, for many refused to believe that "God is a refuge for us" in time of trouble. Christ Jesus taught his disciples to heal the sick and the sinful through prayer. When they

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failed to heal a certain case he told them that it was because of their unbelief, or lack of faith. Tenderly and compassionately the Christ is speaking today through Christian Science, and is saying as of yore to the storm-tossed and sin-burdened of the earth, There is help in God, "God is a refuge for us." This is the gospel, or "good news," which Christian Science presents to a waiting world.

Correspondence.

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Oak Park, Ill.

In introducing Jacob S. Shield at his lecture on Christian Science in Warrington Theater, A. H. Flanegan said:—

Christian Science may be called the religion of accomplishment, and because of what it has done for them Christian Scientists feel that they can lovingly recommend this religion to their fellow men. The lowly Nazarene restored the sight of the blind man, healed the one sick of the palsy, raised Lazarus from the dead, fed the five thousand, and did many other wonderful works, regarding which he said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also."

Through sin, neglect of Jesus' precepts, and erroneous teaching, mankind was led into the belief that these mighty works of Jesus were in contravention of God's law, instead of in fulfilment of the mission for which Jesus said he came to earth, namely, to do the will of the Father. However, man's blindness could not and did not change or forever hide the fact that the healing and regenerative works of Jesus were performed in accordance with a divine rule that when understood can be demonstrated by Jesus' followers as he promised.

It was the revered Leader of Christian Science, Mrs. Eddy, who discovered and made clear to human apprehension the Principle of the Christ-healing; and it is those who have in some degree mastered this rule, and are conforming their lives to its holy requirements, who are today casting sin and disease out of themselves and others and are called Christian Scientists. A right apprehension of Christian Science is important, for it brings unnumbered blessings to mortals, and these come through understanding, not belief.

Correspondence.

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Leytonstone, England

J. S. Braithwaite, first reader of First Church of Christ, Scientist, London, at the lecture on Christian Science by John W. Doorly at the Public Baths, introduced the lecturer in the following words:—

It is sometimes a matter of wonderment and surprise on the part of those who know nothing of Christian Science except what they have heard said about it, how it is that so much interest is taken in these lectures; and the splendid audience tonight is a case in point. I think if we were to set about giving an explanation, most of us here would say that our interest in the subject of Christian Science was primarily aroused by the undoubted works which it is accomplishing,—the healing of the sick and the regenerating of the sinner. Later on came the interest in its teachings. When we become interested in what a man is doing, it is only a question of time when we shall take an interest in what he is thinking, what he is believing. A man's works must always be the best evidence of his faith, whatever he may say, or even think, that he believes.

A careful study of the gospels reveals to us the fact that the Master was not trying merely to make good men of his disciples or students, as the world counts goodness. No, he was trying to make them into knowers of the truth, because he realized that it is only when a man becomes a knower of the truth that he cannot fail to be a doer of good, and thus help both himself and his brother men to what they need more than anything else in the world,—a better understanding of God. Christian Science is making its students into knowers of the truth, and as they become knowers of the truth they undoubtedly become doers of good also, and thus a daily increasing number are led to seek and to find a better understanding of God.—*Correspondence.*

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Three Rivers, Mich.

A good-sized audience greeted Charles I. Ohrenstein at the Opera House, where he gave an address on Christian Science. Miss Margaret Linsley introduced the speaker, saying:—

We are all—some by one path, some by another—seekers after the truth, attempting to find some answer to the riddle of life. But how are we to know when we have found the answer, found the truth? In every science we have some way of checking our results, that we may know whether we have applied rightly or wrongly what we have already learned of the subject. In the Bible we are given such a check for our religious life. Jesus says, "By their fruits ye shall know them;" and in the last chapter of Mark he also says, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

In so far as signs follow we know that we are on the right track and are encouraged to persevere. Every so-called discovery of every age has been simply the uncovering and application of a fundamental truth which has always existed. Such is Christian Science.—*The Daily Commercial.*

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Richmond Hill, N. Y.

Frank Bell lectured in the Garden Theater on the subject of Christian Science. He was introduced by Charles E. von Heitman, who said:—

When one stops to consider the growth, strength, and influence attained by Christian Science, it seems almost inconceivable that so much should have been accomplished within the comparatively brief period of fifty years. While the world may look with wonder upon the rapid expansion of the Christian Science movement, those familiar with its teachings and practice realize that it is due to the fact that in Christian Science humanity has found a practical and demonstrable religion. Realizing as did Mrs. Eddy, the revered Founder and Leader of this movement, that preaching without practice and theory unsupported by demonstration could avail nothing in the way of permanently bettering the conditions of mankind, she insisted that a correct understanding of the Science of Christianity could be measured by nothing less than a readiness on the part of its students to obey the command of Christ Jesus to preach the gospel and heal the sick. As a result of her teachings and efforts the Principle of divine Science, as laid down almost two thousand years ago by the Founder of the Christian religion, is being made manifest today in the healing of all manner of sickness, sorrow, and sin, to which fact thousands of dependable individuals from all walks of life daily bear grateful testimony.

Correspondence.

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Testimonies of Healing

There has long been a great desire in my heart to express gratitude for Christian Science and all it has brought into my life since it first came to my attention five and a half years ago. At that time I seemed weighed down with care and anxiety, for my husband was suffering from a so-called incurable organic disease of long standing, which might prove fatal at any moment. There was a constant dread of the worst happening, and if he was a few minutes later than usual in returning home, I was filled with fear. Only those who have lived under a similar cloud can realize my great joy when after studying for about a month the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I found myself freed from this bondage of fear, which at times had seemed unbearable. As more understanding of God as Love came to me, I began to expect only good, and the ninety-first psalm helped me very much.

The first Christian Science service I attended will never be forgotten. As we sang these words of the first hymn, "Bright skies will soon be o'er me," I remember thinking, Oh, if this could only be true! Since then the promise has been proved true, for not once during the years we have been studying Christian Science has my husband had a return of the old trouble, and today instead of being a semiinvalid he is enjoying the best of health. Words cannot express the great difference this has made in our home. I had always believed that all things were possible to God, and this greatly helped me after learning of Christian Science, but there was a lack of understanding of man's relationship to Him. Christian Science has since imparted this understanding through its spiritual interpretation of the Bible; it has also helped me to overcome all manner of discords and given me many proofs of the power of divine Love to heal.

Frequent attacks of throat trouble, which under medical treatment meant a week in bed, have been overcome; also sudden and long attacks of bleeding at the nose, though their disappearance had not been noticed until some testimonies given at a Wednesday service telling of the demonstration of Truth over these errors brought to mind how they had once troubled me. In March, 1913, I had to take to my bed, and was too ill to realize the truth for myself. Although my desire was for Christian Science treatment, to satisfy the demand of relatives who were caring for me a doctor was called in, who diagnosed the case as an abnormal condition of the kidneys and other internal troubles. An operation was considered necessary as soon as my strength was sufficient, but in the mean time a surgical belt was to be fitted to me. I was told never to get it out of position, as this was most important, and was not allowed to get up without it.

Of course I denied all this, clearly recognizing it as an illusion of mortal mind, and tried to realize instead the presence of God, which fills all space, but at the same time it seemed to me wise to ask the help of a practitioner. A month's treatment brought no improvement, and so for seven months I tried to work out the problem myself. No relief resulted, however, until there came the realization that I was not doing justice either to Christian Science or to myself. I had no faith in *materia medica* and felt that Christian Science alone could cure me, so in November, 1913, the help of another practitioner was asked. The treatment covered in all three weeks, but the whole condition gave way in one treatment. The belt mentioned above was discarded, and all the duties entailed in the management of a home have since been performed without the slightest sense of discomfort or fatigue, though I had been told that it would always be necessary to "take things easy."

Words cannot express my deep gratitude for the following further proof of God's love. One morning in December, 1914, our little boy awoke seemingly very ill. As he had not retained food for two days and I was not able to overcome the trouble, probably owing to the sense of fear and human affection, the help of a practitioner was sought. The vomiting kept up two days after treatment began, although on the second day the child seemed much brighter and showed a desire to move about. On the third day he retained his food, and in a week was quite well again; in fact, he has seemed better than ever before, reflecting perfect harmony. I feel daily grateful that this better understanding of God's protecting power has come into my life in time to spare him much suffering. Christian Science has never failed us when it has been faithfully applied.

I am deeply grateful for all these physical blessings, but more especially for the spiritual awakening which comes with each demonstration. Added to my thankfulness to God and gratitude to Mrs. Eddy, my loving thoughts go out to those who so patiently pointed the way to this great truth which does indeed make free. My great desire is that I may have more of that Mind in me which was in Christ Jesus.

Mrs. Joyce Burley Baxter, Bristol, England.

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I wish to express my gratitude for the many blessings experienced since becoming interested in Christian Science. In June, 1914, I met with a serious accident on the beach, so that I was unable to walk without help and could not turn over in bed; but after two treatments in Christian Science, I could walk as usual. This was very remarkable at my age, which was then a little over eighty-nine. The following February a severe attack of lumbago was overcome with two treatments. Later on an attack of paralysis, for which one absent treatment was given, yielded in less than two hours. One day I told some people about the accident at the beach and the next morning was unable to walk across the floor. After having two treatments and helping myself, however, I was all right, and there has been no return of the trouble.

I have been interested in Christian Science only a short time, but my gratitude goes out to Mrs. Eddy for having shown us the right way to worship God and love one another. My endeavor is to do everything that Christian Science teaches us to do, and to be patient, loving, and kind.

I have recently celebrated my ninety-first birthday, and am now well and happy and able to help my daughter in her household work. For all these blessings I am thankful to God.—Pauline Dubiee, San Francisco, Cal.

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I have attended Christian Science churches for nine years and have demonstrated the power of Truth over error, having been healed of acute lung trouble, fever, catarrh, the liquor habit, and sin in multitudinous forms. My mode of life has been so changed that it seems as though the old man had been entirely forgotten and the new man put on. I have found this truth which makes free through the study of "Science and Health with Key to the Scriptures" by our dear Leader, Mrs. Eddy. Her words of truth and love will never cease to give consolation and joy and peace to those who are seeking for the truth. I cannot thank God enough for sending the light to me and opening the windows of heaven to my once blind eyes.

I am a constant reader of all the Christian Science peri-

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odicals and take great pleasure in them. When it seems necessary to rest I read and study Science and Health, the *Sentinel*, and the *Journal*, and soon am quiet and at peace again, for they all reflect Love, and perfect Love casts out fear and inharmony. What more can we ask than to know that God is Love, that He answers prayer at all times and under all circumstances? I hope this testimony may reach some appreciative heart that needs the tender care and love of the Father-Mother God, the all-present help in time of distress, and that it may help such a one to walk in the Master's footsteps and find the rest promised two thousand years ago by our Saviour, Christ Jesus.

EUGENE S. WEAVER, Chicago, Ill.

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About nine years ago I was suffering from what the doctors called neurasthenia, being unable to eat or sleep or to attend to my household duties. On the advice of the doctor who was attending me I was taken to a nerve specialist in New York, but he said he could do nothing for me and advised me to go to a sanitarium. I did so, but was too weak to take any of the treatments given there. I therefore consulted a prominent specialist of New York, whose diagnosis was severe stomach trouble and an abnormal condition of the kidneys, for which he advised an operation. I then saw another well-known specialist, and in accordance with his advice again went to a sanitarium.

When I had been at this institution about three months the doctor told my husband he did not think I would ever be any better. A friend heard of this, and on remarking that there must be something which would help me, she was asked if we had tried Christian Science. She had never heard of this teaching before, but began to investigate and to inquire concerning it. Although at first refusing to have treatment, as it seemed to me that everything possible had been done for me, I finally consented. The practitioner nearest the sanitarium was called and treatment was begun. At the end of a week she told me I must leave the sanitarium, as she could not treat me if my remaining there would bring me under the doctor's care and orders.

My husband having rented a cottage opposite the sanitarium for the summer, so that my three children could be near me, I was advised to go there, although the doctor said a nurse must go with me, as it had been necessary that one should be in attendance day and night. The practitioner, however, said a nurse was not needed; that she would take care of that. Treatment was continued for about three months, and my healing came gradually, as the truth was revealed to me. I am now well, and can do more work than I ever did before coming into Christian Science.

I am deeply thankful to God, and grateful to Mrs. Eddy for giving us "Science and Health with Key to the Scriptures."—ANNA M. VOLK, Hoboken, N. J.

Since the healing of my wife there have been many cures effected in our family through the healing power of Truth. For some time I suffered with diabetes and catarrh, and both these ailments had assumed serious conditions in spite of constant medical aid. Through Christian Science treatment, however, they were entirely overcome in about ten days. Nearly three years later carbuncles appeared on the neck. The first one was neglected until it became quite serious, and as I had not become an avowed Christian Scientist, as well as for other reasons, it was thought that it would be better to have our former physician open it. The physician said immediately that it was a result of the diabetes of years before and that the disease was still in the system, but on examination he found no trace of it.

During this same week several carbuncles appeared, but Christian Science treatment disposed of them in their beginnings. About this time too my sight began to fail. I had no special treatment for this trouble, but decided to get some glasses. My eyes were therefore tested and the glasses were to come in a few days. On mentioning to a Christian Scientist that I had ordered them, permission was asked to give treatment, and it was granted. When the glasses came it was impossible to read either with them on or off; but treatment was continued, and soon I was able to read without them and have continued to do so ever since.

A severe attack of ptomaine poisoning was overcome in two days, although the resulting weakness lasted for over a week. In November, 1914, I was suddenly taken very ill with delirium and all the symptoms of a bad case of erysipelas. The condition was such that constant attention was needed both day and night, and so a Christian Science nurse had to be called as well as a practitioner. It was a hard struggle, but Truth triumphed, for the fever finally left and I was on the road to recovery. My old friend, the physician of former years, was watching the case, and when I was out again once more asked the privilege of making an examination for the old-time diabetes; so to gratify him I granted his request. Soon afterward he called at my office and left a note saying he found no trace of this trouble.

I certainly have great reason to be thankful for Christian Science. When one goes so near to "the valley of the shadow of death" and comes again into health and strength and peace, a lifetime of devotion to Christian Science is but a small way by which to express gratitude.—ANTHONY J. VOLK.

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With a heart full of thankfulness I acknowledge a demonstration which was made for me some time ago. One morning soon after my husband had left for the office I went to the back door of our apartment, and the instant my foot touched the step I shot out on to the sidewalk, falling backward and striking my head with full force against the edge of the stone step. For a few seconds I seemed stunned, and then to mortal sense there was great pain. At first I was unable to rise, but soon with difficulty crawled up-stairs to a neighbor who has a telephone and asked her to call for Christian Science treatment. After she had done so I had her look at my head, and as the blood was flowing freely she thought a doctor should be called, so this was done. All sense of pain had left, however, and it did not return, even when the stitches were taken. The wound gave me no trouble and healed quickly.

I have had many demonstrations as a result of my own work and that of others, but this to me seems the most wonderful. I am thankful to God for His many mercies, and grateful to Mrs. Eddy for expressing this saving truth in Christian Science.—ELISA CAMPION, Omaha, Neb.

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[Translated from the German]

In gratitude for the great help which has been received through Christian Science, and with much joy, I submit the following testimony. In 1909 I fell and sustained such a serious injury of the back that soon afterward I had to be taken to the hospital, where I stayed almost four years. For two years I lay in a plaster cast, and the physicians declared the case to be one of inflammation of the spinal marrow and the dorsal vertebræ. The spine was broken, and in consequence five vertebræ protruded. At the Zurich Cantonal Hospital, where I was taken in October, 1912, the physicians stated that a tubercular condition existed which was incurable, and that there was nothing they could do for me.

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I wrote to an acquaintance and told her of my pitiful condition, whereupon she called and brought me a copy of *Der Herold der Christian Science*, saying that I could be helped. What she told me regarding this new teaching at once made me feel very confident as to its message. I read several copies of the *Herold* diligently and experienced great relief. In April a Christian Science practitioner was asked to take up treatment, and from that time the healing progressed rather rapidly, so that in June I was able to walk without assistance. In September the celluloid corset which had been worn for the support of my back was discarded. A chronic affection of the lungs of years' standing, as well as an ear trouble and other ailments, have completely disappeared. In August, 1913, I left the infirmary of my native place, and when later on I presented myself for examination to the physician of that institution and then to the doctors of the Cantonal Hospital, they had to acknowledge that I was completely healed.

Wonderful though my healing has been, I prize yet higher the inner peace and comfort which has come to me through Christian Science, and my sole endeavor is to be not only a hearer but a doer of the word. Next to God I am most deeply grateful to Mrs. Eddy for this glorious teaching.

Bertha Utzinger, Bachenbülacht, Kt. Zurich, Switzerland.

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Many years ago I was a sufferer from a disease of the jawbone, from melancholy, lameness, and many other ailments. After having been under the care of many physicians without relief, I tried Christian Science, and was helped at once by reading Science and Health; while in eleven months I was cured of very painful attacks in the head and face. The healing has been permanent, and discontent, doubt, fear, malice, and many other conditions have also been overcome. I am therefore indeed grateful for the regenerative power of Christian Science, and know that in proportion to my obedience to the truth I will receive the blessing.

Pauline Geyer, Brooklyn, N. Y.

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Words cannot express my gratitude for all the benefits I have received in Christian Science since it first came to my notice in February, 1909. I was in a very weak condition owing to a nervous breakdown, and suffered greatly after partaking of food.

For four months I was confined to the bed, growing weaker and weaker. In the mean time two doctors and a specialist were called, and they advised an operation, after diagnosing my trouble as "dilated stomach." Arrangements were made for me to go into a nursing home, but the doctor who was to perform the operation was going away on a holiday, so for five weeks I stayed with friends in the country to try to gain a little strength, and was taken out in a bath-chair every day. My weakness was so great that I prayed to be released, and am convinced that if the operation had been performed I would not have recovered.

The week after my return home a lady called and told my sister about Christian Science, but my sister, being disheartened, said we had tried every conceivable remedy without relief. The lady asked permission to bring some Christian Science literature to us, and then brought some copies of the *Sentinel*. I read them all through and thought how beautiful it would be to be healed as were the people who gave the testimonies. At my request my sister asked the lady to come to see me, and she did so two days later. She talked to me of Christian Science, and the following day took me to a practitioner.

I was better after the first Christian Science treatment, and could eat with the family without suffering any ill effects. From that time on the gain in health and strength was rapid, and after three or four days I walked a mile and a half to the practitioner's house. Since then no material remedies have been taken, but God has met all my needs. For twenty years I was a slave to medicine of all kinds, and the least exertion laid me up for days. Christian Science has healed me, and I now enjoy better health than ever before. I am indeed grateful for the understanding of God as Love, and also for the help received from friends.

Sarah Humphreys, Oldham, Lancashire, England.

✧

From a heart filled with gratitude this testimony is given, in the hope that some one who is struggling along the road from sense to Soul will derive comfort from it. I have been a student of Christian Science for the past five years and have had numerous proofs that God is an ever-present help in trouble.

When I was very young in Science a seemingly great trouble came upon me, and at times the strain was almost unendurable. Other difficulties were added to the first one until it seemed I could bear no more. Then from excessive worry over these things I was stricken with severe nervousness, and would have dreadful headaches, accompanied by extreme dizziness and vomiting. These spells occurred as often as twice a week for more than two years. None of my family were interested in Christian Science and much inharmony was manifested. No material remedies were used, however, for it was my desire to be healed by Christian Science; and though the healing was slow, I can now say that it has been accomplished.

All these burdens have been very hard to bear, but it has been proved that they were needed, for not otherwise would I have turned to God. There are still many problems to work out, and some of them seem most difficult of solution, but I realize that they are only stepping-stones to higher hopes. Since becoming interested in Christian Science my path has by no means been strewn with roses, in fact it has seemed even rougher than before; but I have not become discouraged, for each rough place has given me a better understanding of how to work out all my daily problems. The Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, are my daily guides.

My heart is filled with deepest thankfulness to God and gratitude to our dear Leader, and my desire is to follow in the path that has been marked out for us, the path that follows in the footsteps of Christ Jesus.

Ellen A. Robinson, Boise, Idaho.

✧

In September, 1907, I bought transportation for my daughter and myself to Washington, D. C., by way of Memphis, Tenn. We arrived in Memphis on Sunday and had to wait there for seven or eight hours. Hanging on the wall of the waiting-room was a rack containing Christian Science literature. I took a *Sentinel* and began to read it, then asked my daughter if she knew anything about Christian Science. She said she did not, except that she had heard it was a discovery by Mrs. Eddy and that she and her students were healing disease the same as Jesus and his apostles did nineteen centuries ago.

Going on with my reading, I noticed that in the different articles and testimonies reference was made to "Science and Health with Key to the Scriptures," and remarked that if there was a key to the Scriptures whereby one could get an

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understanding of the Bible, I should very much like to have it. My daughter told me to put the *Sentinel* in my grip and when we got to Washington we could buy the book. I then took a *Journal* from the rack, and after reading it for a few minutes placed it with the *Sentinel*.

On the next day these periodicals were read and reread, and when we got to Washington I secured a copy of Science and Health. The reading of this wonderful book healed me in six months of a stiff joint in my right elbow, caused by being thrown from a buggy twelve years before. The power of Truth as revealed in Christian Science also healed me of a fascination for gambling, which I had followed as a profession for over twenty-four years.

One other healing, for which I am more grateful than anything else, was the overcoming of the tobacco and liquor habits of over twenty-seven years' standing. During these years of dissipation and trouble my wife for many nights would not close her eyes until I came home, and at times it would be five or six o'clock in the morning. I can never be thankful enough to God for His goodness and His loving-kindness, or grateful enough to Mrs. Eddy for giving to the world Science and Health. Shortly after coming into Christian Science I had a bad attack of acute lung trouble, but was completely brought out of it by the aid of a practitioner. Two friends who were said to have had the same trouble, passed out under medical treatment.

My wife and daughter have become interested in Christian Science, and each has her own Bible and copy of Science and Health. Personally not a drop of medicine has been taken in over seven years, and for the past four years my family have relied absolutely on the power of God as revealed in Christian Science for their healing. I belong to The Mother Church and a local church, and have also had class instruction, which with the Christian Science literature has greatly illumined the study of the Bible.

This testimony is sent with the prayer that it may lead those who are in the "slough of despond" to investigate Christian Science for themselves, and that every Christian Scientist after reading the periodicals will take them to the reading-room, in order that they may reach the distribution committee and fall into the hands of those who are hungering for the truth.—Thomas A. Cook, Oklahoma City, Okla.

✧

[Translated from the German]

About three years ago I suffered with a painful abdominal trouble, which caused me to feel very despondent. The physician gave me no hope of regaining my health except through an operation, to which, however, I could not make up my mind to submit. It was then that a friend told me of Christian Science and its healing power, and I immediately applied to a practitioner, who lovingly made me acquainted with its teachings. From that moment on I earnestly endeavored to hold steadfastly to what I recognized as truth, the result being that I was healed within a short time.

I feel impelled to state here that I am most deeply grateful for the benefits which I have received both in a physical and in a spiritual way through Christian Science. I also wish to acknowledge with a grateful and joyful heart that peace has displaced disharmony in my home and that I have repeatedly experienced wonderful proofs of the efficacy of the divine power in cases of financial need. I give thanks to God, the dispenser of all good, and am grateful to Mrs. Eddy, our revered Leader, and to the one through whose help I have gained some understanding of the healing power of Truth.

Frau Bertha Mayer, Geneva, Switzerland.

From Our Exchanges

[*The Christian Work*]

Whether we know it or not, just so far as we live the life which we recognize as the good life, we are living in God. This is the life which Jesus Christ alone has adequately revealed and incarnated; and we make our statement clearer when we say that when we live the life which Jesus Christ lived we are living a life which the mighty river symbolizes in its perennial and exhaustless movement, a life which will no more fail than the river will cease to flow. Jesus himself calls it the eternal life. He says that those who are one with him are living the eternal life; not that they shall have the eternal life bequeathed to them somewhere else, after they die (what a pitiful belittling of his thought that is!), but that they share it here and now; they have entered into life. And it ought not to be incredible that the sources of this life are unfailing.

[*Zion's Herald*]

Even the best of men are at times discouraged with themselves—and if they are not, it must be because they are not making any real moral progress. Our view of our own attainments will largely be affected by the ideal on which the eye is fixed. If that ideal be too low or too near, our moral attainment may appear to be rapid; but if it be distant or lofty, the ground we cover day by day will seem small indeed. It is dangerous to remain perfectly contented with one's self. Such complacency is the mood not of a prevailing warrior, a growing genius, or an arriving saint, but of an inexperienced recruit, an arrested thinker, and a belated pilgrim. We grow by seeing more and more, day by day, to grow to; we arrive ultimately at the highest, or heavenly, goal by considering all present attainments but as way-station stops.

[*The Biblical World*]

The church of Jesus Christ is indeed in a period of crisis. Its leaders may not have gone into the mountain of God, but too many of its members—including many an Aaron and Miriam—are dancing about the golden calf. And the dance of prosperity is deadly. The songs of prosperity are raucous. Respectability is not holiness. Absence of war is not always peace. The silence of prophets is not invariably testimony to holiness. The song of a church that neither wins nor loses is a rag-time parody on the psalms of David.

Religion is a serious thing, and never more so than in a day like ours, when an entire world is rejudging its spiritual beliefs. It need not be morose or pietistic, but it ought at least to be in deadly earnest. A church that has no revivals, religious leaders who care nothing about conversions, are spiritual liabilities. Amusements may be necessary, but they are not means of grace. Entertaining children is not making them into children of God. A church devoted to sociability is not of necessity devoted to moral idealism. Afternoon teas in the interest of getting Christians acquainted and rewarding them for attendance at prayer-meeting are not the birthplaces of apostles and martyrs. You cannot warm religion into heroism on kitchenettes in church parlors.

[Lyman Abbott in *The Outlook*]

It is one thing to say that Jesus Christ was like other men; it is quite another thing to say that other men may become like Jesus Christ. No interpretation of the character, life, and mission of Jesus Christ conforms to either his teaching concerning himself or the teaching of the apostles concerning him and his disciples which does not recognize the truth that

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God's ideal for His children is that explicitly affirmed by Christ's beloved disciple, "As he is, so are we in this world."

The way to learn whether the life and character of Jesus are divine or not, is by an endeavor to live that life and to attain that character.

[Dr. J. H. Jowett in *The Christian World*]

If we try to see as the Lord sees and to will as the Lord wills, we shall come to feel as the Lord feels. We shall share His tastes; we shall drink of the river of His pleasure; we shall like what He likes; His joy will be our joy; "the joy of the Lord" shall be our strength. We shall come to love what the Lord loves and . . . His word will be in our mouth as honey—yea, sweeter than "honey and the honeycomb." One in vision and one in will, we shall surely come to be one with Him in heart. What a union! What a fellowship! What a friendship! And through such blessed union His grace will pass, like the ceaseless passing of treasure across frontier lines where the last tariff-barrier has been removed. Eye to eye, will to will, and heart to heart! That communion shall be far more intimate than the fellowship suggested by the mystic ladder in the patriarch's dream, with angels ascending and descending in never-tiring ministry; much more intimate than that, I say, for it shall be the immediate and glorious embrace of the soul with her Lord.

[*The Christian Register*]

The church first and foremost is a spiritual institution. It was founded on the soul-side of man. It ministers, or should, to the craving of the religious nature, for the bread and water of the higher life, such as Jesus has defined it. The ideal of a successful church based entirely on commercial principles would soon reduce it to the status of a club for people who are benevolent, kind, well-wishing to the poor and destitute, the sick and neglected, but entirely devoid of the mystical aura which surrounds a true church and unites the people in reverence, awe, and worship. When the day comes that the church abandons its great, its holy mission of awakening and stimulating the spiritual nature, religion as now understood will be in a decline; all the elevating influences that spirituality feeds through inspiration will seek other outlets,—the church of the present will have performed its mission, to give place to other and perhaps higher functions.

[*Western Christian Advocate*]

Man feels his way "as birds their trackless way." He has within him an unerring instinct which, if he will accredit and follow, cultivate and encourage, will never lead him astray. This has been called the "homing instinct." It is man's sense of destiny and God. He has found the upward way through the centuries because an increasing number are responding to this lead. At the present time, when much darkness is in the sky and uncertainty is felt on every hand, let those who know the Lord speak often one with another of His bounty and providential care. This is not the day for faith to hide her face; rather this will prove faith's exaltation. Never has the world been thrown deeper into the abyss of defeated human hopes, and we predict that its rise to faith and Christian loyalty will surpass the highest devotion ever known.

[*The Continent*]

Whoever fights a successful fight with temptation is forever thereafter finer and nobler. And character is a genuine property. Character more than all else can afford a man a contented mind in every state, confidence in every peril, hope in every distress, superiority to every hazard, a wealth that outlasts time,—the wealth of a soul. It is true. The only thing for which the world is perfectly fitted is the development of moral character in men.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health.

Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00, six or more to one address, each 75 cents.

Orders for the books named above and other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Publishing Society

A new French pamphlet, "Foi et Générosité" (Faith and Generosity), has just been issued and is now on sale. This pamphlet contains the following articles: "The Lord Thy Confidence," "The Closed Hand," and "Continuity of Right Thinking."

"Christian Science: A Religion of Love" (Christian Science: En Kjærlighetens Religion), a lecture by Virgil O. Strickler, has been translated into Norwegian and is now published in pamphlet form with the English and Norwegian versions on opposite pages.

"Law and Work" is the title of a new pamphlet containing the following articles: Love Fulfils Law, The Logic of Christian Science, Undisturbed, God's Law of Adjustment, Authority.

"Christian Science: Man's Dominion over Evil," a lecture by Edward A. Kimball, C.S.D., has been translated into Russian, Norwegian, and modern Greek. Pamphlets in these three languages have been published with the English version opposite the translation and are now on sale at prices of our regular pamphlets as shown on the opposite page.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken at less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, editorials, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

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The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for publication in the columns of the MONITOR should be addressed: Editor, THE CHRISTIAN SCIENCE MONITOR.

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Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also as a supplement the Lesson-Sermons of the following month which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

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Works on Christian Science

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVIII No. 48

Boston, July 29, 1916

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A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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Items of Interest

Unusual commencement exercises were held recently at the Kansas penitentiary at Lansing. Thirty-one inmates of the big prison became graduates of the Kansas Agricultural College and received the same diplomas from the college that the boys and girls had received at Manhattan a week previous. For many years a night school has been conducted at the prison for those who cared to devote their evenings to actual study work. Two years ago the agricultural college offered to supply the prisoners with the complete home correspondence courses which it maintained for students unable to spend the time actually in residence at the college. More than one hundred men availed themselves of the opportunity offered. The thirty-one students who were graduated recently were students in steam and electrical engineering, carpentry, blacksmithing, agricultural and motor engineering. They have done practically the same work that would have been required of them had they been students at the agricultural college in these courses. Wherever possible these men were given practical training in the power plant and on the farm of the prison.

In an address before the Southern Forestry Congress at Asheville, N. C., recently, the chief forester of the United States emphasized the importance of the timber supply of the South and pointed out methods by which it may be perpetuated. "Nowhere in the whole United States," said he, "can the naval stores industry or the protection of hardwood timber be carried on with the same natural and economic advantages as in the Southeast. Forests occupy more than half the total land area of the South. Southern pine is the principal softwood used in fully two thirds of the country east of the plains. Backed by a supply of some 325,000,000,000 feet of yellow pine and about 20,000 sawmills, the pine industry holds today a commanding place in the country's lumber market. By their very magnitude the forest problems of the South command attention.

In addition to the value of the timber the southern pineries furnish annually about $35,000,000 worth of turpentine, rosin, and the like. This income is in danger of being entirely lost through failure properly to care for and perpetuate the forests. "The turpentine industry of southern France," said the chief forester, "is a man-made industry. A century ago the barren sand dunes could be bought at any price one was willing to pay. Today the poorest pine land covered with two-year seedlings sells for $9. Stocked with 30-year old pine it is worth $80, and with 50-year old $160 an acre. In this country the turpentine industry has had the advantage of a great natural forest. Instead of being founded and preserved by the diligence of man, its destruction will be brought about unless steps are taken to perpetuate it. The growing of timber for turpentine purposes is a profitable undertaking at present."

The museum of the University of Pennsylvania makes public a report from its expedition to Egypt. This report tells of what appears to be the discovery that Mineptah had in his palace at Memphis an archæological museum something like those of the present day. The Mineptah was the son of Rameses the Great, and by many is identified as the Pharaoh of the oppression described in the book of Exodus.

The palace was discovered early in the present year, the report said. It was large and elaborately decorated, was about 180 feet long and 100 feet wide, and contained about twenty rooms. The throne room was a magnificent chamber of about 60 feet by 40 feet. In describing this room the museum announcement stated that "it is probable that this throne room, if not the same one, is similar to the one in which Moses and Aaron confronted the Pharaoh, demanding that the people of Israel be permitted to go. The authorities in Egypt admit that a great discovery has been made."

The agricultural bill carries an appropriation providing $3,000,000 for Appalachian forest purchases under the Weeks law during the next two fiscal years. This is a reappropriation of money authorized by Congress six years ago, but which became unavailable because of the impracticability of making purchases during the first two years of the law's operation. Congress originally appropriated $11,000,000,—$1,000,000 the first year and $2,000,000 each succeeding year for five years. Because of the difficulty of organizing the work and building an administrative machine, the national forest reserve commission appointed by President Taft to execute the law could not use the authorized appropriations of the first two years.

An effort is being made by the Dominion & Atlantic Railroad Company and the Boston & Yarmouth Steamship Company to increase the production of strawberries and blueberries in Nova Scotia by developing a larger market for these products in New England. There were 118,000 quarts of strawberries, valued at $12,000, and 800,000 quarts of blueberries, valued at $75,000, shipped from Yarmouth to Boston last season. It is estimated that about two hundred and fifteen acres were planted with strawberries last year, while blueberries are found extensively and grow practically uncultivated. The strawberry season begins about July 5 and continues about six weeks. The season for blueberries begins about August 1 and continues until the last of September.

An important report has been issued by the development of resources committee of the South African Institute of Electrical Engineers on the possibilities of establishing in South Africa, on a commercial basis, certain electro-chemical industries. Agriculture and mining, taken together, now require annually more than £2,000,000 worth of chemicals, all of which are imported in the form of fertilizers, cyanide, and nitrates. Cheap electricity, abundant coal, limestone, and the necessary labor—essential elements for producing these compounds—all exist in South Africa.

A decided movement is developing in Nevada toward the breaking up of large holdings of land for farming and the adoption of more intensive methods on smaller acreage. It used to be said that no one could support a family on less than one hundred acres, but the European farmers who have settled in various parts of Nevada have shown that this is a long way from truth. A notable example of the intensive method is that of a Belgian, who on a single acre of land near Reno has for eighteen years made an average annual net profit of more than seventeen hundred dollars, while rearing and educating a family of eight children.

A committee of thirty, appointed in 1913 to study the question of storage of flood waters on Kings River in the San Joaquin Valley, Cal., has made its report. It says that a great quantity of water is annually going to waste during flood stages of Kings River, damaging land along its course; that there is abundant storage capacity available for the conservation of more than six hundred thousand acre-feet at a cost of about $10 an acre-foot, and that this would furnish ample irrigation for more than a million acres of land.

The Midvale Steel & Ordnance Company has closed a contract with the Russian Government for 350,000 tons of 67½ pound steel rails, deliveries to begin in September and to extend until June of next year. The price received for the rails was $52 per ton, so that the amount involved in connection with the transaction is in the neighborhood of eighteen million dollars. It is understood that the United States Steel Corporation also received an order from the Russian Government for 240,000 tons on the same terms.

The withdrawal of German synthetic indigo from competition in the markets of the world has revived the natural indigo industry in India. Probably not more than a dozen factories were at work throughout Behar when the war broke out, as contrasted with the picture of twenty years ago, when indigo held its own with jute as one of the most important exports from Calcutta. The general outlook for natural indigo is decidedly favorable at the present moment.

Upon the recommendation of Secretary Lane of the department of the interior, the President has restored to entry 1,892,468 acres of land in northern and northeastern Montana, heretofore included in coal withdrawal. A large part of this area has been entered under the homestead and other non-mineral land laws, but in the entries patented since the withdrawals in 1910 reservation has been made to the United States of all underlying coal.

In 1905 there were 48,000 motor-cars, including commercial vehicles, in the United States, according to the registration statistics assembled by the division of road economics of the United States office of public roads and rural engineering; in 1915 there were 2,445,664.

More than ten thousand miles of macadam roads have been ordered built in Afghanistan since the ruler of that country became the owner of an automobile.

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Christian Science Sentinel

"What I say unto you, I say unto all, WATCH" Jesus

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Religion Made Practical

CLARENCE W. CHADWICK

THE very first evidence of sincerity in religion is the practical application of it. A theoretical Christian, one who professes belief in God but who does not spiritually understand the Science of being, must fail to convince the multitudes of the practical nature of Christianity. He believes, but he does not know, that God is Love, and that Love is therefore the only real power of the universe. He believes that there is an opposite power to Love, and right here he breaks faith with practical Christianity.

So the student of Christian Science soon learns that he must be practical or else renounce his right to be called a member of the household of a demonstrable faith. The teaching that "Truth is demonstrable when understood" (Science and Health, p. 323) is what has awakened him to the truth of Christian Science. He may have spent years in studying the Bible, yet if his research was from the standpoint of the reality of sense-testimony, he cannot establish the fact of his being an authorized representative of the Master's teachings, because he has failed to grasp the practical or saving import of the Scriptures, failed to see that the power of God to heal is just as operative today as in the past. This very failure may have caused him to declare that he did not even believe in God's willingness or ability to heal. Let us analyze this condition of thought.

Would not such an admission immediately brand the student of Christian Science as an unreliable witness or representative of his Father? If he did not know that God's power is practically available to do what Jesus and his apostles did through an understanding of it, would he be in a position to bear reliable or trustworthy testimony in the court of Spirit? If he were thinking and acting simply from the standpoint of blind faith or belief, would he not be bearing false testimony as to the nature of God and of His spiritual universe? Even though he were honest and humble enough to say, "Lord, I believe; help thou mine unbelief," this of itself would be of no practical benefit to mankind. It is not what any one believes about God, but what one knows and can prove, that is going to reform the world. It is not preaching about God but the proving of God's power that makes Christianity an efficient faith.

The apostle James did not justify any vain or boastful belief in God when he said: "Thou believest that God is one; thou doest well: the devils also believe, and shudder. But wilt thou know, O vain man, that faith apart from works is barren?" (Rev. Ver.) What would belief or faith in the multiplication table avail without any application of such faith? Would it work out any mathematical problems? Not one. Would faith in a gold mine be of any practical value unless the mine were worked and the gold made available? Would faith in the ability of a ship to carry one across the Atlantic avail anything unless one placed himself in a position to make the passage? The writer entertained such a belief for many years, coupled with more or less dread of the water, and only a few months ago was his faith made practical in actually taking an ocean voyage. Once having put his faith to this practical test, he found that many others as well as he were greatly helped by the experience, and the unity of faith and demonstration was cemented in a most satisfactory manner.

One might express faith in the efficacy of electricity to light his house; but suppose the usual necessary means of transmission were ignored and the belief were entertained that instead of copper wire, rubber or wood could be used to conduct the electric current into the house,—would there be any light to dispel the darkness? In the same ignorant fashion one might believe that God has power to heal, but instead of allowing Him to do it in His own way insist that this healing power be made manifest through the medium of matter. Would any healing take place? None whatsoever.

Here it is proper to state that what professing or theoretical Christians believe in regard to matter as a healing agency is what prevents their faith from soaring above and beyond the limitations of sense-testimony. Just so long as they imagine that matter forms any connecting link between God and man, there will be no works to evidence any practical understanding of God. The ability to be practical, to prove that there is a God in Israel who is abundantly able to will and to do "above all that we ask or think," is effectually annulled by assigning power and reality to matter. We are not undertaking here to explain away the mortal phenomenon of matter, but rather to emphasize the fact that there is a way of escape from all that would separate man from a practical understanding of God, if he is not too apathetic or indifferent to investigate this subject in the light of Christian Science.

Mortals generally are quite boastful of their ability to use good common sense. They even go so far as to think that their concept of it and Christian Science are one and the same thing. But let them not be deceived! Good common sense is greatly to be desired, but what the world terms common sense usually has very little to identify it with Christian Science. Worldly common sense would say that if you are sick you should by all means send for a physician to diagnose the case, and then if he fails to dignify the trouble with a name that is perfectly satisfactory to you, be sure to send for a physician who will tell you something entirely different. If this second diagnosis comports with your expectations, this same common sense would insist that you by all means accept the verdict as a fact, and not for one moment think of it as a possible mesmeric or mental condition from which you could be freed without the use of material remedies.

The nobler common sense of Christian Science would endorse the adoption of spiritual means from the very start, and if the ounce of prevention were vigorously applied in the incipiency of the trouble, in a very short time there would be nothing to diagnose, to name, or to treat; the patient would be quite well. Christian Science admonishes us to be practical Christians. Disbelief in God's power to heal shows a pronounced lack of good common sense. Advocates of *materia medica* may argue that unless you do something for your patient you are not exercising good common sense, but

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just here ordinary common sense and good common sense are at variance. Doing something for a friend or for an enemy is not giving him a dose of lifeless, non-intelligent matter, but is proving to him that God, good, is an ever-present help at all times.

Knowing or understanding, made appreciable to humanity in demonstration, is practical or common sense Christianity. Believing, without the ability to prove one's faith by one's works, is the lack of practical common sense. It is that mental state described in Scripture as "ever learning, and never able to come to the knowledge of the truth," because of unwillingness to be taught something contrary to the world's concept of what is practical.

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The Practical and the Ideal

SADIE KIEKINTVELD

PRACTICAL views of life and the ideal have long been considered irreconcilable, and the dreamer and idealist often has his faith in humanity sadly shaken; but to spend time bemoaning one's disappointments is a narrow and selfish course of action. Often the cause of the disappointment lies in one's own consciousness, and a truly noble nature will refuse to condemn others, but rather seek to find wherein it has failed. When we are ourselves so often in need of forgiveness, we should treat others with the same generosity.

A great deal is said about the disillusions experienced in advancing years, but the truth of the matter is that the first fair vision of a world of good is the real, and all that evil would bring up to contradict this eternal fact is the illusion. "God saw every thing that he had made, and, behold, it was very good," is the simple and sublime statement of the inspired writer. All that appeared afterward was a mist and an illusion. This philosophy of living, emphasized in Christian Science, enables one to hold thought fast to the good, and at the same time deal in a common sense, kindly way with things as they seem. This ideal is no misty abstraction, but an inspiration to practical goodness. It transforms the every-day world, and gives to its loyal adherents here and now as much of heaven as they earn.

Among the most common causes for cynicism are the misunderstandings between friends which arise from a lack of perfect honesty. No two people, however well intentioned, have exactly the same way of going about things, and when perfect confidence does not exist between them a small error can magnify itself to such proportions as to hide all that is good and true. The name which Jesus gave to evil was "a liar, and the father of it;" therefore the slightest deviation from the truth is to be avoided. Any course of conduct, however well meant and conventionally excusable, in which words and actions are made to belie thought, is likely to bring down on the person practising it far greater troubles than the ones he seeks to avoid. For one thing, it arouses curiosity and often brings down censure where none is due.

It is the nature of error to hide itself, but truth need not and should not adopt the methods of evil. If one's motives are right he should stand by them loyally and faithfully. The Bible injunction is to speak the truth in love; and love and perfect sincerity in thought, word, and deed, are our safest protection from evil. This does not mean that one need tell all he knows or voice every wayward thought that comes to him, but it does mean that for the upright man there are just two courses open, silence or truth. The quiet dignity which refuses to gossip is in perfect keeping with the frank sincerity which has nothing to conceal.

Another thing which frequently beclouds one's ideals is, that material sense and self gets in like a shadow between man and God. Self-will is wont to attempt to seize the government out of God's hands and take it in its own. The outcome is always disastrous. Surely we should trust infinite wisdom and Love to guide our affairs better than we can. Often all that is needed for a harmonious adjustment of a difficulty is the withdrawal of human will and a willingness to let the divine Mind govern.

Self-pity grieves over its woes and shuts off the healing currents of divine compassion. Doleful resignation to error is a mistake. To allow any circumstance to keep us miserable is a sign of weakness and selfishness. There is always some one with a harder problem than the one we face, and in working for their liberation we find our own. The text-book of Christian Science, "Science and Health with Key to the Scriptures," teaches very clearly that there need be no suffering except for wrong-doing. When our hearts are right with God we can meet our difficulties with such brave cheer that they vanish. There is no hell for the one who persistently rejoices in the goodness of God. This disposition has in itself the secret of victory; like the sunshine, it purifies the dark places of earth. It proves even now that for those who walk in the light of God's love there is no night there. Mrs. Eddy's poem "Christ and Christmas" closes with these lines:—

No blight, no broken wing, no moan,
Truth's fane can dim;
Eternal swells Christ's music-tone,
In heaven's hymn.

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The Key to the Kingdom

JULIA S. KINNEY

WE have in the word "Key," in the title of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, an example of our Leader's accurate use of words. Had she employed the term commentary, she would have left the half untold, for while her work is a commentary, since it makes comments on the Scriptures, it is much more than this, because it reveals the divine Principle through the apprehension of which the miracles recorded in the Bible were performed, so that conscientious students of this book may gain the power to overcome sin, disease, and discord by the same method as that which was employed by the Master.

Mrs. Eddy does not claim that the study of her works can be substituted for the study of the Scriptures. On the contrary, the first tenet of Christian Science (Science and Health, p. 497) very plainly states, "As adherents of Truth we take the inspired Word of the Bible as our sufficient guide to eternal Life." All that she does claim, a claim that cannot well be denied in the face of the multitude of witnesses ready to support it, is that the study of her book gives a new interest in and a practical understanding of the Scriptures. A key without the lock it fits is of as little use as are treasures locked in a safe to which there is no access. The little word "Key" in the title of the text-book expresses the dependence of right understanding upon the spiritual exposition, while at the same time denoting that spiritual power accompanies this right understanding.

The Scriptures bear record to the power possessed by Abraham, Jacob, Joseph, as well as other patriarchs and prophets. Jesus, whose works were even more marvelous than theirs, constantly reiterated the assertion that those who understood his teachings would possess the power possessed to cast out the evils of disease and discord. Pondering the Scriptural records, Mrs. Eddy reached the conviction that if God is indeed omnipotent and omnipresent then in reality evil can have neither place nor power.

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also saw that material sense evidence, which declares for sin and disease, must be unreliable and untrue. By taking a firm stand on the side of God's omnipotence and against the false evidence of these senses, she was able to unlock the seemingly lost treasures of the Bible and restore its healing power.

On page 171 of Science and Health we read, "Through discernment of the spiritual opposite of materiality, even the way through Christ, Truth, man will reopen with the key of divine Science the gates of Paradise which human beliefs have closed." This very lucid statement shows that God does not bar man from the kingdom, but that the material senses shut the door of harmony upon those who trust in and are misled by their evidence. Mortals forfeit their hope of heaven by believing in the reality of matter. Redemption consists in giving up these false beliefs and acknowledging God's allness.

With this key of spiritual apprehension Moses was able to divide the waters of the Red Sea so that the children of Israel could go in the midst of the sea on dry land. Had his faith faltered, had he accepted the evidence of the senses that the waters were impassable and despaired of making further progress, the doom of the Israelites would have been certain. With this key of knowledge Jacob and Joseph, Daniel, Elijah, and Elisha unlocked for many the doors of disease and death which seemed to shut them in, so that the Scriptures supply ample evidence of the power of righteousness in all the eras of religious history.

In every-day experience we learn to keep at hand such keys as we constantly need to use, and we take great care not to misplace or lose them. In like manner the Christian Scientist is watchful to keep the key to the kingdom in readiness for use. In minor matters, as well as in the greater, he is careful to keep the truth uppermost in his thought. He realizes that he cannot admit the reality of matter one moment and the next moment expect to prove its unreality. He knows that the material senses which have closed the gates of Paradise will of their own accord never open these gates, but he also knows that "through discernment of the spiritual opposite of materiality" one may at any time enter God's kingdom; therefore he keeps himself in readiness for spiritual progress.

Jesus never allowed the mesmerism of belief in material evidence to overpower him, but was faithful in applying the key to the kingdom to every problem which confronted him. For those who allowed the material so to preponderate over the spiritual in their thoughts that they lost sight of the spiritual reality, Jesus had this severe censure: "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." No one desires to obstruct the path to heaven, and today there is little excuse for so doing, since the Discoverer and Founder of Christian Science has given to the world the "Key to the Scriptures" which when properly applied opens the way to their treasures.

Daily Blessings

HENRIETTE BALLU

Mrs. Eddy's opening words in the Preface of Science and Health, "To those leaning on the sustaining infinite, today is big with blessings," were a revelation to me. It gradually dawned upon me that to lean "on the sustaining infinite" was a present possibility. I knew that I had found the "pearl of great price," and after studying this sentence I continued to read, commencing at eight o'clock one Sabbath morning and not closing the book until eight o'clock in the evening. Is it to be wondered at that it seemed divinely natural to find myself healed the following day of a so-called incurable disease, which I was supposed to have inherited?

One afternoon, long before I knew anything about Christian Science, in jumping from a high carryall I struck my heel upon a stone, jarring the spine, and this resulted in my being confined to my room for months. Physicians agreed in the verdict that I would be crippled for life, if indeed I were able to survive the injury, which was extremely problematical. I had always been self-reliant, refusing assistance from any one who offered to help me; and not until I became helpless did it occur to me that God is "a very present help in trouble." I did not then understand that self-will, pride, and intolerance were the cause of my suffering. I realize now, however, that when I was willing to trust God this mental state brought about the physical healing; but I did know that I was healed, and when I suddenly appeared at the table where my father was dining alone, his astonishment was so great that he forgot to bid me welcome.

Among the many who have been healed of physical ailments by trusting in God, our beloved Leader alone succeeded in finding the rule for the Christ-healing, and she has given it to a waiting world. For this Science of healing, which differs from all other systems of mental healing in utilizing the divine Mind to the exclusion of all dependence upon the human mind for help, mankind owes her both homage and gratitude.

Quite recently I had a recurrence of the trouble above referred to. Upon attempting to rise, the old symptoms seemed to reassert themselves, and immediately the thought came to me that Jesus said of the woman who could in no wise lift up herself, that Satan had bound her. I knew that God's child, made in His image and likeness, could not be bound in any way whatsoever by error, and the healing was instantaneous. When that old serpent reappeared it was handled, and I saw how unnecessarily I had suffered all of those months. I also saw how quickly an evil suggestion yields to Christian Science treatment.

In his second epistle to the Corinthians Paul makes the statement, "I am become a fool in glorying." This might imply that Paul's "thorn in the flesh" had its origin in vainglory, and when he ceased to be vain of his own knowledge and glorified God only, he was able to testify, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Protracted healing in Christian Science sometimes provokes the inquiry, Why do some people find surcease from pain more quickly than others who are afflicted in like manner? The answer may possibly be found in the fact that while those who received their healing instantaneously were yearning for more of God, good, others simply wanted to be relieved of physical pain without the change in consciousness which was necessary in order to make them whole.

Christian Science is rapidly assimilated by the child-thought. The rule of Christian Science is "that man shall utilize the divine power" (Miscellaneous Writings, p. 69). This is what children do naturally and unquestioningly; hence the immediate answer to the prayer of these little ones. A small Christian Scientist of my acquaintance often applies Mrs. Eddy's admonition: "Keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them. It is plain that nothing can be added to the mind already full" (The First Church of Christ, Scientist, and Miscellany, p. 210).

A private school, with whose methods of instruction the writer is quite familiar, finds *The Christian Science Monitor* an ever-increasing source of interest, and both faculty and

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students find useful material in it. Pupils studying history, ancient and modern, political and industrial topics, as well as most subjects taught in the curriculum, will find at this school classified clippings from the *Monitor* ready for the next term. In the reportorial work of this school the *Monitor* is held up as a model for clean journalism. The world is learning to appreciate what it means to have a newspaper which may be safely placed in the hands of the youngest member of the family. So we say, All hail! to this messenger of good will which brings to us daily the thoughts of mankind divested of their dross. This "healed newspaper," as it has been called, makes it possible for us to read of the turmoil of the Old World without bitterness, and with an added sense of gratitude to Mrs. Eddy, who taught us how to utilize the promises found in the ninety-first psalm.

Gratitude Freely Expressed

J. LOUISE CARTER

THERE are some who know that they have a demonstrable understanding of Truth, that they can clothe it in appropriate language, and can then write or voice it in such a manner that every reader or hearer may be thereby benefited. To those who are thus constituted, it will be admitted by all that to relate an experience in Christian Science does not seem a task, but rather a joy and a privilege. Daily and hourly do we participate in the beneficial effects of Christian Science, and we tell of it gratefully in the privacy of our homes. Is there, then, some occult power, singularly active on Wednesday evenings between the hours of eight and nine o'clock, which ties our tongues and glues us to our seats? Every Christian Scientist knows that there is no such mystical power to work evil with him and paralyze the willing effort to share with others "what God has given him of experience, hope, faith, and understanding" (Miscellaneous Writings, p. 149). He also knows that God, good, governs all, and that "right motives give pinions to thought, and strength and freedom to speech and action" (Science and Health, p. 454).

The rich feast at our Thanksgiving day service is an object-lesson to us all. For the preceding days there is provided a Bible lesson dealing with gratitude, and this persistent turning of thought toward this spiritual quality opens up a natural fountain of gratitude; fear is lost in self-forgetfulness, in the desire to be of use to our fellow men, and testimonies spring forth on every side. Was there ever a Thanksgiving service long enough to include them all?

Back of a Wednesday testimony meeting at which the selected reading requires but a few minutes for its performance, or back of a Lesson-Sermon which has been studied by Scientists all over the world and which requires but a half hour, or less, for its delivery, are undoubtedly years of earnest thought and experience. Likewise, preceding the Christian Science testimony, which in itself may seem of small moment to the listener, there may have been the overcoming of bitter prejudice against what one thought Christian Science to be, and perhaps prejudice toward Mrs. Eddy, its Discoverer and Founder; the overcoming of states and stages of sin, suffering, poverty, grief, or many another illusion, seemingly very real to the deceived sense of the speaker; and last, though not least, years of overcoming of that most common enemy, fear, which is cast out by love, and which "hath torment" just so long as it seems to exist.

Every sincere utterance of truth in a Christian Science testimony meeting, whether descriptive of physical ills destroyed or spiritual blessings gained, witnesses to the glorious effects of the old though newly discovered Science of healing, which heals not alone the individual, but numbers of individuals of their ignorant, unjust, and merciless hatred toward labor, capital, race, or sex, by substituting therefor the recognition of the fact that men are, and should enjoy the liberty of, the sons of God. The capacity to become a witness for Christ, Truth, is innate, and because of this its achievement is our privilege and our joy. In the words of our Leader (Manual, Art. VIII, Sect. 24), "it scales the pinnacle of praise and illustrates the demonstration of Christ, 'who healeth all thy diseases.'"

Preparation

PETER B. BIGGINS

IN all departments of human activity the need of careful and thorough training is evident, and such training usually involves considerable self-denial and mental discipline. This is true regarding the practice of Christian Science, which is finding its followers in every walk and station of life. Oftentimes the student is perplexed to know what his immediate course should be, and it is sometimes asked whether it is not better to devote one's entire time to Christian Science than to engage in business pursuits. This query itself indicates that some preparatory steps are still needed.

We read in Matthew's gospel that before Jesus entered upon his three years' mission of preaching and healing, he was "led up of the spirit into the wilderness." He had been divinely led every step of the way during the previous thirty years. His preparation was fully tested, and it proved to be thorough and complete. When material sense tempted him to depend upon matter for his supply, to demonstrate the truth in order to win popular applause or for the purpose of gaining wealth and material power, error's allurement was rendered powerless by his clear perception of the imperative demands of divine Principle.

Each individual passes through experiences corresponding in some degree with those of the Master. With the dawn of a clearer understanding of Truth and the advent of increased spiritual power there may also come the temptation to use this power for selfish advancement. This suggestion may not be distinct enough to display its nefarious nature and base origin, but as the result of patient scientific work and self-examination the error will define itself and so be self-destroyed. At each step of spiritual progress we must consecrate our new-found treasures of Truth to divine Love, from whom these spiritual riches come. In this way only can we maintain our position and advance to higher understanding.

Like the Master, we must be led by God in every step we take; like him too, we must be wide awake to detect the subtle tactics of the one evil, which is bent on trying to undo whatever the truth does to bless mankind. By uncovering and destroying error in this way one proves his worthiness for the higher work to which he has been called. On page 176 of "Miscellaneous Writings" Mrs. Eddy asks: "Are we duly aware of our own great opportunities and responsibilities? Are we prepared to meet and improve them, to act up to the acme of divine energy wherewith we are armored?"

While the Master's preparation lasted thirty years, this is no indication that his followers should wait this length of time before they engage in the healing work. His immediate disciples, crude and untutored as most of them were when they first met him, left all immediately to follow and be taught by him. It is to be noted that they, like their Master, followed the leading of Truth.

The student of Christian Science who has caught a clear

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glimpse of the allness of Spirit, and who has proved by experience the nothingness of materiality, cannot find abiding satisfaction in mere material pursuits. In the mean time, however, while he is approaching nearer "unto the measure of the stature of the fulness of Christ," his seemingly material tasks may afford abundant opportunity to demonstrate Christian Science. A material sense of duty is simply a limited concept of one's normal spiritual activity. Wherever one is placed he can begin at once to realize the absolute truth of being. This includes the truth about himself, his place, and his work. The truth of being is unchanging. Even while one seems to be occupied with material duties his spiritual selfhood is perpetually expressing the perfect activity of infinite Mind. As our concepts are broadened and elevated through spiritualization of thought, our opportunities for service naturally increase. Thus we see, as Keats so well expresses it, how—

> The trivial round, the common task,
> Will furnish all we ought to ask,—
> Room to deny ourselves, a road
> To bring us daily nearer God.

One who perceives the truth in the Science of being will not neglect to fit himself for the highest possibilities in his present work, although he will naturally discriminate between essentials and non-essentials. Truth is essential; error is non-essential, because in Science error is non-existent. One who has the opportunity and many inducements to follow some other profession, but chooses the practice of Christian Science instead, may be criticized by the worldling and upbraided for neglecting his opportunities. The carnal mind reasons from its own erroneous, limited standpoint. It cannot appreciate the possibilities of a life consecrated to the demonstration of eternal Truth.

Needless to say, he who chooses the practice of Christian Science is improving his opportunities in a far higher degree than he who pursues the quest for mammon. The best way to improve time and talent lies in the momentary effort to realize and demonstrate the truth that God is All-in-all and that man is simply God's perfect idea. The thirst for material wealth, position, or power is thus replaced by the hunger and thirst after righteousness. This insures rapid progress in the true understanding of Life, God, the one thing needful for real prosperity, abiding happiness, and higher usefulness.

The work of preparation is a natural, continuous, unceasing process. The final destination is spiritual perfection, and the mile-stones reached and passed along the way are encouraging evidences of progress. Our usefulness to our fellows is proportionate to our diligence in this work. In view of the great benefit which this spiritual activity brings to ourselves and to others, nothing should be allowed to interfere with it. "When the destination is desirable," Mrs. Eddy writes in Science and Health (p. 426), "expectation speeds our progress."

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Sunshine everywhere!
I have no care—
Nor do I pine
For rays that on my brother shine;
For all is mine
With sunshine everywhere!
'Tis but—lo here, lo there—
To study close another's lot;
And to compare
With his what thou hast got;
Each has his share
With sunshine everywhere!

KATHERINE T. PORTER.

Selected Articles

[Editorial in *Mount Kisco* (N. Y.) *News*]

The editor was asked one day if he was a Christian Scientist. On giving a negative reply he was propounded a second question, "Do you believe that a Christian Science practitioner ever effected a cure?" This question we answered affirmatively, when a third was asked, "How do they do it?" This time we could only answer the questioner by calling his attention to the fact that a man who was blind from birth, after his sight was restored by Christ Jesus, was asked by his friends the very same question, and he replied, "One thing I know, that, whereas I was blind, now I see." The knowledge of how a cure can be effected has not been given the writer, but from the statements made by those who have been healed we believe a cure was had, and we have no more right to question the word of a person who declares he was healed by Christian Science than we have to dispute the gospel story of the blind man who was healed.

When we approach a Christian Scientist and ask for an explanation, he points out that God is the source of all good, that the absence of good is evil, sin, and that sin results in death. Define darkness, analyze darkness, and the result is absence of light. This is an incontrovertible fact. We do not necessarily align ourselves with the Christian Scientist when we declare that we do not know; at the same time we realize that man is but the creature, and it would be presumptuous for the creature to attempt to circumscribe the power of the creator; and if the creator has revealed Himself and His plan more vividly to some searching mind than to us, we dare not say that such a one is not in harmony with his conception of the power and majesty of the author of all good. Who am I that I should judge the thoughts of my neighbor?

Therefore, gentle reader, when you see in the columns of the *News* articles taken from *The Christian Science Monitor*, just congratulate yourself that the *News* has not abrogated to itself the right to dechurch a single soul who would serve and obey the impulses of love and truth. If we are blind in this respect we should seek to be healed; we should try to see.

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[Charles M. Shaw in *The Blackburn* (England) *Times*]

The criticism that "Christian Science is neither Christian nor scientific" is as old as the Christian Science movement, which nevertheless survives the scathing impeachment and indeed thrives vigorously. The foundation-stone of Christian Science is the allness of God, His omnipotence, omnipresence, and omniscience. For this reason Christian Scientists take the Bible promises literally. When the promise runs, "God is . . . a very present help in trouble," and when it is declared that God "healeth all thy diseases," the true Christian Scientist relies upon Him alone. Is this unchristian? The fact is that Christian Science is only primitive Christianity revived and applied to modern conditions, and all unbiased investigators will verify this.

Christian Science is not a modern invention of Mrs. Eddy; it is the Science of God and of His divine creation, the Science which Jesus revealed and demonstrated, which medieval scholasticism and ecclesiasticism almost blotted out, but which Mrs. Eddy discovered and demonstrated. The only science there is is the Science of reality, and God and His creation alone constitute reality. This judgment is confirmed on the one hand by the uncertainty and changeableness of so-called natural science, and on the other by the innumerable healings of sin and sickness which Christian Science is achieving in all parts of the world.

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Then our critic is reported as saying, "It could be said in fairness to Christian Science that it had reasserted the old truth that mind could and should control the body." This attempt at fairness, however, completely misrepresents the position of the Christian Scientist. The belief that the human mind "could and should control the body" opens the door to hypnotism, suggestion, and other occult pretensions which, if believed in, are detrimental to human happiness and progress. They are in fact the very antithesis of Christian Science, which teaches that in the degree men "put off the old man," that is, the carnal or mortal mind, and put on the "mind of Christ," in that degree can sin and sickness be healed.

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[Virgil H. Clymer in *Syracuse* (N.Y.) *Post-Standard*]

Your account of a professor's lecture on archæology in Lyman Hall, Syracuse University, makes him state in effect that many of the inscriptions unearthed at Epidaurus "sound strangely similar to the writings of Mrs. Mary Baker Eddy;" that wonderful healings are described on the inscriptions unearthed, and so on.

Inasmuch as the teachings of Jesus and Christian Science are identical, and inasmuch as Jesus said he came to fulfil the law, it must have been the same laws of God which enabled both the ancient Hebrew prophets and Jesus to do their wonderful works, and it would not be at all strange, therefore, if other ancients also knew something of God's laws of healing. The Bible tells us that God is "the same yesterday, and today, and forever," and likewise His laws are unchangeable. Everybody knows that two plus two would equal four in any age, ancient or modern. Whether or not the unearthed inscriptions referred to by the professor are really like Christian Science teaching, or anything like it, I cannot say, but the fact that Christian Science and Christianity are one needs emphasis, for the professor or your reporter, like many other people, seems to think that Christian Scientists regard their beliefs as something new. God's laws may be new to our consciousness, but the laws themselves cannot be new; they have always existed. Nobody pretends that the law of gravitation did not exist before its discovery by Newton.

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[Warren O. Evans in *The Providence* (R. I.) *Journal*]

There appeared in a recent issue of your paper a review of "A History of American Literature Since 1870," in which reference was made to Mrs. Eddy, the Discoverer and Founder of Christian Science. In the review a quotation is made in which a parallel is drawn between Walt Whitman, the poet, and Mrs. Eddy, in that they "both were mystics."

To say that Mrs. Eddy was a mystic or entertained the doctrine of mysticism is very far from the truth. While those who may have held such views were no doubt above the average, and sincere and honest in their convictions, yet there is no association between mysticism and the teachings of Christian Science. A superficial reading of Christian Science literature might possibly give one such an impression, but to one who has given the matter any serious thought and study there is no connection whatever. The mystics were men of high ideals and of great faith, but their faith was blind and without understanding.

Christian Science is based upon the simple yet profound teachings of Jesus. It begins with the faith of a little child and goes on to understanding, so that a Christian Scientist is as sure of himself in the working out of his life-problem as is the mathematician. If God is Spirit, as Jesus said, and God is All, then all must be Spirit; and if so, where is matter? It is on this positive statement that "to infinite Spirit there is no matter,—all is Spirit, divine Principle and its idea" (Science and Health, p. 475), that Christian Science stands; and such is very far from mysticism or the doctrine of the mystics, who were very sure that man was matter.

In one of her published works known as "Unity of Good," Mrs. Eddy sums up the whole situation in these very clear words (p. 9): "Material and sensual consciousness are mortal. Hence they must, some time and in some way, be reckoned unreal. That time has partially come, or my words would not have been spoken. Jesus has made the way plain,—so plain that all are without excuse who walk not in it; but this way is not the path of physical science, human philosophy, or mystic psychology."

Mrs. Eddy not only "set about to accomplish" but actually did discover that divine or spiritual law which Jesus so well understood, and which he said it was possible for every human being to know and to understand and to utilize. And with this knowledge or understanding of God, eternal life begins to dawn upon the human consciousness, healing the sick and bringing that peace and happiness which the world cannot give, neither can it take away. The great Master declared, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

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[W. D. Kilpatrick in *The Hesperia* (Mich.) *Union*]

In the columns of your paper is given a report of a sermon against Christian Science by a local minister which, in justice to this religion and to those interested in knowing the truth about it, requires some correction. In the first place, let me state that Christian Science is strictly Scriptural; that is, it is founded on the Scriptures exclusively, agrees with the Bible in its spiritual import from beginning to end, and in addition offers to sick, sinning, and suffering humanity ample proof of its divine authority in its exemplification of the teachings of the Master in healing the sick, casting out sin, and comforting the sorrowing.

The Christian Science movement has grown and is growing in a manner unparalleled in religious history, simply because it proves itself to be true, and in so doing proves the Bible to be true. All the religious theory and speculation of the ages comes to naught unless followed by proof, and herein lies the explanation of the success of Christian Science,—it proves itself. The Bible teaches that God is infinite, is Love, Life, and Spirit; and it would seem an impossibility to conceive of God as infinite and at the same time confine our concept of Him to that of an embodied or circumscribed personality. Jesus said, "God is a Spirit: and they that worship him must worship him in spirit and in truth." In the light of this saying the contention of our critic that Christ Jesus was both person and Deity is a contradiction in itself. Christian Science teaches that Jesus was the son of Mary as the Bible declares, or as Mrs. Eddy puts it on page 589 of Science and Health, he was "the highest human corporeal concept of the divine idea, rebuking and destroying error and bringing to light man's immortality." It further teaches that the Christ is that truth which Jesus taught and demonstrated by "signs following," that Comforter which he said should remain with us forever. Nothing in the Bible could possibly be construed to convey the impression that Jesus was God or even so considered himself.

Christian Science teaches that the real man—the man created in the image and likeness of God—is incapable of sin, and that God is not the creator and author of sin, sickness, or death. Christian Science does not teach that the so-called mortal or carnal man is incapable of sin, but that sin brings

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suffering to those indulging in it, and that so long as mortals believe in the pleasure of sin they will experience the painful consequences thereof. Christian Science teaches that prayer without ceasing, watchfulness, self-forgetfulness, and recognition of God and God alone as the Father of all, are the means whereby mortals may escape from sin and sickness and thereby come "unto a perfect man, unto the measure of the stature of the fulness of Christ," whereby they may put off the old man and put on the new.

In the work of Christian Science for the good of all humanity probably none come so naturally and thankfully to the realization of the ever-protecting care of a loving Father as do children, and the writer, speaking from an experience with children both in and out of Christian Science, can bear witness to the fact that complete reliance on God by the little ones as taught in Christian Science is one of the greatest blessings both physically and morally which time has ever bestowed upon a bewildered world.

Christian Science is an explanation with accompanying proof of that Principle of being which has existed throughout all time, the Principle of existence which Jesus taught and said should make men free, that Principle which if understood and followed will bring health and joy and that peace which "passeth all understanding" the same today as it did twenty centuries ago when the humble Nazarene walked and taught among the hills of Galilee.

[George A. Law in *New Haven* (Conn.) *Journal-Courier*]

A letter published in your paper contained the following statements: "I have a hearty admiration for the Christian Scientist who can actually make himself believe there is no pain when his body is racked by it. He is either heroic or self-hypnotic."

Notwithstanding that this was intended to be commendatory, it reveals the somewhat prevalent mistaken impression that Christian Science and hypnotism are akin to each other, when in fact they are in no way allied. Hypnotism is "of the flesh," the human, mortal mind, while Christian Science is "from above," spiritual. Hypnotism is the exercise of will-power, the mortal, or carnal mind as St. Paul termed it, and is capable of evil, all evil. Christian Science on the contrary is the operation of infinite intelligence or divine Mind, from which only good emanates. From this explanation it is readily discerned that there is no similarity between hypnotism and Christian Science.

The caption of the letter in question is "Anent Sickness," and the writer forcefully points to the unprofitableness which results from allowing sickness to occupy the thought, and the unpleasant experiences which follow discussions upon disease. The implied recommendation is to look away from the dark side of things, cultivate cheerfulness and optimism, talk health not disease, and strive to eliminate fear from the thought. Christian Science furnishes the scientific rule for accomplishing this. In "Science and Health with Key to the Scriptures" (p. 582) Mrs. Eddy says of believing, that it is "not a faltering nor a blind faith, but the perception of spiritual Truth;" she also says (p. 167), "If we rise no higher than blind faith, the Science of healing is not attained."

Christian Science is based upon spiritual understanding, the absolute truth regarding man's being, the truth respecting his relation to God. This basis, the spiritual sense of existence, operates to liberate mankind from the effects of erroneous human belief, from fear, sickness, evil, and the like. It is the Mind "which was also in Christ Jesus" active in human consciousness. It is God governing, and results in bringing into man's experience health, happiness, and peace.

[Carl E. Herring in *Kearney* (Neb.) *Times*]

Perhaps the principal cause of our reverend critic's failure to understand Christian Science is found in his inability to perceive the difference between the real and the unreal, and as this distinction constitutes the groundwork of Christian Science teaching, it is well worth our while to consider it. This pastor is not alone in regarding the teaching of the non-existence of evil, sickness, and sorrow as an absurdity, and often the earnest searcher after something better than the husks he is feeding upon is diverted from a study of Christian Science at the outset, because pain and sin seem to him not only real, but so real that a denial of their existence is an indictment of the sanity of the whole teaching of Science.

In the first place let us approach the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, with a view to seeing what it actually teaches and not for the purpose of finding a spot which will seem to justify us in throwing it down and declaring the whole thing an absurdity. If Shakespeare's works had to undergo the grilling process to which Science and Health has been subjected, the bard of Avon would wish that Bacon had indeed been the author of his plays.

At the outset an author is entitled to have attached to words the meaning he gives them, especially when, as in the case of Mrs. Eddy, such meaning is in accordance with the usage of the best authors and lexicographers. Therefore, when she uses the words substance and reality it must be understood that these words mean, as Webster's dictionary says, "that which underlies all outward manifestations." She is not writing a treatise on botany or zoology, in which words may be loosely used and yet convey the meaning for the subject under discussion, but she is writing on the subject of God and man, and constantly with reference to things in their relation to eternality.

Starting with the basic proposition of life, which is an existent fact we are sure of or else we are sure of nothing, we are confronted with two questions: first, What constitutes life? and second, What is its duration? Space will not permit a discussion of the second question except from Bible authority, and the eternality of life is therein fully revealed. Our first question then becomes, What constitutes eternal life? The champion for the reality of sin, sickness, and death is now asked to catalogue death. Is it a component part of life, or is it an independent thing having its own eternality? If death destroys life, then man is mortal, life is unreal, and death the real. Our question no longer relates to eternal life, but to eternal death, for the moment we admit that death can put out life we have forever barred the way to man's immortality; but the Bible says the last enemy to be overcome is death.

The whole question is one of adjustment of our thinking, and is merely preliminary to the foundation upon which the healing process of Christian Science is based, for it will be conceded that if Mind is to destroy sin, sickness, and death, we cannot begin by giving to death a power superior to life, health, and purity. To say that Christian Science does not recognize the phenomena of evil and disease is as absurd as to say that the mathematician does not recognize the phenomenon of the schoolboy adding two and two and making five, else why do those who have been healed from sickness, sin, and discouragement, in gratitude unite to carry to others the gospel which healed them? The fact that they were healed from the plagues which possessed them does not make these plagues real and eternal any more than the blunder of the boy makes the statement two and two are five the principle of mathematics.

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Editorial

The "whole gospel"

THAT Christian healing is an essential part of Christian ministry is certainly, even if slowly, being recognized in the churches. Perhaps the most striking evidence of this was afforded by the article "Must Protestantism Adopt Christian Science?" from the pen of a priest in the Protestant Episcopal church, which appeared in the December, 1913, issue of *The North American Review*. According to the editor of that periodical the writer of the article reached the conclusions it embodied through "his work among his own people and his observations of those outside his communion;" therefore it was first-hand evidence. Within a few weeks still another clergyman of that denomination, the Rev. Henry B. Wilson, has voiced his views in an article which appeared in *The Living Church*. We quote from this article as follows:—

> The steady increase in the interest of Christians in all parts of the country in the ministry of healing marks one of the most deeply important religious movements of the present generation. In certain quarters the subject may appear to be of little moment; but that is due partly to the fact that the church has worked off her first excitement attendant upon the phenomenal rise of Christian Science, and partly because there is a waning of the early popularity of the effort made, within the church, to offset Christian Science by counter-attractions in the form of psychotherapy. The attacks made upon Christian Science, while perhaps theologically satisfying, have had no results in quenching the desire of Christians for a healing ministry. More especially is this true in that, after such attacks were made, nothing was offered in their place, and the hearers found themselves where they were when they started, *i. e.*, without a healing ministry. They were told that Christian Science was "all wrong," but they were not told what was "all right." Nothing from nothing does not leave very much.
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> Thus the Christian Science sect and the healing cults had a free field with their religion of health and their steady record of drugless cures; while the orthodox Christian church-member was left with a theology which not only connected the hand of God with every illness, but also attached to it some mysterious purpose said to be in accordance with His divine will. It is little wonder that under these circumstances the healing cults were able to draw their recruits most largely from those who were born and reared in the churches. It is estimated that fully nine tenths of the members of these sects today were formerly members of Christian bodies from which they departed because of the total neglect or the erroneous presentation of this aspect of religion. The greater part of the increasing membership is still being drawn from the same source. The missionary work that is being carried on by these cults everywhere is most devoted and persistent, and the propaganda most lavish. Friends and former church-members are adept at introducing the subject, and a call is invariably followed by the receipt of several very attractive pieces of literature. Thousands of copies of the article "Must Protestantism Adopt Christian Science?" by a clergyman of the church, have been circulated gratis in the homes of all Christians, but most largely of course among those of the church's faith.
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> The losses in some congregations are by no means a small matter. Many rectors are astonished to learn that some one has gone into Christian Science, when they did not suspect the person was even interested in the subject. An investigation shows that the work and study and influence has been going on for a year or more, and that it is too late to reclaim the departing one. If any clergyman seeks solace with the comment that "the person was, after all, a very weak and rather useless church-member," he may find himself pursuing a phantom consolation. He would be surprised, perhaps, to know that the one whom he had looked upon as "dead wood," for a year or two, had, under a different environment, taken on a new life; had risen to higher levels in daily living, had become an enthusiastic worker, was a regular attendant at the mid-week services in addition to the regular Sunday services of the new sect, and was contributing more money in a month than he or she had given in a year while a member of his church. I do not present this in extenuation of the departing church-member. I write it as a fact, and it is worth serious thought. It is not the exception. It is a picture of the average case.
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> One cannot, of course, blame the clergy for all the deflections from the church, but when one considers that the majority of these people leave because they are longing for an aspect of religion which Christ taught, and which the apostles practised, and which pervades the New Testament, it is sufficiently serious to cause one to question whether the clergy are really presenting the *whole gospel* and also whether they are practising it. Even among Christians who are so strongly rooted in the faith that they could not desert their communion for the attractions of Christian Science, there is the deep longing for the ministry the church fails to provide. I have many touching letters from devout saints who are almost in despair over the deadness of the churches generally on this subject. It is a sad revelation of the distance many Christians have drifted from their original anchorage.

The need for Christian healing within the church is here frankly and urgently set forth. Not the least important statement made by this writer, in presenting the subject to his fellow workers, is that in which he characterizes the situation as "sufficiently serious to cause one to question whether the clergy are really presenting the *whole gospel* and also whether they are practising it." This is of course a question which, in so far as it relates to the particular church of which the clergy referred to are a part, is not one for us to discuss. We can simply say that quite a large portion of the New Testament is given over to the record of healing done by Christ Jesus and the earliest Christians, also that he unmistakably commanded his followers to do this work. Mrs. Eddy's contribution to the world was the Science or true knowledge which based our Master's teachings, as well as the demonstration of this Science by herself and her followers in a "steady record of drugless cures."

Forty years ago Mrs. Eddy, discussing this very subject, wrote (Science and Health, p. 131): "As aforetime, the spirit of the Christ, which taketh away the ceremonies and doctrines of men, is not accepted until the hearts of men are made ready for it." That day is surely dawning, for in the face of existing conditions none will deny that humanity is crying out for the healing truth which alone can still mortal unrest and satisfy the hungering heart. Then it is for every Christian Scientist so to be true to his professions, so to demonstrate that the Christ Science discovered by Mrs. Eddy is the "*whole gospel*," that this age may be privileged to see the fulfilment of her prophecy (Pulpit and Press, p. 22): "Christ will give to Christianity his new name, and Christendom will be classified as Christian Scientists."

ARCHIBALD MCLELLAN.

Reflection

A VERY significant statement by Mrs. Eddy is to be found on page 301 of Science and Health, where she says: "Few persons comprehend what Christian Science means by the word *reflection*." To this she adds that "the immortal, spiritual man . . . reflects the eternal substance, or Spirit, which mortals hope for." It is true that the spiritual sense of reflection is presented in the first chapter of Genesis, where we are told that the original, divinely created man was God's image and likeness, which of necessity means a likeness in nature and character, for the children of Israel were forbidden to worship God as fashioned after any corporeal concept, or any "manner of similitude" that mortal sense could outline. He was known and worshiped by the Hebrews as the author of law, and also as the Father of all men; at times was spoken of as merciful and loving, and again as unmerciful toward those who incurred His displeasure.

Throughout the Old Testament, and indeed in the New, if materially interpreted, we find little hint of man's likeness to God in a purely spiritual nature. Rather does the belief prevail that while God is sinless, man is sinful; that although God is Spirit, man is material; that God is immortal, but man mortal. Thus the great scientific fact of reflection, expressed through spiritual law, has been almost wholly lost sight of, to humanity's great loss. It is, however, perfectly clear that Christ Jesus taught it, and so we find Peter, in his second epistle, declaring for the possibility of our becoming "partakers of the divine nature." We also find in the

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third chapter of Paul's second epistle to the Corinthians this remarkable passage dealing with reflection. The Revised Version reads: "Where the Spirit of the Lord is, there is liberty. But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." It is made very clear in this chapter that the veil to be taken away is material sense, which hides from mankind the spiritual sense of God, man, law, and gospel.

It is true that some deeply religious thinkers have caught glimpses of the meaning of reflection, but it remained for Mrs. Eddy to discover and state its practical relation to the Christ-healing. Professor Drummond says in "The Changed Life," "All men are mirrors . . . One of the aptest descriptions of a human being is that he is a mirror." Then he goes on to say that men reflect to a large extent the beliefs, opinions, and habits of all with whom they come in contact. Unfortunately this is too true of mortal man. He mirrors the mortal beliefs of sin, disease, and death, but from the Christian Science viewpoint this is no true reflection. A shadow is not a reflection, and the mortal law of reflection is at most a counterfeit of the real, which reveals only what is beautiful, good, and true; in brief, godlike. Our revered Leader says (Science and Health, p. 3), "The Divine Being must be reflected by man, else man is not the image and likeness of the patient, tender, and true, the One 'altogether lovely.'" This shows the possibility of instantaneous healing, for the likeness or reflection of God cannot be marred by sin or disease, and if the obscuring beliefs of the carnal mind are removed, we see God expressed.

In the first chapter of Genesis we are told that God, the creative Mind, was pleased with the reflection of His own nature as seen in the spiritual universe,—above all in man, whose consciousness compasses all reality. Through the long centuries of material belief, however, we look in vain for the perfect reflection, until at Jesus' baptism the divine voice proclaimed: "This is my beloved Son, in whom I am well pleased." The promise given at the close of each Sunday service in our churches may well inspire us all to press on, for it gives full assurance that we too shall be like the Father when human consciousness is purified so that it reflects the glory of the divine character.

ANNIE M. KNOTT.

No Real Resistance to Truth

WHAT is this apparently instinctive resistance to truth so often exhibited by human beings? Why is there seeming need for sad experience and for the trials of time? The Jews, for example, both ignorantly and maliciously labored to reverse the healing of the man born blind by reviling him and finally casting him out. Christian Scientists observe similar attacks made upon their healing works. Whence do such strange and evil efforts spring? Let us put this resistance to the test and unmask the hidden methods lying latent in mortal consciousness.

Tell the proverbial man on the street, wholly uninstructed in Christian Science, of a case of physical healing by this spiritual method and what will be the probable result? He will most likely deny the healing altogether. It may be that politeness will prevent him from uttering this denial, but at least he will be inclined to think it. This is done instinctively by mortals, but this instinct proceeds from the supposititious arch evil which induces the denial; namely, from that counterfeit of the divine Mind which Mrs. Eddy has so aptly termed mortal mind, and which Jesus without circumlocution called a liar. It is original sin, or the belief of life in matter, alias mortal mind, which thus speaks its denial of truth through the *persona* or mask of a mortal; therefore the scientific Christian is not surprised at this attempted maneuver of reversal. He recognizes that it springs from the very nature of supposititious fundamental evil. He is aware of the intent of mortal mind to save itself and its works by denying the potency of Truth, and he handles this error of so-called reversal with certainty by realizing God's omnipotence.

But we have not yet finished with our hypothetical man on the street. There is apparently also a maneuver number two. Desirous of persuading him that Christian Science does indeed heal the sick, and feeling that some effort should be made to put him in possession of this invaluable fact, we hasten to supply him with such evidence of the healing as would be conclusive before any court of law. What will be the next move which original sin will try to induce him to make? Will it not urge him to say, or at least to think, that the disease is not really healed, but will return; that the patient will have a relapse? Thus maneuver number two is unmasked, that maneuver which in the parlance of war is called a counter-attack and in the nomenclature of metaphysical evil figures as the attempted return of a false claim.

But here again the practical scientific Christian is on the watch and forestalls error. He understands that what God has not sanctioned, cannot have reality or actuality; hence that disease is not true, that it has neither power nor intelligence; that it has no locomotion, that it never came and therefore cannot return. To mortal mind's subtle argument, pleading for a reversal of divine Mind's healing verdict, the Christian Scientist can reply in the words of Balaam to Balak, "Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it."

Evil thinking is of two sorts, conscious or unconscious, ignorant or malicious; but both sorts would seem to make use of attempted reversal and return, because mortals instinctively lend themselves to such perversions under the influence of error. We read on page 120 of Science and Health the comforting words, "Science reverses the false testimony of the physical senses, and by this reversal mortals arrive at the fundamental facts of being." God's activity blesses His creation permanently. No artifice of perversion or reversal, no attempt to cause the return of evil beliefs, no effort to bring about a relapse from spiritual healing can stem the tide of His resistless goodness. Never ceasing, never tiring, His glorious power protects and cherishes His own. Into His kingdom evil cannot enter, nor can the faintest taint of error's poison penetrate the atmosphere of divine Love, where good alone is real, and has being, presence, and law.

WILLIAM D. MCCRACKAN.

Among the Churches

Current Notes

DANVILLE, ILL.—Payments for the purchase and remodeling of the new church home having been completed, First Church of Christ, Scientist, of this city will hold two dedicatory services at the church edifice, 429 North Walnut Street, today [May 7]. In 1898 a small group of ladies who were earnestly studying Christian Science, met each week to read the Bible, and "Science and Health with Key to the Scriptures" by Mrs. Eddy. As others began to be interested, it was decided to hold Sunday services, and the first service was held July 24, 1898. In April, 1901, the society rented the Woman's Club room for Sunday morning and Wednesday evening services. In September, 1905, First

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Church of Christ, Scientist, was organized, with thirty-four charter members. At the annual meeting in September, 1907, it was decided that the board of directors be given authority to obtain options on lots suitable for a church building, and a lot on Vermilion Street was decided upon.

The Danville Press.

DES MOINES, IOWA.—Because its membership has grown to such an extent that it cannot be accommodated at the edifice of First Church of Christ, Scientist, 927 West Eighth Street, another church, to be known as Second Church of Christ, Scientist, was organized last night [May 25]. Second Church will hold services at the Hoyt Sherman place until sufficient funds have been raised for a building of its own. The initial services of the new church will be held Sunday, June 4. First Church was organized in Des Moines about twenty years ago. Its membership has shown a steady increase each year, and several years ago a church edifice was erected to accommodate the congregation.

The Register and Leader.

LANCASTER, OHIO.—The edifice of First Church of Christ, Scientist, was dedicated May 14. A building fund was started in 1902, and in 1909 the property was purchased. The building occupying the lot was remodeled, and the church moved into it July 4, 1909. In the spring of 1914 it was decided to build. Work was begun in August and the corner-stone was laid Oct. 1. On Dec. 20 the first service was held in the Sunday school room, but the formal opening service was not held until January, 1915.—*Lancaster Eagle.*

CHICAGO, ILL.—Thirteenth Church of Christ, Scientist, has begun the construction of its church edifice on the lot owned by the organization on Longwood Drive, just south of 103d Street. It is expected that the placing of the structural steel will be commenced before the end of May. The building will be eighty feet wide by well over a hundred feet long. The auditorium will seat between seven and eight hundred people, and the Sunday school room below the auditorium will seat an additional five hundred.—*The Weekly Review.*

WHITEWATER, WIS.—On Sunday [April 16] occurred the formal opening of the new home of First Church of Christ, Scientist. Some time ago the members purchased the residence on the corner of Franklin and Janesville Streets. Changes were made in the exterior, and complete alterations were planned and carried out inside. The auditorium has a seating capacity of about seventy-five.

The Whitewater Register.

GREELEY, COL.—At a congregational meeting yesterday [May 21], following the regular morning services, the Christian Scientists voted to build a ten thousand dollar church edifice on the lot recently purchased on Eighth Avenue and Fourteenth Street.—*Greeley Tribune.*

OMAHA, NEB.—Seventy-five members of First Church of Christ, Scientist, met Monday evening [May 15] and organized Third Church of Christ, Scientist. The new congregation is made up of church-members living north of Lake Street.—*Omaha World-Herald.*

FITCHBURG, MASS.—Papers were passed today [May 19] whereby First Church of Christ, Scientist, takes title to a lot of land on which to erect a new building for its use. This is on Oliver Street near Adams Street.—*Fitchburg News.*

The Lectures

Redondo Beach, Cal.

William D. McCrackan, who lectured on Christian Science at the Pavilion Auditorium, was introduced by E. C. Thomas, general agent of the passenger department of the Pacific Electric Railway, who said in part:—

For many years, especially in my more youthful ones, it was a mystery to me why the promises of olden days were not effective now; why the power available to the disciples was not available now. Many times it has come to me that there should be a reason for this, but the theology of those days offered no reason or solution. In one place in the Scriptures we are told that "these signs shall follow them that believe," and many things are enumerated that could be accomplished. In Acts we read, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." It strikes me that these promises are definite, and secular history tells us that they were operative for about three hundred years after the ascension.

During the last few years the benefits received from Christian Science in my own family have led me to investigate it for myself. Years ago Mrs. Eddy discovered Christian Science, and in 1875 gave "Science and Health with Key to the Scriptures" to the world. This healing religion was met at that time, as new ideas have since been met, with scorn and ridicule; and that has been its lot many times, even until the present. In my ignorance I have also ridiculed it, only to awaken to find more truth in it than I thought existed.

Correspondence.

Dallas, Texas

Dr. Francis J. Fluno, lecturing on Christian Science at the Dallas Opera House, was introduced by Fred W. Indermille, who said:—

Many centuries ago David said, "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases." It is sad, however, that this wonderful promise of the sweet singer of Israel, proclaiming the healing and redemptive power of the word of God, was forgotten by almost all the world, and poor humanity struggled on in the darkness of materialism until one of the lineage of David, Jesus of Nazareth, appeared healing the sick, redeeming the sinner, and raising the dead. Thus again it was proved that the spiritual understanding of the word of God is the savior of mankind.

Jesus, in turn, left a wonderful promise to all who should understand his mission, in these words: "He that believeth on me, the works that I do shall he do also," and for three hundred years this healing was practised by the early Christians. Then humanity was again submerged in the deepest materialism, until just fifty years ago this same power of God to heal and to save was discovered by Mrs. Eddy, who named her discovery Christian Science. Since that time an ever-increasing multitude has been proving that these promises are available today when they are spiritually understood.

The Dallas News.

New York, N. Y.

On the occasion of a lecture on Christian Science by Virgil O. Strickler for First Church of Christ, Scientist, the introductory remarks of Campbell MacCulloch were as follows:—

In the performance of what to many of you must be an unnecessary function on this particular occasion, I wish to

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take this opportunity of passing on to you a statement made to me by a gentleman who has spent many years on the Christian Science battle front. He told me he was convinced that Christian Science had passed what the world called its experimental stage, and had now taken its proper place as a vital factor in the affairs of mankind.

This statement gains force when it is considered that fifty years ago there was but one Christian Scientist in all the world and today there are millions; that thirty years ago there was no Christian Science church edifice and today there are many hundreds; that then Christian Science was hardly known outside of Massachusetts and today it is known in every country on the face of the globe. This growth has been made possible because Christian Science, the greatest religious movement in the history of the world, offers facts before faith, proof before preaching. It makes its demonstrations first and explains them afterward. One of the channels by which this truth is spread is its board of lectureship, a group of men who travel about the world explaining what Christian Science can do and is doing.

Correspondence.

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Baker, Ore.

Before a large and interested audience at the Baker Theater William R. Rathvon delivered a lecture on Christian Science. He was introduced by Attorney W. S. Levens, who said in part:—

The religion of Christian Science as practised by the followers of Mary Baker Eddy is the science of living in accord with the divine law. It is not exactly a new discovery, but it presents some of the truths of the Bible which for so many years had apparently been overlooked by the students of that wonderful work. It is, if I understand correctly, a religion of how to live rather than how to die, one of its fundamental teachings being that if we live right we need have no worry about death. It is constantly seeking the truth, and ever reminding us that fear is a foe to knowledge. It criticizes no sect, attacks no creed, desecrates no altar, and profanes no sanctuary. It is a religion that ever holds out a helping hand, and it therefore finds a welcome in the hearts of a grateful humanity. It teaches us to love one another, and its message is one of hope.—*Baker Democrat.*

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Joplin, Mo.

The introductory remarks of the Rev. Charles Franklin, pastor of the First Congregational church, upon the occasion of a lecture on Christian Science by Bliss Knapp, were in part as follows:—

We may approach the problems of life with a philosophy or with an experience. Our philosophy is apt to be pure assumption, our conception of things as they ought to be, to which we try to make the facts and experiences of life conform. This has been humanity's chief intellectual blunder. By it the progress of scientific discovery has been delayed, and theology has never been able to extricate itself from confusion. But the facts and experiences of life are primary, and upon the basis of these we must formulate our theories. We cannot get along without these mental concepts, because by the use of working formulas we can in some measure direct and hasten our unfolding life.

But though we may build our philosophy upon the infallible basis of fact, the human mind has never proven itself able to make infallible inductions. Time and experience have always proven our formulas more or less inadequate. Life is constantly outgrowing our philosophies. The old bottles will not hold the new wine. Around the solid facts of life, the broken fragments of inadequate philosophies lie scattered in profusion. Thus theology is ever in need of amendment. The largely outgrown and inadequate theology of the Christian churches today is positively hampering life and alienating many of our best and brightest people from the churches. But we must recognize that in experience and in consciousness lies the unfolding wisdom of humanity, and our concepts of truth must always be open to amendment.

What Christian Scientists have experienced is of value to the race. To the degree that they have enriched human experience, achieved in consciousness a more vivid realization of God, made the world happier with better health, filled humanity with more faith and hope, increased the world's belief that God is good, to that degree we welcome their ministry to our common life. And we will even admit that their philosophy is true to the extent that it ministers to life. After all, humanity is pragmatic; and just to the extent that Christian Science brings values into life will your organization thrive. We believe that the true attitude of mind is "intellectual hospitality." We therefore not only appreciate the vital character of your religious experience, but we welcome your contribution to philosophy, knowing that in the laboratory of life experience will reduce all philosophies to the simple essence of truth.—*Correspondence.*

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South Santa Anita, Cal.

The remarks of G. F. Hills in introducing Bicknell Young, who lectured on Christian Science in the church edifice, were in part as follows:—

Jesus said, "I will pray the Father, and he shall give you another Comforter, . . . even the Spirit of truth;" also, "When he, the Spirit of truth, is come, he will guide you into all truth." And again, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth." The Master in these words promised that man should arrive at the knowledge of all truth and indicated the method by which the knowledge should be attained. Has the promise been fulfilled? Has the Comforter come? Have any of his disciples been found so pure in heart and so faithful in the study of the Word that the truth has been revealed as Jesus said?

Christian Science answers "Yes" and points the way whereby all may share the glorious revelation. Mary Baker Eddy, the Discoverer and Founder of Christian Science and author of its text-book, "Science and Health with Key to the Scriptures," not only attained the knowledge of God and man, but left us this golden "key," which through its spiritual interpretation of the Scriptures will lead every earnest seeker for truth to the knowledge of God.—*Correspondence.*

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St. Louis, Mo.

A lecture on Christian Science was given in Fourth Church of Christ, Scientist, by Clarence C. Eaton. He was introduced by W. E. Morgan, who spoke in part as follows:—

The gospel of Christian Science is the gospel of an available God, whose power may be invoked here and now in the destruction of sin and disease. Wherever it has been proclaimed it has met with willing acceptance, and the multitude of testimonies from men and women of various races and climes as to benefits received from the application of its teachings, prove it to be a gospel, both in substance and in form, that meets the needs of humanity everywhere.

Correspondence.

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Testimonies of Healing

For ten years before hearing of Christian Science I wore glasses for headache. A trip to the oculist and a change of lenses was necessary every year, but each time the pain was only temporarily alleviated, and then the suffering would increase. The best oculists in Cleveland were consulted and did all they could, but at the end of the ninth year I was told there was only one lens stronger than the one I was using and after that nothing further could be done. This seemed a pretty hard sentence, as with the constant pain I had become very irritable and unhappy. I also suffered from rheumatism and chronic throat and bronchial trouble.

The healing of a friend, who was cured in four weeks of stomach disorder of many years' standing, led me to investigate Christian Science, and I was told that through reading "Science and Health with Key to the Scriptures" by Mrs. Eddy I would surely receive aid. Lack and limitation seemed a big thing at that time, so I asked God to help me, for I wanted that book above everything else. Three days later I received from a relative a letter with five dollars in it. I hastened to buy the text-book and fairly hugged it all the way home, at the same time thanking God, for I knew this book was to teach me about Him.

As a child and young woman I had gone to church regularly, but what I was taught there did not satisfy, and for ten years I had not been to service, although I always prayed to God as I then understood prayer. I read Science and Health every day, and was so happy in learning about Life, Truth, and Love that the thought of healing was pushed into the background. Three weeks from the day I began the study, while reading on page 253, "Do not believe in any supposed necessity for sin, disease, or death, knowing (as you ought to know) that God never requires obedience to a so-called material law, for no such law exists," I became conscious of the fact that I had not suffered pain in the head for three days, and this was to me a wonderful experience. I took off the glasses and have not worn them now for ten years. The rheumatism and bronchial trouble likewise disappeared. My husband also began to read Science and Health, but we waited two months before venturing to church. Then one Wednesday evening we slipped into a rear seat, and when the invitation was given to "unite in silent prayer, followed by the audible repetition of the Lord's Prayer," I was satisfied and felt that I wanted to go often.

The physical healings have been too many to enumerate, but we have far greater cause for gratitude in the awakening to some understanding of the "inspired Word of the Bible" (Science and Health, p. 497). The belief of lack and limitation was overcome later by earnestly trying to realize our inheritance as God's children and that we had our rightful place in the "Father's house." When an opportunity came to my husband to enter a new line of business in another city, we left home and friends, never doubting that we were following the leading of Principle; and so it has proven.

LUELLA WILSON, Rochester, N. Y.

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In the hope of encouraging others I send the following account of my first experience of healing in Christian Science. I was desperately ill with internal inflammation and a chronic bowel difficulty, and the last doctor I consulted said he could not do anything for me; but if the drug which he had prescribed alleviated my suffering, to continue to use it. His words, coupled with the alarming symptoms which I then had and the sense of desperate illness which was upon me, were a death-knell, and I felt that if the doctors could do nothing for me there was indeed no hope. One day shortly after this, while I was lying on the sofa, these words of the psalmist suddenly came to me: "I shall not die, but live, and declare the works of the Lord." I marveled at this, and closing my eyes kept repeating the words, until I fell asleep. On awaking I felt a peace never known to me before.

The next day I read a short account of a lecture on Christian Science, and at the end of this account the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, was mentioned; so I immediately wrote for a copy. The opening words of the Preface riveted my attention: "To those leaning on the sustaining infinite, today is big with blessings," and with the exception of the time spent in eating and sleeping I continued ceaselessly to read. At the end of three days I was healed, and so convinced was I of the fact that I threw away all my medicines. From that moment, nearly eleven years ago, divine Mind has been my all-sufficient healer.

While I am grateful beyond expression for the physical healing, the spiritual understanding fills me with even deeper gratitude. Through many and varied experiences God has been proved to me all sufficient, whether the need has been physical, mental, moral, or spiritual. I am especially grateful for the transformation in character that is going on every day, as the selfish, limited sense of love which possessed me before hearing of Christian Science is yielding to a broader, purer understanding of divine Love.

Our Leader's beautiful words in "Pulpit and Press" (p. 3) are a continual inspiration to me: "Know, then, that you possess sovereign power to think and act rightly, and that nothing can dispossess you of this heritage and trespass on Love." In these latter days, when men's hearts are "failing them for fear, and for looking after those things which are coming on the earth," one does indeed rejoice that the healing and saving power of Christian Science is for each and all, regardless of nationality or religion.

EVELYN G. BROWNING, Richmond, England.

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Several years ago I had an experience which convinced me of the power of Truth, as set forth in the writings of Mrs. Eddy, to heal mortal ills. At that time I was a passenger conductor in the service of one of the large railway companies and had for many years run on one of its heaviest passenger trains to and from a division station about three hundred miles west of here in Kansas.

My train arrived in Kansas City several hours late one stormy day in midwinter, and I retired soon after reaching home. On attempting to get up the next morning, I found myself unable to do so. One half of my body was helpless: I had no use, no control of it. As the condition had not improved after a few hours, a Christian Science practitioner was called in and treatment began at once. Improvement was noted in a few days, and in a few weeks I was able to walk. In about two months I went back to work, and continued to perform all the duties of a hard-working passenger conductor for about six years, running as regularly as any of my fellow conductors. In October, 1912, the company retired me on my seventieth birthday, that being the age limit of its employees.

There has been no return of the illness, and I am strong, vigorous, and active, for which I am very grateful. During the time that I was under Christian Science treatment four different physicians examined me, at the instance of an accident insurance company in which I then had a policy. They named the ailment and pronounced it a permanent disability.

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from which partial recovery was possible but not probable, and added that recurrences were liable to follow at any time, some one of which would prove fatal.

This healing has given me great cause for gratitude to God, but greater than the healing is the peace that has followed the better understanding that "in him we live, and move, and have our being." It has brought into my life a practical reliance upon the Christ, Truth, which Jesus taught and demonstrated; a reliance upon it as a perpetually operative Principle that is just as active today for the uses he made of it as when Jesus healed the sick, raised the dead, and sent forth the twelve "to preach the kingdom of God, and to heal the sick." I am grateful for Christian Science, and for all the benefits received.

SAMUEL B. LIGHTCAP, Kansas City, Mo.

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I first came in contact with practical Christianity several years ago. I had been away for about five years, and upon returning to my home city to visit friends found that one of them had been healed in Christian Science of a physical ailment of fourteen years' standing and by several schools of medicine considered incurable. This physical healing was to me wonderful; but more wonderful was the spiritual regeneration and enlightenment. Being very cynical and critical, I would not acknowledge even to myself that I could ever change my conception of God and man, but this glimpse of the results of a fuller and more far-reaching religion planted the seed of hope which later bore fruit, for I was not much longer satisfied with the husks. Eight months afterward I borrowed a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy from a public library, and read almost all day and half the night for some time.

My first healing was the laying aside of glasses, which had been worn constantly for six years. I simply forgot to put them on and read all day without them. They have never been used since, although the specialist who fitted me with glasses after treating my eyes said I would never have normal sight again, and that the lenses would have to be strengthened about every six months. I then calmly accepted this verdict and followed his advice, but now my eyes are in a perfectly normal condition and I use them constantly in many kinds of work.

I did not come to Christian Science for any specific healing, although I was a very frail woman, so slight and miserable that it seemed as if a strong wind would blow me away. The many minor ailments for which I had taken medicine almost daily, simply slipped away from me without specific treatment, and I have never been tempted to use material means since my first reading of Science and Health. When I recall the years of torture and mental darkness, with a desire to end my life, I feel that freedom from this is the greatest blessing which has come to me. My life for many years was one round of disappointments and loss of confidence in everything and everybody. Only my great love for my children and an intense desire to train them for usefulness kept me from ending my life. Four times I had provided myself with a drug to end the struggle, and four times mother-love was stronger than the cowardly desire. I could not say when my healing came in Christian Science, but one bright day I fully realized that I wanted to live, and with a thankful heart the many sayings of the Master came with new meaning.

The physical healing brings to me a high sense of gratitude, but it fades into insignificance when compared with the spiritual awakening. It is to me only one of the signs following a higher understanding of God and of man's relation to Him. I am sincerely grateful to that noble woman who was so spiritual as to see the grand verities of life, brave enough to express them, and courageous enough to live them and teach them. To this woman, Mrs. Eddy, the world knows not its debt, but we who are trying to put into practice what she taught may well remember that "he that receiveth a prophet in the name of a prophet shall receive a prophet's reward."

As the mother of four children Christian Science is a great help to me. I have found the way to train them for real usefulness. I was never able to heal my children in Christian Science until I began to see their relation to God. Mrs. Eddy defines God as "Father-Mother" (Science and Health, p. 16), and this turning from the material to the spiritual parenthood has healed many diseases among them. I wish to express my thankfulness for this full and complete religion, which teaches that God is infinite Love. Christian Science is so broad and deep that it can be gained only in the appointed way,—"Precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." My prayer is that I may practise the little I have gained of the knowledge of God.—CAROLINE M. COX, Dallas, Texas.

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Several years ago I was healed through Christian Science of tubercular disease of the stomach, and also of typhoid fever. I had known of Christian Science about four years before my healing took place; had attended services and read a great deal of the literature, as we had the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, in our home; but I did not understand that God is my life. Each day I grew worse and my life seemed to be slipping away. Finally the time came when I was unable to get up, and when my husband said something must be done, I said I was going to take up Christian Science in earnest. I then realized as never before that I was God's child, and that His was the only power which could take care of me. I called a practitioner from the couch where I lay, as the telephone was at hand, gave her my name and told her I needed help. As she did not hear from me for two days she came to see me, but I was unconscious, and remained so for three weeks. Through it all God was guiding me to a better understanding of Life, although to mortal sense I seemed to be passing on.

My brothers, who knew nothing of Science, thought we ought to have a doctor, so my husband called the family physician, who had attended me for about twelve years. He diagnosed the case and then told my husband I was getting the best care I could have, but he did not think I would last through the night. I was still the same in the morning, however, and for several days afterward, but the seeming condition had no power with God, and I was brought back from "the valley of the shadow of death" and placed on the firm foundation of Truth. In about two weeks after becoming conscious I was able to be propped up, and after working as best I could with the help of the practitioner and my sisters and mother, who were Scientists, also my husband, who was very brave although he knew little of Science at that time, we overcame the various conditions which arose and seemed to put me back. Today I am in perfect health.

Since this healing God has been my only physician, and I have never been in bed a whole day on account of sickness. I have a little daughter nine years old who is able to overcome many childish ailments with her understanding of Truth. I have also seen my husband go down to the gates of death; but when error tried to tell me there was fear, I would declare that "perfect love casteth out fear . . . He that feareth is not made perfect in love," and hold steadfastly to God, good. He had a beautiful healing. I saw our home broken up

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through sickness and we passed through all kinds of financial difficulties, but we knew that God was our only supply, and by holding fast to all that is good we are rich in the truth. We can truly say that our home is built on the foundation of Christian Science.

We can prove our great love for God only by trying to live it in our daily lives and to let our light so shine that we may be able to help some one who is struggling in the dark. I am trying to prove myself worthy to be called a Christian Scientist, and I can truly say that my heart overflows with gratitude first to God, and then to Mrs. Eddy, for leading us into this saving truth.

ELLA BELLE KEEN, Oxford, Ohio.

✧

I was healed by Christian Science of what was pronounced a leakage of the heart, and of partial paralysis of the right hand and arm, the result of an attack of gastric fever. The hand has filled out so that it is the same as the other, stomach trouble has been corrected, and I can eat anything that is set before me without any ill effects. If only for the correction of erroneous thoughts, which before my understanding of Christian Science would lodge in my consciousness, I am very thankful.

My mother has been healed of severe headaches that used to keep her in bed three days at a time; indeed they were so severe she would not know whether she was going to live through them. My father has been healed of the liquor habit of years' standing. It has been nearly seven years since he has tasted stimulant in any form, and he has no desire for it. As we now know, Science corrects all inharmony. Where there was separation and discord, there is now peace. For all this we are very thankful.

ALBERT C. SHREWSBURY, Kirkland, Wash.

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It is several years since I came to Christian Science for help for our little boy, who was suffering from what was called a diseased condition of the mastoid, after having a gathering in each ear. He also had a throat affection, although both tonsils and adenoids had been removed. I visited a Christian Science practitioner the day before he was to be operated on for the ear trouble, and he slept soundly all night, something he had not done for several weeks. The doctor pronounced him so much improved the next day that he did not operate. After about a week's treatment all soreness to touch left entirely and he seemed to be absolutely well, but at the end of two weeks a large swelling suddenly appeared behind the ear, and the family became greatly alarmed; consequently he was immediately taken to the physician, a well-known specialist of San Francisco, who operated at once. His own statement of the case told how the work had already been done, a small hole having been bored (as it were) in the bone behind the ear, through which the secretion had escaped, running down between the skins of the neck and thus causing the swelling which so suddenly appeared.

Christian Science treatment was begun again after the operation, and the dressings of the wound, which to material sense would have been very painful, were accomplished without any suffering, much to the wonder of the physician. Today the little fellow is well and strong, and is learning to help himself through his understanding of Science. He has overcome for himself a disordered stomach, which lasted about three days, asking me only once for help, which was given him. Other than that he did his own work, I being careful to keep my thought free from any sense of fear or anxiety.

I am sincerely grateful for every trial that is bringing me nearer to the understanding of God, infinite good, for trials seem to make us work the harder to know God, though we can learn to know Him without being forced to do so through tribulations. I have found from experience that if we are earnestly trying to know God, through the study of the Bible with the help of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, no matter what comes to us it will prove a blessing. In seeking God through these channels every ideal is being purified and fulfilled. The greater love, harmony, peace, contentment, and freedom realized in the home cannot be adequately expressed in words. To know that our real home is in ever-present good, we must gain a right understanding of God, so that we may always know what is good thinking and keep our consciousness so filled.

Only in a small way am I beginning to appreciate the complete devotion of Mrs. Eddy's thought to God, good, letting that Mind govern in her which was in Christ Jesus, and which enabled her to do the work before her so well that all the world is benefiting by the teaching of Christian Science. I am grateful for every right thought that is mine, be it ever so small.—DORA C. MIETH, Palo Alto, Cal.

✧

Christian Science was brought to my attention by a friend. Our youngest daughter had been ill for some time, and we had anxiously tried the most able medical authorities without avail. They all pronounced her case incurable and said that we would have her with us only a little while. Then this dear friend came with a heart full of love and begged us to try Christian Science. We grasped at it without faith, but nevertheless our daughter began to improve and in a few months was entirely healed. Today she is a living testimony of health and prosperity.

By this wonderful demonstration of divine healing I was brought to see the light clearly. I now know no God save the Father of all light. Our beloved Leader has shown us that Truth spiritually discerned heals all error, and our Father has placed this law in our hearts. My physical healings have been numerous, yet I esteem them lightly as compared with the wonderful spiritual uplift received. My daily prayer is to be permitted to lead those by the wayside to see the truth.—B. ANNA L. COPE, Los Angeles, Cal.

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[Translated from the German]

I am very glad to be able to tell my fellow men of the many benefits which I have received through Christian Science. A stomach trouble of twelve or more years' standing caused me great distress, the attacks at times assuming a very serious character, so that medical help had to be secured. On one occasion the severity of the attack necessitated the joint attendance of two physicians, who both expressed their concern with regard to my life. For years nothing had seemed to do me any good, and I suffered pain, despite my strict observance of all kinds of diet. My mode of living was extremely simple, and I had given up many things which formerly gave me enjoyment, but finally bilious complaint was added.

It was then that one of my sons, who was living in America and had turned to Christian Science, called my attention to this subject. I felt some hesitancy at first, as I believed that at my age it would be impossible ever to recover full health; but I soon changed my opinion after I began reading *Der Herold der Christian Science* and its many testimonies in which divine or spiritual healing had been wrought. Toward the end of May, 1914, together with my wife, who was also very much in need of help, I applied to a Christian Scien-

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practitioner for treatment, and assistance was given in such an understanding way that from the first I gained full confidence in the efficacy of spiritual means as the cure of disease. From that time on I ate my meals without discriminating, having ceased to believe in any possible ill effect as having been caused by food.

A few weeks later my healing was complete. Many inharmonious conditions under which my family and I were laboring, such as anxiety, fear, worry, and discontent, were destroyed by the workings of this wonderful Science. I am profoundly grateful to the creator for the infinite love which He bestows upon us, and I know that I owe Mrs. Eddy, the Discoverer and Founder of Christian Science, a debt of gratitude for having again shown mankind the straight way which leadeth unto God, Truth divine.

BERNHARD HEMPEL, Dresden, Germany.

✧

About four years ago I was healed in Christian Science of a very obstinate disease of the stomach, bowels, and kidneys, after suffering untold agony for eighteen months and being bedfast the greater part of that time. I have since been able to overcome many minor ills to which I was subject before coming into this wonderful truth.

Christian Science not only has been a sovereign panacea for material ills but has given me mental joy, peace, and harmony, which human words are inadequate to express. In years gone by I was a slave to despondency, sometimes having spells that would last for days at a time. Now I only have to know that God is ever-present harmony and peace, and I am free and happy again. My gratitude to God and to Mrs. Eddy cannot be expressed in words, but I hope to prove my sincerity by my daily life.

FRANCES I. TERRILL, San Francisco, Cal.

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Words are inadequate to express my gratitude for what Christian Science has done for me, but I know that each word spoken for Truth's sake will help some one still in bondage to sickness or sin. I have been freed from gall-stones, severe headaches, stomach disorder, and numerous other ailments, but these healings seem small when compared with the understanding, gained through the study of Christian Science, of how to overcome sick thoughts, which are the cause of all discord.

Whenever error of any sort manifests itself now, I am so grateful to have the remedy right at hand, God's ever-presence, for it never fails when we let ourselves get close to God in silent communion. Christian Science has changed my thoughts toward my fellow men, overcoming likes and dislikes, and I now see only God's idea. I have the understanding to think twice before I speak once, and try to put it into practice, for this enables me to consider my brother's feelings as well as my own. Christian Science has taught me that when conditions do not yield readily I should try to put self out of consciousness and trust God to show me how to work out the problem.

When I realize my true relation to God every vestige of evil or error disappears. For every problem that has presented itself to me I am grateful, as each one has been a stepping-stone to a higher understanding, a larger proof of God's omnipotence. When there is a cross to bear, I just stop and think that it is nothing to compare with what Jesus bore for me. By being patient, humble, considerate, self-sacrificing, and true to the teaching of Christian Science, I will try to be numbered among the laborers in the Master's vineyard.—HELEN VENEMAN, Chicago, Ill.

From Our Exchanges

[*The Continent*]

"Without faith it is impossible to be well pleasing unto him [God]: for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." Now plainly enough the apostle who wrote the epistle to the Hebrews, in which this verse appears, was right in saying that a man can never come into contact with God without at least that much faith. If a man does not think there is a God, what reason could he have for trying to get in touch with Him? And if one does not have confidence to believe that God will respond when a soul seeks to find Him, what could prompt any effort to search for Him?

So far then from being a discouragement, a straight look at the text affords something wonderfully encouraging in the very simplicity and reasonableness of the proposition. The cheering thing is that the two principles thus stamped as necessary—that there is a God and that He will open up the way to Himself whenever He sees a soul looking to find Him—are such self-evident and instinctive ideas that a normal man does not at all need to have them proved to him.

[*The Christian Commonwealth*]

There is only one master-key, and we shall never release the full glories of the Scriptures until we understand that they are the hot product of first-hand belief. The wisest among us find it hard, and the average find it almost impossible, to shake off the idea that early Christian faith was made by the New Testament, whereas in fine reality the New Testament was made by early Christian faith. The first Christians believed, and therefore they spoke—and the speech was instinct with life and passion and unimaginable possibilities. The New Testament is, in short, primarily and above all the expression of belief at first hand. What one writer says, all in varying degree might say, "That which we have seen and heard declare we unto you."

The point, one would suppose, is plain beyond need of emphasis; yet it is hardly too much to say that the whole course of Christian theology has suffered through its being underestimated, where it has not been altogether ignored. Think, for example, what loss there has been in treating Paul as though he were a systematic theologian or a calm appraiser of academic theories, whereas his ruling ideas are scorched by burning conviction, and, as Dr. Lyman Abbott puts it, words "crack" under his use of them. How unintelligent and profitless to analyze such utterances in cold blood, and especially how beyond excuse to freeze them into a doctrinal scheme! How inspiring, on the other hand, to recognize that even where their significance escapes us or makes no appeal to our needs, they once meant not only something but everything to a man living his own life and fighting his own battle, just as we have to do!

[*The Christian Work*]

The profoundest fact of human life is that for every one the real, the only true life, is lived in the realm of the spirit. The actual difference between people is not that some are religious and some are not, that some attend church and many more do not, that some believe certain things about God or the Bible or salvation while others do not; the fundamental difference between people is that some clearly and frankly recognize that the "real life" is an inner spiritual thing, while others have not yet become conscious of what their true life actually consists. From the beginning the great seers and sages and poets of the race have borne witness to

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this supreme fact. It has been their mission to awaken in the lives of others that which has already come to consciousness in themselves.

[Pres. W. H. P. Faunce, as reported in the *Chicago* (Ill.) *Herald*]

Christianity exalts the silent virtues, which rely not on bayonets or battleships, but on that irresistible spiritual energy which overcomes evil with good. John Morley speaks of the "volcanic elements that slumber in the Sermon on the Mount." Those volcanic, cataclysmic elements are to be found all through our Lord's teaching. The national leaders around him were not deceived as to the danger. They were disciples of the *status quo* and Jesus was not. They wanted to prolong; he wanted to regenerate. They wanted more statutes, more obedience; he wanted more achieving, victorious life. Christian virtue passive? It is the most active, restless, aspiring, achieving type of virtue the world has ever seen!

[*The Jewish Chronicle*]

Of one thing we may be certain,—that the whole purpose and order of the world must have some relation to our lives, and our lives some relation to the whole purpose and order of the world. We are here—must it not be?—as parts of this great creation, to fill our place in it as faithfully as we can, to contribute to the development of its purpose by bringing our individual life with all its peculiar endowments and opportunities, relations, and interests, into correspondence with that purpose; to work in harmony with the power, the wisdom, the goodness, which most manifestly pervade the world and are slowly building it up into strength and beauty.

[*The Christian Register*]

We call it the foolishness of the young that they do not take life seriously; it is a good deal more foolish of the aged that they do in the way that they do. They do not seem to understand what they mean when they chant, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." One suspects—who does not confess that he knows?—that the feeling they really have is the feeling that the world and they that dwell therein are resting on them, and that the earth, with the fulness thereof, is piled into their poor souls.

[*Zion's Herald*]

"Tarry till"—the rest will be filled out in due time. The essential thing is to get into the line of prospective blessing, to assume, without presumption, the attitude of spiritual expectancy, to pray without ceasing, and then, when the call comes, to progress without flinching. First comes the preparation of power, and then the execution of duty through the application of heavenly energy to earthly problems. It is never lost time to get ready, or temporarily to go into bivouac to recruit strength and to receive more careful instruction in the order of march or battle.

[*The Christian Intelligencer*]

Life is always worth while if we come within the sweep of the spiritual law that "all things work together for good to them that love God." Life is worth while in the midst of peril, toil, and pain if we recognize the sinister conditions as fruitful soil for the culture of character. Life is immeasurably great if we allow God to have His way with us and if times of trial reveal the radiance of triumphant faith. Life is joyously and gloriously worth while if we live in the assurance that nothing "shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health. Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00, six or more to one address, each 75 cents.

Orders for the books named above and other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Publishing Society

A new French pamphlet, "Foi et Générosité" (Faith and Generosity), has just been issued and is now on sale. This pamphlet contains the following articles: "The Lord Thy Confidence," "The Closed Hand," and "Continuity of Right Thinking."

"Christian Science: A Religion of Love" (Christian Science: En Kjærlighetens Religion), a lecture by Virgil O. Strickler, has been translated into Norwegian and is now published in pamphlet form with English and Norwegian versions on opposite pages.

"Law and Work" is the title of a new pamphlet containing the following articles: "Love Fulfils Law," "The Logic of Christian Science," "Undisturbed," "God's Law of Adjustment," "Authority."

"Christian Science: Man's Dominion over Evil," a lecture by Edward A. Kimball, C.S.D., has been translated into Russian, Norwegian, and Modern Greek. Pamphlets in these three languages have been published with the English version opposite the translation and are now on sale at prices of our regular pamphlets as shown on the opposite page.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken at less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.

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The Christian Science Journal

Published Monthly

unded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian nce, and author of the Christian Science text-book, "Science and Health with to the Scriptures."

is monthly magazine is the official organ of The First Church of Christ, Scientist, Boston, Mass. In addition to articles, editorials, and testimonies not published where, it contains a complete list of Christian Science practitioners, and a tory of Christian Science Churches, Societies, and Reading Rooms.

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The Christian Science Quarterly

Published January, April, July, and October

ntains the Lesson-Sermons which are read at the Sunday services throughout the in all the Christian Science churches. These Lessons, which present citations the Bible and "Science and Health with Key to the Scriptures," are valuable ully study.

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Published Daily, Except Sundays and Legal Holidays

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Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also as a supplement the Lesson-Sermons of the following month which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

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"What I say unto you I say unto all-WATCH" Jesus

Vol. XVIII No. 49

Boston, August 5, 1916

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Christian Science Sentinel

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Items of Interest

President Wilson has signed the rural credits bill. This bill provides for the establishment of a system of land mortgage banks to handle long-time loans to farmers. This is regarded as one of the major measures enacted during the Sixty-third and Sixty-fourth Congresses, evolved from diligent study over a period of years by the members of both houses who have had the matter directly in charge. A trip to Europe and inspection of rural credit systems in various countries was made in 1913 by the special rural credits commission, and a detailed report was transmitted to Congress. The purpose of the bill is to bring together the small farmer who wants to borrow money and the small investor who has some savings to be loaned on reliable security. It provides machinery for giving the farmer long-time loans that can be paid in instalments at a reasonable rate of interest, and for offering to the investor of moderate means a secure negotiable real estate bond of small denomination at a good rate of interest. It divides the country into twelve districts, with a land bank in each district, and establishes in Washington, D. C., a Federal farm loan board to supervise the operation of the system. It provides for local farm loan associations composed of prospective borrowers, and for the organization of corporations known as joint-stock land banks. Under the operation of the system a member of a farm loan association may borrow from his association, giving a mortgage on his land as security. The association in turn borrows the money from the local Federal land bank, and the land bank raises the money by issuing farm loan bonds. Each association has a limited liability for the loans of its members, so is careful to see that the security is good. The bonds are strong, because issued against the collective security of all the real estate on which the individual loans are made.

Department store selling of lumber on the basis of "short lengths for odd jobs," at a few cents a stick, is spreading throughout the entire country, and is proving to be a means of disposing of odd-length lumber by retail lumber dealers to the stores in their vicinity, both department store owner and lumberman making a profit on sizes that otherwise might be waste. A western company specializing in this distribution has succeeded in placing lumber departments in thirty-eight cities. The first installation of a "department store lumber yard" was in Portland, Ore.; the second at Seattle, Wash. The matter furnished is suitable for any ordinary household repairs, but especially adapted to manual training school purposes, and plans are furnished for its various uses.

The Russian Council of Ministers has approved the project of the minister of finance and the minister of ways of communication concerning the construction of the Ob-Ural-Biclomorsky Railway. The total length of this railway will be about one thousand miles. As this projected line will pass through the dense forests of the basins of the Mezen, Pechora, and Ob, it will facilitate the exploitation of these forests and will increase the revenue of the forestry department as well as promote the export trade in timber. It will also provide a cheaper route for the exports of raw material from Siberia, chiefly Siberian grain. It will connect the mining districts of the northeastern slopes of the Ural with newly discovered rich deposits of iron ore and mineral fuel, and makes accessible a country rich in natural resources.

Sixty-one per cent of the present hardwood supply of the country is located in the South. Many of the most important hardwoods are supplied wholly by the southern forests. The Appalachian region now produces about 50 per cent of the hardwoods used in the country, and forms the chief remaining source of supply. At the present rate of cutting the existing supply of high-grade hardwood timber will not last many years. Under proper methods, however, the southern Appalachian region alone can be made to grow four fifths of the hardwood timber which we now require.

Local tanneries in the Philippine Islands turned out approximately $900,000 worth of leather of all classes during the past year. At the same time the importations of leather amounted to $1,274,802, as against $1,557,324 in 1914. There is a marked annual increase in the use of leather goods of various kinds in the islands, though leather cannot be produced in large quantities, even with a vast improvement in the methods of tanning, on account of the scarcity of cattle.

The development of two million horsepower of electric energy below the Niagara Falls without disturbing the Horseshoe and American Falls, and the expenditure of $100,000,000 in the work, are proposed in a scheme submitted to the Dominion Government for approval. The scheme proposes a dam in the rapids below the falls to raise the water one hundred feet. The Government will appoint a commission of engineers to look into the scheme.

The general dam bill favored by the conservationists, as against the Shields bill, has passed the House of Representatives by a vote of 51 to 17. President Wilson has given assurance that he will veto any bill that may be presented to him which does not adequately conserve the public interests, but he expects that the Senate will accept the House bill in substantial form.

Extensive use by lumbermen and woodworking factories of the wood waste exchange conducted by the United States Forest Service is reported by officials who have just completed a short field study to determine the extent to which the opportunities offered are being taken advantage of. The exchange was established in 1914. It consists of two lists of manufacturers, which are sent out quarterly to persons desiring them. One lists "Opportunities to Sell Waste," the other, "Opportunities to Buy Waste."

The state of New York, its counties, cities, towns, and villages, must now insure under the workmen's compensation law, in the same manner as private employers, all of their employees who are engaged in work enumerated in that law, according to an opinion rendered by the attorney-general. Previously the state, counties, and municipalities held that as they were not engaged in the business for gain, they did not come under the terms of the law.

The Associated Cooperage Industries of America has been formed by the amalgamation of the Slack Cooperage Association, Stave Manufacturers of America, Tight Stave Manufacturers Association, National Cooperage Association, and the Allied Cooperage Industries of America. The financial value of the annual output of the combined organizations is estimated at more than $150,000,000.

There were built in the United States and officially numbered during the fiscal year ended June 30, 1916, 1030 vessels of 347,847 gross tons, compared with 1266 vessels of 215,711 gross tons during the fiscal year ended June 30, 1915. The seaboard yards have built thirty-five large steel merchant steamers, aggregating 191,859 gross tons, the largest merchant steel output in their history.

A determined effort is being made to develop the growing of sisal in the Philippines. Exporters of fiber are backing the project. It has been found that the plant does exceedingly well in the islands and that the fiber produced from it is of excellent quality.

Earnest effort on the part of the intelligent and progressive element in Ecuador has resulted in the adoption of a resolution by the council of public instruction establishing a course in agriculture at the Central University.

Members of the Prairie Club of Chicago and others interested in the sand dunes along Lake Michigan between Gary and Michigan City, have given impetus to the movement for the creation of a national park in this region.

The manufacturers of wooden boxes have announced that the totals of damage claims paid by American railroads in 1914 because of improperly shipped merchandise amounted to $34,000,000.

Usually about 75,000,000 acres are sown to rice annually in India, 32,000,000 acres to wheat, 26,000,000 to cotton, and only 3,000,000 to jute.

It is the opinion of the Kansas growers that the total yield of wheat in the state will be around ninety million bushels.

The Canadian grain crop prospects for the season of 1916 indicate a crop around two hundred million bushels.

The good roads bill, carrying appropriations of $85,000,000, has been signed by President Wilson.

American sheep-raisers, it is estimated, will receive about $75,000,000 for this year's wool crop.

China imports nearly two hundred million gallons of kerosene a year.

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Christian Science Sentinel

"What I say unto you, I say unto all, WATCH" Jesus

Vol. XVIII August 5, 1916 No. 49

Scientific Healing

ROBERT NALL

How do we define health? What mental concept presents itself as we think of health? What are the criteria by which we judge of its nature and quality? To be free from physical trouble, to be blessedly exempt from medical attention, from the need of any of the remedies catalogued in the pharmacopœia,—this, the average man claims, entitles him to be classed as healthy. That is where the Christian Scientist was before the scales fell from his eyes and he awoke from his material dream. He now has a wider vision; his perception and his realization of health have broadened into the manifestation of the activity of good, into the operation of divine Principle.

It is a tribute to the divine authenticity of Christian Science that while in its demonstration it is ready to give us all we need, it deprives us of nothing that is of any worth. The mental faculties, when clarified by the metaphysical process, present many things in a new light; these are cognized from a different viewpoint. Life itself takes on a richer hue, and the present, in contrast with the past and the future, assumes its rightful paramount place in the daily and hourly recognition of Truth's rule over error.

If we have arrived at this point in our understanding of Science, it is quite certain that we are establishing what Mrs. Eddy calls "the scientific sense of health" (Science and Health, p. 373), and we are privileged to interpret this in the most comprehensive way. "Wilt thou be made whole?" is a question that Truth submits to every one at some time or other. It is the voluntary offer of divine Love to the physical sufferer, to those in despair, to every victim of mortal passion, to all who are unconsciously adding to their torments by the fear of a score of things that never happen.

Christian Science in its expression of divine Truth by its very nature cannot discriminate in its blessings. Mortal thought alone discriminates; it cannot do otherwise. It holds that matter is the arbiter of life, which dictum covers the scope of its provision for man's welfare; and matter being but a mental phenomenon, without power or reality, it is the acme of futility to depend upon it for health. Whether you think of health in its narrowest or in its broadest meaning, it is never a product of that which has no place in the divine economy. If, therefore, we are not healed by God, as our Leader over and over again emphasized, then we are not healed at all.

But with the enlarged understanding which follows the apprehension of spiritual truth, it is seen that physical health takes a subordinate place in the great redemptive work of divine Principle, although popular thought erroneously credits Christian Science with giving it the primary place. God taught humanity through Christ Jesus, and is still teaching men through Christian Science, that all healing, whether physical, moral, or spiritual, is the result of the mental transformation which attends the advent of the Christ-consciousness.

There is a wholesome lesson to be learned here. No one wants to limit acceptance of God's royal bounty. Therefore the Christian Scientist can testify by both precept and example, in the measure of his spiritual perception and his mental grasp of the truth, that it is the emphatic mission of Christian Science to restore the spiritual selfhood, to bring to light "the new man, which after God is created in righteousness and true holiness." The world largely thinks otherwise, even when confronted by demonstrable facts. The only way to convince the world that it is wrong is to go on demonstrating; to show that in the whole gamut of error's desolating sway, in the long list of moral wrecks that strew the path of evil's influence, there is no erroneous mortal condition so hopeless or desperate that it is not amenable to the healing potency of Truth.

To rely wholly and absolutely on God for everything; to give thanks to Him for everything; to present infallible evidence that the prayer of faith, that is, of understanding, has healing efficacy; to attest by the overcoming of disease and the destruction of sin, by unmistakable ethical effects, and by a spiritual change which reveals the impersonal idea of good, —to do all this as showing that the divine purpose is being fulfilled in each one of us as we come to a right understanding of God and surrender gladly to His will, is to take a noble part in the ministry of scientific healing. And can the recipient of Love's healing balm do otherwise? "A faithful ambassador is health," said the wise man of old; or, to put it in another way, he that rejoices in some conception and expression of the divine wholeness, which is his real being in truth, will be, to quote the marginal reading of the text above quoted, "an ambassador of faithfulness."

But are there not Christian Scientists who lament that their practical application of the truth does not attain within even measurable distance of their ideals? This mental attitude, if unduly maintained, may become a burden and a hindrance, that is, in belief. Then it is time to ask ourselves whether we are really seeking to conform to divine Love's standard, whether our faith has so grown into knowledge, and our knowledge into understanding, that spiritual law is as available and operative now as it was when Jesus demonstrated it. A prayerful and spiritual study of the supreme purpose of the life and work of Jesus, and a closer knowledge of the gradual unfoldment of the truth to our Leader, often serve to dissipate the mists of fear, doubt, and discouragement which seem to encircle the upward path. Mortal thought obscures and debases. Spiritual or scientific thought enlightens, teaches, and elevates. Its healing lies not only in the purity of its design, embodied in the reconciliation of man to God, but in its direct simplicity.

What can be clearer than the declaration in "The First Church of Christ, Scientist, and Miscellany" (p. 349) that "a scientific state of health is a consciousness of health, holiness, immortality—a consciousness gained through Christ, Truth"? Here is the entire gospel of salvation. It is the basis and the perfect ideal alike of all human redemption. If one has therefore not grasped hitherto what scientific

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healing is, he will know it as he learns that it embraces and establishes all that is godlike, real, and eternal. It excludes nothing which is worth possessing. It is the rising of the healing "Sun of righteousness" on the human mind. It is Truth reflected in spiritual understanding. A scientific state is a spiritual state. It is the reversal of every mortal concept. It is the saving faith of conscious relation to and communion with our Father-Mother God. The retention of even one of the idols of false material sense is not only a mental embarrassment but a self-imposed barrier, shutting out Love's healing streams.

The measure of our self-immolation is the measure of our spiritual receptiveness; and the more spiritually minded one is, the more he reflects the infinite idea. Therein lies the essence as well as the practice of Christian Science treatment. It is the function of the spiritual law to heal. It is within the power and it is the privilege of the spiritual man to comprehend that law; therefore "a scientific state of health" is that state wherein God is seen to dwell with men as divine Principle and man is recognized as His perfect image and likeness. Is not this what Mrs. Eddy meant in her Message for 1902 (p. 9), when she wrote, "The unity of God and man is not the dream of a heated brain; it is the spirit of the healing Christ, that dwelt forever in the bosom of the Father, and should abide forever in man."

"Flood-tides of Love"

FLORENCE STRATTON WEAVER

On page 201 of Science and Health Mrs. Eddy says, "The way to extract error from mortal mind is to pour in truth through flood-tides of Love." The Christian Scientist soon learns that truth is his only way, his only chart and compass. He also finds, however unpleasant the experience, that dislike, distaste, a human sense of justice and judgment, or wrath, only weave a thicker web about him, and erect a barrier in his path which can only be removed by these flood-tides.

The writer is reminded of an incident which illustrates this. A young Christian Scientist was living for a time in a country town, and she evinced a "zeal . . . but not according to knowledge" in acquainting those around her with her new-found faith. Gradually it dawned upon her that she was being shunned. Even in shops she felt the cold shoulder, and it was so apparent from her neighbors that she was dismayed and hurt. She yearned as never before to leave the town and go back to her beloved home city, but the door seemed closed and there was no way out. Then she remembered Christian Science, and gladly retreated to her sanctuary of thought to examine present conditions in the light of this blessed truth. Almost instantly came the illumination, and she saw that the aloofness arose from persecution against Christian Science through ignorance of the subject. Then came Mrs. Eddy's admonition, above quoted, "to pour in truth through flood-tides of Love," and the way and means and method flashed forth to lead and to rejoice her.

This young Scientist began at once to realize that she loved every one in that town, because, as we are told in Science and Health (p. 467), "all men have one Mind, one God and Father, one Life, Truth, and Love." Each day some little opportunity presented itself by which she could illustrate this love to her neighbors. They were little, simple tributes, but they seemed sacred to her, for she knew that she was grasping and putting forth the one great Life-principle. The result was that in less than a week love answered love. The whole atmosphere was changed, and the change was just as perceptible as the estrangement had been. All those whom she met gave evidence of Truth's activity. What seemed most wonderful and sacred was that invitations to this and that began to flood our young friend, even from families whom she had never met. It was as though the whole town had opened its heart to her; then, just when love was at full tide in her own consciousness, the way suddenly opened for the return to her home city.

Precedent in Healing

R. STANHOPE EASTERDAY

When the patriarch Samuel set up his Eben-ezer "between Mizpeh and Shen," on the occasion of a signal victory over the Philistines, he not only commemorated God's ability to help, but foreshadowed a willingness to do so, and intimated large possibilities in this direction throughout all time. Thus in his significant statement of remembrance, "Hitherto hath the Lord helped us," he rebuked prevalent faithlessness, and established in the form of irrefutable logic a comprehensible foundation for wholesome faith in Deity in all ages. The admission that God has ever helped, carries with it the inevitable conclusion that He will continue thus to help in every hour of need.

When David, an unarmed shepherd boy, eschewing the armor of Saul, went boldly forth to face a fully armed giant, he reassured himself as well as Saul with the retrospective argument, "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." He was thus able both to declare and to prove that "the battle is the Lord's." On another occasion in the experience of God's chosen people, when their attention was definitely directed to the task of subduing the "seven nations" which were said to be "greater and mightier" than themselves, they were reminded, "Thou shalt not be afraid of them: but shalt well remember what the Lord thy God did unto Pharaoh, and unto all Egypt.

Bringing the lesson definitely home to ourselves, present-day dependents upon divine power, it has been reasonably determined that in the personnel of the twelve disciples, including along with these the great "apostle of the Gentiles," there were represented the various types and tendencies of universal humanity, among them, for instance, the impetuous Peter, the doubting Thomas, and the loving John. That there are to be found reasonably in the history of the apostles, in their lessons and their overcomings, numerous examples calculated to make practical in present-day Christian experience the argument of precedent. Coupling with this the fact made so clear in Christian Science, that the world's Saviour by virtue of his having been "in all points tempted like as we are, yet without sin," is literally and absolutely the Wayshower, we have ample justification for Mrs. Eddy's contention in her epitome of "Mental Practice" as found on page 220 of "Miscellaneous Writings," that the mental declaration "You are well, and you know it," may be effectually and always supported by "audible explanation, attestation, and precedent."

In order, however, to round out the full scope of spiritual healing we ourselves must, on the basis of such legitimate argument of precedent in our own experience or in that of others, forge toward and finally attain the goal of spiritual understanding and divine power characterized by that true knowledge of the divine nature which is foreshadowed in its correlative to our "scientific statement of being" (Science and Health, p. 468) in the words of the beloved disciple, "We shall see him as he is." Our Leader clearly points this fuller spiritual sense when on page 454 of Science and Health she says

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"Remember that the letter and mental argument are only human auxiliaries to aid in bringing thought into accord with the spirit of Truth and Love, which heals the sick and the sinner;" and she points the better way also on page 411 of the same book, urging the ideal of Christian Science practice in instantaneous healing, that *ipso facto* which characterized the healing ministry of the master Metaphysician, who compassed the boundless precedent of universal good and divine promise in his declaration, "Before Abraham was, I am."

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Importance of a Right Standpoint

FRANK H. SPRAGUE

So accustomed are mankind to accepting without question the testimony of the physical senses, that many an inquirer, when confronted with the truth revealed in Christian Science, is moved to exclaim like Nicodemus, "How can these things be?"

Recognizing in the mighty works of Jesus the credentials of a prophet, Nicodemus no doubt thought to supplement his store of rabbinical knowledge by inquiring into the Master's teaching. How great was his astonishment, therefore, when our Lord, instead of proceeding to expound some new doctrine, advanced a point of view which upset the basis not alone of Judaic interpretations but of all material rationality,—"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." In other words, the carnal type of thought and material rationale of existence have nothing in common with things spiritual.

If, as Jesus declared on another occasion, "God is a Spirit," it follows that His kingdom, that which emanates from Him and is embraced within the divine consciousness, must be like Himself in quality; that is, it must be spiritual. Whence, then, comes "the flesh,"—matter, mortality, evil, error? Of what is it "born"? It would almost seem that the very simplicity and directness of the Master's answer to the question in this colloquy had led men to overlook the point which he brought home with such force to the "man of the Pharisees,"—"Except a man be born again, he cannot see the kingdom of God."

To acknowledge God as the only cause and creator is to concede that that alone which is comprised in His kingdom, in other words that which is spiritual, really exists. Furthermore, if we are to know the universe as God constitutes and knows it, we must regard it from the divine standpoint; we must apprehend it spiritually. Clearly, then, there can be no right and legitimate standpoint but the spiritual; any other must be purely suppositional and erroneous, and any effects arising therefrom would be correspondingly unreal. On page 301 of Science and Health we read, "Delusion, sin, disease, and death arise from the false testimony of material sense, which, from a supposed standpoint outside the focal distance of infinite Spirit, presents an inverted image of Mind and substance with everything turned upside down."

That which from a mortal, material standpoint seems to exist, is flesh, mortality, matter; and as the standpoint is untrue, so likewise must be the effects for which it is responsible. If this is the case, how can the carnal, mortal, material type of thought, which is itself nothing more than an erroneous effect derived from an illegitimate standpoint, testify to the truth of God's creation or detect its own falsity? Jesus said to Philip, "He that hath seen me hath seen the Father," implying that God is seen through spiritual sense in His reflection "in the Son." Spiritually to grasp his standpoint was, therefore, to gain a knowledge of God.

Now if a standpoint coincident with that of divine Mind is the only true and normal one, and if it embraces only that which is godlike, perfect, harmonious, and imperishable, then whatever else may seem to be, is in the nature of illusion; and an illusion can be dissipated only by losing the false point of view which perpetuates it. That Nicodemus apprehended this for the time being, is evident from the tenor of his exclamation, "How can a man be born when he is old?" How can one break away from a standpoint, suppositional and false though it be, which education and experience have sanctioned and confirmed from time immemorial?

Who or what is it, then, that argues from a material standpoint and demands to know how error originated, where matter came from, why God permits evil, what makes man mortal? Is it anything else than a self-deceived sense developed, in belief, from a point of view which is the suppositional antithesis of that of divine Mind, and which must therefore become obsolete in order that the truth may appear?

To seek for the origin of matter or evil is to seek for the origin of a standpoint which does not exist in Truth. Such a quest is as useless as it would be to study the inverted images on a camera glass and then wonder why trees grow downward. The difficulty, in the one case as in the other, lies in the way of looking at the question. The illusion disappears only as the standpoint which fathers it is lost. Rebuking the deluded thought of the Pharisees, Jesus said, "Ye are of your father the devil," who, he added, "abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

Divested of oriental symbolism the declaration amounts to this: That error—mortality, evil, matter—is a lie, a falsification, an imposition, because there is no truth in the standpoint from which it is conceived. If a material standpoint is wrong, whatever seems to be from that standpoint—imperfection, sin, suffering, woe, disease, death, all erroneous manifestation—must collapse and disappear with the passing of the standpoint. If evil is but an effect from an ungodly standpoint, it is clear that God could not know evil, since the divine Mind does not include a standpoint from which evil could appear.

Every one recognizes that the delusions of insanity are due solely to an erratic point of view, since they do not express the Principle of order and harmony. Along the same line, the demonstrations of Christian Science prove that phenomena which testify to evil, discord, imperfection, arise from a standpoint apart from the deific; for adherence to the spiritual or deific standpoint causes such phenomena to disappear or diminish in an increasing degree from human experience.

Suppose it were to come about suddenly that every one should cease to entertain or even recognize any other standpoint than that exhibited in the reflection of divine Mind,—where would matter and evil be found? Can it be claimed truthfully, then, that such mortal phenomena are real under existing conditions? And if not, why rate them in the category of truth or fact? Christian Science shows why Jesus the Christ laid such stress on healing works as the test of genuine discipleship. It proves that such occurrences are natural effects of a point of view which is in agreement with that of divine Mind; just as a perfect image registered on the finder shows that the camera is in focus.

Why, then, it may be asked, do not all phases of erroneous manifestation vanish when once the true perspective is gained? Even though the realization of that standpoint be complete, it requires specific and constant application before the belief of reversal is wholly overcome. Far more than a passing glimpse of truth is necessary to rescind decrees which, in belief, have held sway over mankind for ages. A crooked tree cannot be made to grow straight by merely bending it into

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place. The demonstration of truth must be a progressive experience.

On page 322 of Science and Health we read: "When understanding changes the standpoints of life and intelligence from a material to a spiritual basis, we shall gain the reality of Life, the control of Soul over sense, and we shall perceive Christianity, or Truth, in its divine Principle. This must be the climax before harmonious and immortal man is obtained and his capabilities revealed."

Brotherhood and Our Daily Newspaper

HELEN HOAG ROGERS

A CRITICISM of Christian Scientists, once very common, was after this manner: "They are provincial; they never talk about anything except Christian Science. They do not know and evidently do not care to learn about anything else." At one time this was perhaps not wholly unwarranted regarding many Christian Scientists. If a man suddenly finds that the ground he stands on is like quicksand and may at any moment sink beneath him, he is mightily interested in finding out where and how to find safety. This is what occurs in the consciousness of the young student of Christian Science, especially if he is seeking relief from seemingly hopeless suffering. He finds that none of the various phases of material life and human philosophy will save him in the day of trouble, and he simultaneously makes the all-important discovery that Christian Science, if earnestly studied and practised, will show him where to gain a firm footing and will give him a wonderful sense of security and peace.

Is it strange, then, or altogether blameworthy that the Christian Scientist should feel an all-consuming interest in his religion, which gives him daily proofs that good is becoming an undeniable fixity in his experience? It is indeed necessary that he preserve his desire for God and the keeping of His commandments as the supreme motive power of his life, for in this way only can he destroy all belief of evil as power for himself and others who come to him for help. It is right, however, that those who profess the Science of Christianity be not provincial, for divine intelligence knows no narrowness; it is an all-embracing, all-pervading interest and love. It therefore becomes the duty of the Christian Scientist to avoid both the Scylla of walking in the clouds and being unable to see his human brother, and the Charybdis of trying to keep one foot on the quicksands of material pleasure and the other on the rock of scientific demonstration.

Just here *The Christian Science Monitor* has a distinct mission. In any issue of this paper will be found articles of interest and value to every member of the community. One who had lived in South America for years said that since his return to the United States he had learned from the pages of this newspaper more interesting and unusual things about that country than he had learned during all his long stay there. There are articles for the business man and the housewife, for the mature thinker and the child, for the athlete, the traveler, and the financier, for the college student, the family circle, the merchant, the farmer, the lawyer, and in addition an advertising medium which proclaims the truth about wares we may need.

Through reading the *Monitor* one gains an insight into the interests of the many, a better understanding of their viewpoints, so that he begins to realize that all have a common interest and welfare. In a word, this paper gives a nobler vision of the brotherhood of man; it broadens one's interest beyond the petty self, and begets an intelligent and kindly interest in every one, everywhere. Mrs. Eddy thus states its purpose, "The object of the *Monitor* is to injure no man, but to bless all mankind" (The First Church of Christ, Scientist, and Miscellany, p. 353). Although space is devoted to all the important fields and interests of human activity, hatred, revenge, evil doing, and evil thinking can find no corner where they may flaunt themselves or their wares. Because the whole basis of the *Monitor* is good, its readers are educated in the realm of good and naturally acquire that habit of expecting and knowing good which brings into their experience more of the brotherhood of man.

The fact that the *Monitor* is devoted to so high an ideal makes possible this attitude of love and non-partizanship, and no Christian Scientist should allow himself so to get in his own light as to believe for an instant that the *Monitor* is under the control of a personal or partizan spirit. Every faithful reader of this paper will grow into a firmer understanding of government by divine Principle and a broader understanding of infinite Love. Thus all Christian Scientists may unite in the joy of realizing that God has given them through this channel a means of overcoming all narrowness and of gaining each day an increasing love for and interest in all humanity.



"Ye were strangers"

HARRY L. RHODES

As the patient shepherds saw the star that gave them hope of a savior, so disappointed travelers, the earth weary and heavy laden, are today finding that same star of hope in this new light of Truth which our beloved Leader, Mrs. Eddy, has given to the world, the purpose of which is to establish "on earth peace, good will toward men." The invitation has gone forth to peoples and nations of all climes who are in bondage to false beliefs, to "accept the 'glorious liberty of the children of God,' and be free!" (Science and Health, p. 227.)

"Be not forgetful to entertain strangers," wrote Paul to the Hebrews, "for thereby some have entertained angels unawares." How wondrously this was demonstrated in the experience of the two disciples in the walk to Emmaus! We read that they asked their wonderful guest to "tarry with them," and when "their eyes were opened" they said one to another, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" To the children of Israel who were about to enter the promised land Moses said, "Love ye therefore the stranger: for ye were strangers in the land of Egypt." This may remind us that at one time we were all strangers to this new-old religion of Love. The dictionary defines hospitality to be the "kind and generous reception and entertainment of strangers or guests," and there is no place where this friendly attitude may be better manifested than toward the stranger within our gates.

In the twenty-fifth chapter of Matthew we find in the Master's parable of the last judgment a strong demand for true hospitality. The words are, "I was a stranger, and ye took me in." Then follows the stern condemnation of those who did not thus fulfil the law of Love. Today there is a stronger desire for the realization of universal brotherhood, which can be realized only in reflecting more of the "sweet amenities of Love, . . . in true brotherliness" (Manual, Art. VIII, Sect. 1). If this reflection of Love is aglow in our hearts, its rays are felt by all who come within the range of our influence. If we seek the scientific and true sense of brotherhood, this obligation will not bear heavily upon us as a duty, but will be welcomed as an opportunity to serve God by reflecting Love, for the ability to reflect Love will be found to be a part of man's true consciousness and cannot be lost or even limited.

The weary wanderer and simple seeker has found Christ

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Science to be "the shadow of a great rock in a weary land." Shall we welcome him to the Father's house, or shall our attitude impress him as one of cold indifference? Shall we not profit by the lesson set forth in the parable of the prodigal son, who found, after turning from the husks and being willing to humble himself by going home and asking forgiveness in order that he might satisfy his hunger with the servants' portion, that his elder brother murmured and "was angry"? Would it not be better to put to silence every suggestion of criticism and know that the false belief which would make us a stranger never was a part of real spiritual identity, but only a suggestion that evil is a part of man?

The Christian Scientist has been variously called an apostle of happiness, a scientific optimist, a preacher of the gospel of peace, the salt of the earth. If these virtues are reflected and expressed at all times, the stranger will find at our church services an atmosphere of peace and rest. Such mental rest is an inspiration to the man with a problem. The prodigal may come to the "house of prayer" and find himself delivered from the mesmerism of a false sense, for nothing "that defileth, . . . or maketh a lie," can enter such an atmosphere. The anxious mother may come to learn that God, who careth for the sparrow's fall, is to be found within the temple gates as well as everywhere else in the universe. The practitioner may feel his seeming responsibilities suddenly removed and be reminded again that God is omnipresent and omnipotent. The earnest student may rise into purer realms of thought, and even the little child may find himself relieved of a mother's anxiety and hear the voice of the loving Master saying, "Suffer the little children to come unto me."

[Written for the *Sentinel*]

"Res Pulchrissimae"

GWENDOLYN THOMAS

WHAT are the very fairest things that be?
  Asks a wise poet of the olden days.
Not gem, or sky, or temple high, or sea,
Or pearl, or rose, nor garden in which grows
A pear tree blossoming where sweet water flows:
  The very fairest are God's laws, His ways.

But how shall my poor thoughts to God's be raised,—
  Ah me, to very heaven? How shall I see
The laws that gentle poet rightly praised:
Their radiancies, their sweet felicities,
Their constancies surpassing all of these,—
  Flower, gem, sky, garden, temple, wave, or tree?

I will have all sweet things now tell of Him,
  When I behold their inmost beauty rare;
And they my feet shall lead, like cherubim,
Up the thought pathway, till all heaven is nigh.
For symbols slight when seen with Spirit's eye,
  Can bring to one a glimpse of the All-fair.

Me shall the Shepherd of the East first teach
  (For best of all he knew the secret way)
The vision of those heavenly laws to reach.
He in the mountains heard the Father's voice,
All law and love, bidding the world rejoice,
  Nor ceased this vision rare to promise each.

ENVOY

But, gentle lady of the happy book,
God's law of Love 'twas thou who didst invoke.
And without thee I should be silent now and sad
Among the shadows in my sorrows clad.

Selected Articles

[From *The Recorder*, San Francisco, Cal.]

[On March 17 the supreme court of California rendered a decision construing the constitutionality of the medical practice act, which had been attacked upon the ground that it was class legislation, inasmuch as it did not require all kinds of practitioners to pass the examinations. The following is an extract from the opinion written by Judge Melvin on an appeal from the superior court.—EDITOR *Sentinel.*]

Defendant was charged with the commission of a misdemeanor in that, without having a valid, unrevoked certificate from the board of medical examiners authorizing him so to do, he engaged in the practice of a system or mode of treating the sick and afflicted. Upon trial he was convicted as charged in the information. He prosecutes this appeal from the judgment and an order denying his motion for a new trial.

Appellant insists that the act under which he was convicted violates certain constitutional provisions in that it is discriminatory in exempting from its provisions a certain class of drugless practitioners, namely, those who resort to prayer as a means of treating persons afflicted with bodily ills.

Clearly the purpose of the law is to protect both the individual and the public from the dangers and evils which might result from treatment by those not possessing the knowledge and skill requisite in the treatment of diseases with which mankind is afflicted. It is likewise clear that the degree of knowledge and skill, as well as the character thereof required, depends upon the treatment in the practice of which the practitioner engages. Thus, different qualifications are prescribed for those engaging in practice as physicians and surgeons from those designated as drugless practitioners; the intention as to each class being that they shall qualify as possessing the knowledge and skill deemed necessary for the practice of the treatment in which the individuals of each class engage.

The physician and surgeon is required to possess a knowledge of many subjects which it is not deemed necessary that the drugless practitioner shall possess. By reason of the different treatment, there is a rational and intrinsic distinction which clearly justifies the classification. Coming to the exempted class of drugless healers, namely, those who treat by means of prayer, here too there exists an obvious ground for the classification. The treatment practised by many, though not all, of the drugless practitioners is by manipulation of the bones and kneading of the muscles and tissues of the person treated. It is apparent that without a proper knowledge of the human body, its organs and functions thereof, or lack of skill, grave consequences to the patient might follow as a result of their treatment. Not so, however, as to one who in prayer invokes divine power to afford relief to one afflicted by disease. The possession of the prescribed knowledge and skill, without which the chiropractic, osteopath, or neuropath is denied the right to practise his treatment, in no wise renders the prayers of one thus treating bodily ills more efficacious in the curing of disease; nor can it be said the prayer of an illiterate person may, in the consequences to the subject thereof, be more productive of harm or less beneficial than that of one possessing the learning and skill of an educated physician.

To our minds, it is obvious that no reason exists for requiring the class engaged in treatment by prayer to possess the knowledge and skill required of others engaged in drugless treatment. The ground for the classification is as

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obvious as is the distinction between physicians and surgeons on the one hand, and drugless practitioners on the other, and as to each of which classes a different rule applies. That the legislature has the right to establish such classification and exempt one class from the operation of a general law, where the same is founded upon some natural, intrinsic, or constitutional distinction, is too well settled to require citation of authority therefor.

In *Ex parte* Bohannon, 14 Cal. App. 321, the question before the court was as to the validity of an act which concluded with the provision: "Provided that nothing herein shall be held to apply or to regulate any kind of treatment by prayer." It was there claimed, as here, that the exemption so made rendered the whole act unconstitutional and void by reason of giving immunities to those who treat physical ills by prayer. The court in its opinion said: "If prayer can be regarded as practising medicine and as an immunity, the act allows every person—man, woman, or child—such immunity, and the right to pray for the sick and afflicted, and that is the only way that disease can be treated by prayer. Whether such treatment avails anything or not is not for us to say; but the privilege of practising such treatment or such supplication is granted and allowed to all."

The Scripture abounds with instances which, if accepted, tend to show that prayer in the treatment of disease was deemed efficacious and helpful. In the epistle of James it is said: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." To assume that treatment by prayer is less efficacious or more dangerous or harmful to the subject of the prayer by reason of the fact that the supplicant has failed to devote two hundred and sixty hours to manipulative and mechanical therapy, or has neglected to study elementary bacteriology for a period of sixty hours, does violence to all legal or religious teaching. It is clear that it was the legislative intent to omit from the operation of the statute that class of persons engaged in the healing of the sick by the instrumentality of prayer; and, to our minds, it is likewise clear that a natural, intrinsic, and reasonable ground exists for making the exemption.

We feel that there is little which we can profitably add to the discussion quoted above, but as it is argued that the act is discriminatory because the prohibitory words thereof make it unlawful for any one of those who fall within its description to "diagnose" disease, we will further consider this contention. It is impossible to dissociate diagnosis from the practice of the art of healing by any physical, medical, mechanical, hygienic, or surgical means. It is therefore competent for the legislature to permit only those persons who are proficient and who have been found to be educated up to certain standards to "diagnose" ailments.

The objection that those who profess to treat bodily afflictions by prayer are not required to be proficient in diagnosis and that their exemption, under the law, is the extension of a favor to them which is withheld from others, is met by the obvious answer that diagnosis is no part of such treatment. Those who believe that divine power may be invoked by prayer for the healing of the body, believe also that God is all powerful. Patients receiving their ministrations know this, and therefore no fraud or injury may be practised upon such persons by reason of any lack of skill by the healers in determining the nature of the diseases to be treated. But those who elect to depend upon some other system of treatment have a right to protection by the state from the ministrations of unskilful, uneducated persons. For example, a sufferer from a fever who summons a licensed physician holding himself out to the public as one qualified to treat the sick, is entitled to the services of a doctor who has been taught to discriminate between typhoid and smallpox. In other words, the right to practise medicine should carry with it some assurance to the public that the licensed practitioner possesses reasonable proficiency in the technique of his profession.

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[F. Elmo Robinson in *The Oregonian*, Portland, Ore.]

In a brief extract from a sermon which was reported in a recent issue of *The Oregonian*, it would seem that the clergyman was attacking that system of religious thought which denies the reality of sin, sickness, and death; and further, that he was attempting to show that such denial is contrary to Jesus' teachings. As Christian Science is the only system of religious thought since the days of primitive Christianity that denies the reality of sin, sickness, and death, it is quite evident that the reverend gentleman refers to Christian Science, although he avoids mentioning it by name.

Now Christian Scientists have no quarrel with those who differ from them as to the method of overcoming sin and disease. They have no harsh word for clergymen or physicians, nor do they deny to any the right to accept and practise that system which seems to them to offer the greatest promise of relief from physical and moral disorder. "The Christian Scientist," to use the words of Mrs. Eddy (Science and Health, p. 450), "has enlisted to lessen evil, disease, and death." In order to accomplish this important end Christian Scientists are preaching the gospel and healing the sick in the way which, as they have demonstrated to their own satisfaction, is bringing forth the best results. They deplore persistent misrepresentations of their motives, teachings, and practice, not for their own sakes alone, but for the sake of those who may be temporarily misguided by these criticisms.

As an indispensable step toward the understanding of what is meant in Christian Science by the denial of sin, disease, and death, it is important for one to have clearly in mind the sense in which Mrs. Eddy uses the words reality and unreality. That which God has caused, that which God sustains, and hence that which is eternal and indestructible, Mrs. Eddy has designated as real. That which has no origin in God, that which is unsupported by the divine Mind, and therefore is temporary and destructible,—an experience of the carnal or mortal mind,—she has designated as unreal. In Christian Science it is not denied that all the varying phases of human discord seem real to erring mortal sense, neither are these manifestations ignored; but the fact that they are daily being eliminated from human experience by the application of the teachings of Christian Science, proves that they are errors, not facts, which are to be corrected by an understanding of the truth.

Christ Jesus, the greatest physician the world has ever known, healed all manner of sin and disease, and even raised the dead, without recourse to material means. He required no physician's diagnosis and made no physical diagnosis of disease himself. His perfect understanding of the law of God enabled him to destroy the destructible—the unreal. While the Master did not ignore sin, disease, or death as human beliefs, he refused to give them place, power, or reality. He addressed the one sick of the palsy, not as though disease were a fixed condition but rather as though it were an illusion. He said, "Arise, take up thy bed, and go unto thine house." Had the thought of Jesus relative to this man been the same as the thought of those who carried him to the Master for healing, the man could not have been healed. They saw him as a child of the flesh and disease as real. The Master saw man as unfettered by so-called laws of matter, sin, and death. Of the daughter of Jairus, who

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human sense was dead, Jesus said emphatically, "The maid is not dead, but sleepeth." Furthermore, he indicated unmistakably that his works were to be repeated by all who believed on him; that is, they were to employ the same law which he employed. He said, "He that believeth on me, the works that I do shall he do also."

Hundreds of thousands of not "credulous" but intelligent people throughout the civilized world, who have tried in vain material methods for relief, have turned for help to Christian Science and been healed of organic as well as functional diseases. In other words, these people have chosen to turn for aid to those who are students at the feet of the world's greatest physician.

Our brother refers to the "many incompetent persons" who "enter the field and call themselves 'healers.'" The Master gave the best rule for determining one's competency in any line of religious endeavor. He said, "By their fruits ye shall know them." Competency, then, is to be determined by results alone. The volume of unimpeachable evidence of the efficacy of Christian Science in the treatment of both sin and disease is such as should engage the kindly and thoughtful consideration of all who are striving for the betterment of mankind.

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[William C. Kaufman in *Anaconda* (Mont.) *Standard*]

The speaker before the Butte Theosophical Society made a kindly reference to Christian Science. It is necessary, however, to point out the difference between Christian Science and mental science, mind-reading, and the like, which she mistakenly thought were similar. She was of the opinion that Christian Science, like mental science and mind-cure, is the influence of one human mind over another.

Christian Science recognizes but one Mind, and that one infinite and divine, and it regards this divine Mind as God. The term "divine Mind" is intended to express infinite good, the only power, presence, law, cause, and spiritual force which leads mankind away from imperfection to perfection. It holds, as Paul says, that "the carnal mind is enmity against God." For this reason it takes the position that the human or carnal mind is not a healer. Therefore from the standpoint of Christian Science the transference of thought, known as telepathy, is no benefit to the human race. If, however, all mankind expressed that consciousness known as divine Mind, then there would be unity of thought and action, and this would lead men heavenward.

Christian Science teaches that since the source of sickness is in the human mind, it must find a remedy outside of itself. A wholly ignorant mentality cannot teach another mentality equally as ignorant. In like manner the ills of one human mind cannot be cured by another human mind which believes in these ills as real. Only the truth about a lie can destroy a lie, whether it be a lie about sin or about sickness. The truth about God and man, and man's relationship to God, reveals man's perfection.

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[H. R. Colborne in *Australian Christian World*, Sydney, Australia]

That which is absolute truth never was in reality new, but it is new to the consciousness of any one when first perceiving the same, just as any mathematical problem, however simple, is new to the consciousness of the schoolboy when first tackling it. Our Master came to "destroy the works of the devil," whom he described as "a liar, and the father of it," and the New Testament is full of accounts of the destruction of sickness, sin, and even death itself. There is no more reason for describing as an illusion the healing effects of Christian Science than there would be for stating that the woman who was healed of an issue of blood, or blind Bartimæus, whose sight was restored, or any of the others who were healed by Jesus and his followers in the first three centuries of the Christian era, suffered from a delusion when health had been established.

The real question to be considered is, Are Christian Scientists healing in accordance with the law of God as Jesus and his apostles did, or are they not? Jesus said, "By their fruits ye shall know them," and this is the standard by which Christian Scientists desire to be judged. Christian Scientists make practical the words of St. Paul, "All things are yours; and ye are Christ's; and Christ is God's," by knowing through experience, to some extent at least, that every good and perfect gift, such as holiness, health, happiness, harmony, peace, and good will, cometh down from God, and that the real man as the child of God, made in His image and likeness, can and does express Him; or to quote from the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy (p. 518), "All the varied expressions of God reflect health, holiness, immortality—infinite Life, Truth, and Love."

That some persons seem at present unable to perceive any relation or relevancy between the passages of Scripture and the passages of the Christian Science text-book read at the Christian Science services, does not in any way prove that these are not related or relevant, but that such persons have as regards Christian Science not yet understood its teaching. Tens of thousands of persons in all parts of the world, as a result of their study of the Scriptures and of Mrs. Eddy's writings, particularly the text-book, have attained to a greater spiritual understanding and increased love of the former, and have been healed of all manner of diseases and all manner of sins, and they are constantly ready to testify thereto.

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[Thomas E. Boland in *Norristown* (Pa.) *Herald*]

A local evangelist, as reported, is attacking a religion which differs from his own principally in that it teaches and practises the Christian healing so remarkably exemplified by Jesus, while his own does not.

If Christian Science were not actually healing the sick, restoring the diseased, releasing victims of bad habits, replacing misery with happiness, sorrow with joy, and bringing hope to multitudes, no criticism would be heard of it. If this faith simply theorized and used fine rhetoric and was careful not to do anything practical, all would be serene and no fault found. But because Christian Science insists that Jesus really meant for the whole world his declaration to his disciples, "He that believeth on me the works that I do shall he do also," and proceeds to show by deeds that this Christian healing is presently possible, then attack straightway begins.

If religion is to accomplish the salvation of men it must be made practical, something usable day in and day out to meet the problems of life. Jesus used his spiritual knowledge to meet the condition confronting him, whether it was healing a leper or feeding the multitude. When religion is made practical through the correct understanding of God, men will be ready and willing to turn to it and live by it, for they will be able to see that it contains unlimited possibility of good here and now, as well as in the hereafter. Christian Science makes God indeed "a very present help in trouble," and also makes available for present-day need the understanding of God which Jesus so wonderfully used. It is therefore at once apparent that this religion, instead of leading people "away from God," is leading them directly to Him in the most reasonable and natural way.

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If thou wilt thyself be borne with, bear also with another.

THOMAS À KEMPIS.

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Editorial

"Our Father"

A WRITER in *The Christian Commonwealth* recently said: "The Lord's Prayer is a social prayer. There is nothing in it that a man can ask for himself alone; every petition is for others as well as himself." The truth of this statement is so patent to all who really study the model prayer our Master gave his followers, saying, "After this manner therefore pray ye," it seems almost unnecessary that attention should be called to it.

It is a fact, however, that to many who from time to time or even daily repeat this prayer, it means nothing more than a personal appeal to Deity in behalf of the supplicant alone, just as extemporaneous prayer in so many instances conveys no other thought than that of personal benefit, asked for or demanded by the one who speaks. To such a petitioner "our daily bread," "our debts," and "our debtors" is just a modest avoidance of the first person singular, like the "we" behind which the editorial writer shelters his individual opinion—it is always the personal equation, the personal problem, that is foremost in his thoughts. This false concept of prayer arises from a false concept of God, a concept which regards Him as personal in an anthropomorphic sense, instead of being, as He is, "infinite *Person*," in the sense in which Mrs. Eddy describes Him on page 116 of Science and Health. God is truly "our Father," tender, loving, wise, and just, but not a kindly, benevolent personage who attends to the petitions addressed to Him just as an earthly parent listens to the child's plea for some favor and grants or refuses it as his supposedly superior wisdom dictates.

It may seem almost a platitude to say that the first requisite of prayer is that men shall understand God aright,—who and what He is; yet this knowledge of God, that knowledge or understanding which Jesus declared is "life eternal" to him that attains it, is something so largely ignored that it needs to be emphasized whenever prayer is thought of. Human sense swings clear of the Scylla of a "personal God" only to ward off from the Charybdis of a vague power which it recognizes as superior but cannot define; a "something" to which it can voice only a blind appeal. To pray to an "unknown God" is to pray to some deity whom men "ignorantly worship;" and this is just as useless today as Paul saw it to be when he said to the people who had gathered on Mars' hill to hear his doctrine, "Ye men of Athens, I perceive that in all things ye are too superstitious."

There is but one God, He that "made the world and all things therein," and on page 465 of Science and Health Mrs. Eddy has defined Him as "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." Again, on pages 13, 31, and 64 of the same book, she refers to Him as "the Father of all," thus placing all men in exactly the same relation to Him. This was the teaching of our Master, and in emphasizing this teaching Mrs. Eddy has done much toward restoring Christianity to the simple basis upon which Christ Jesus placed it.

Every prayer in Christian Science is a prayer for the blessing of all mankind. For it to be true prayer it must be addressed, not to a God who is a respecter of persons, who grants favors to one petitioner and not to another, but to God "the Father of all," who has created all men in His own image and likeness. It is a prayer which deals with the truth of being, a prayer by which men lay aside false beliefs of a material creation and realize the protection and infinity of God's creation. Such a prayer as this cannot be a mere appeal for the granting of some transitory or even permanent favor to the petitioner. Its result is that he realizes the infinity of good, is reconciled to God, and shares in all the riches of the divine bounty, the free gift of God to all mankind. By this prayer is accomplished that great transformation which Paul enjoins when he says, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Not the Lord's Prayer alone is social, in the sense which the writer in the *Commonwealth* uses this term, but all true prayer is in the same sense social, because all true prayer unveils the brotherhood of man and establishes the kingdom of God in the hearts of men. It must eventually, as Christian Science teaches (Manual, p. 41), "enrich the affections of all mankind, and govern them."

ARCHIBALD MCLELLAN.

Catching the Thief Procrastination

WITHIN the word "procrastination" hides another, which pretends to be insignificant because it is so small, but actually is a thief that needs to be caught, for the good of men and nations. This little Latin word is *cras*, meaning tomorrow. Procrastination, therefore, uncovers that familiar and deplorable human tendency to put off until tomorrow what had better be done today. The most expeditious manner of catching the thief "tomorrow" is to set the word "today" upon its heels; *i. e.*, to convert tomorrow, whether it will or no, into today, into the eternal now. This conversion is no more important in the general affairs of men than it is in religious life. Prevalent theology is full of procrastination and postponement, but the apostle declares, "Behold, now is the accepted time; behold, now is the day of salvation."

Commenting on this in Science and Health (p. 39) Mrs. Eddy writes, "Not that now men must prepare for a future-world salvation, or safety, but that now is the time in which to experience that salvation in spirit and in life." Now is the time to distinguish between good and evil, and so to relegate the latter to the realm of the unreal. Now is the time to correct that bad habit, to heal that chronic disease, to stand up for the Christ, Truth, to establish a willingness to take the human footsteps leading to divine heights. Procrastinated salvation argues a postponed heaven. If healing and regeneration must wait on heaven, and that heaven is a locality, then death and dissolution must precede salvation, and those who believe themselves alive are estopped from harmony. How different from this doctrine of despair are the teaching and practice of Christian Science, in which there is no doctrinal procrastination or postponement of good things, but on the contrary an ever-ready and ever-present hospitality to the divine bounty which brings its priceless treasure into human experience today.

On page 19 of her published sermon, "Christian Healing," Mrs. Eddy writes: "Tireless Being, patient of man's procrastination, affords him fresh opportunities every hour; but if Science makes a more spiritual demand, bidding man go up higher, he is impatient, perhaps, or doubts the feasibility of the demand." A little sincere self-examination would doubtless uncover the lurking error of procrastination in most of us. It is sad to notice the extraordinary ingenuity which can be exercised to invent excuses in the face of a divine demand, and the startling shifts to which mankind can be put in arguing the utter impracticability of certain imperative calls, obedience to which is altogether inevitable and sure to bless.

An historic instance of attempted procrastination is offered by Moses, when his highest perception of good urged him to deliver the children of Israel from the land of Egy

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The dialogue between the divine mentor and the human procrastinator in Moses' consciousness is set forth with considerable elaborateness, and certainly for the guidance of the untold multitudes who find their daily food in the Scriptures. First there was the familiar objection, "Who am I, that I should go unto Pharaoh;" then the excuse that the children of Israel might ask for the name of the divine sender; then the doubt was expressed whether the Israelites would consider Moses properly accredited; then the self-depreciating statement about being "slow of speech, and of a slow tongue." At length, however, the divine mentor overcame procrastination with the weapon of the everlasting now, and Moses obeyed God. Pharaoh's own experience in procrastination, when called upon to let go the children of Israel, should stand as a tragic warning to all mankind.

Jesus said to his disciples on one occasion, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." Thus the Master opposed the word "already" to the concept of a suppositious future. In like manner Christian Science offers in place of the prevalent tomorrow of procrastination a today of salvation and heavenly harmony.

WILLIAM D. MCCRACKAN.

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Gratitude and Gladness

WE are often reminded that the right of all men to "the pursuit of happiness" is claimed in the American Declaration of Independence. Happiness itself, however, cannot be secured by any legal means, and the failure to realize this blessing shows that it must be sought otherwise. There is unfortunately a prevailing fiction that happiness is very elusive, and that mankind seldom get beyond its pursuit; but even this affords a stimulus to human effort of which it were a mistake to lose sight. We should indeed never abandon the pursuit of happiness until the radiant reality of the divine ideal is attained, for our heavenly Father assuredly means that His every child shall possess it. The word happiness does not occur in the Bible, but gladness, which expresses the same idea, is to be found very often. On page 57 of Science and Health Mrs. Eddy tells us that "happiness is spiritual, born of Truth and Love." This being admitted, we shall never find what all desire, if we seek it through materiality.

It is too seldom seen that gladness and gratitude are very closely related, so much so, indeed, that we cannot retain the one without the other. The student of Christian Science has started on a voyage of discovery, on which are revealed in numberless ways how good God is and always has been to him. Past, present, and future contribute to awakened spiritual perception their quota of good, and at each discovery we should reverentially pause to give thanks for the good which God bestows, but to which we were oblivious until in our search for happiness we found a never appreciated divine gift. Then comes a flood of light which renders fresh discoveries possible. At every step of the way it is true that with more gratitude there is more light, and with the light more gladness. The psalmist says, "At midnight I will rise to give thanks unto thee." In so doing he makes a discovery and declares that God's law "is better . . . than thousands of gold and silver." Who indeed would exchange happiness for all the riches of earth?

Christ Jesus never forgot to give thanks, whatever the occasion might seem to human sense. He did so when he fed the thousands in the wilderness, and no less did he the same at the last sad supper with his disciples. Paul did likewise in the presence of crew and passengers when the wreck of their ship seemed inevitable. The effect of his thanksgiving was that all were "of good cheer," and although the ship was doomed not a man was lost. The abiding gladness, the deep joy of this great Christian hero, must have been contagious, and in proof of its spiritual origin we find it expressed at once in healing work. As gratitude begets more gratitude, the people of Melita knew no bounds to theirs for the Christ-healing, and its outward manifestation extended both to Paul and his companions.

Luke tells us that when the aged prophetess Anna saw the child Jesus brought into the temple, she "gave thanks," recognizing at once the divine idea. We also read that she spoke of him to all in Jerusalem who "looked for redemption,"—for freedom from sin, disease, and death. This truly foreshadowed the experiences of those who today see through Christian Science the eternal Christ and give thanks, as well they may, when they exchange sickness and sadness for the "oil of gladness." In the twenty-ninth chapter of II Chronicles we read that in the first year of his reign King Hezekiah "opened the doors of the house of the Lord," and commanded the Levites to "carry forth the filthiness out of the holy place." When this was done and the sacrifices offered, we read that the people "sang praises with gladness."

Again and again are we bidden in the Bible to be glad, and if any are in doubt as to how this command may be obeyed, Christian Science furnishes the answer, and it is this: Be grateful. Our revered Leader asks (Science and Health, p. 3), "Are we really grateful for the good already received?" Then she adds, "We shall avail ourselves of the blessings we have, and thus be fitted to receive more." Thus we shall have perpetual joy and gladness.

ANNIE M. KNOTT.

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Board of Education

Members of The Mother Church who are eligible for admission to the next Normal class of the Board of Education and who wish to be considered for it, may obtain a blank form of application by addressing the Christian Science Board of Education, Falmouth and St. Paul Streets, Boston, Mass. The requirements for admission are stated in Article XXIX, Section 2, or Article XXX, Sections 6 and 8, of the Church Manual.

Only those applications will be considered which have been received since Dec. 1, 1913, together with applications which may be filed before the next class is selected. This selection is necessarily made some time before the class meets in December, so that ample notice may be given to the persons chosen. It is requested that all applications be filed before Oct. 1, 1916. Normal classes are held only for the purpose of providing authorized teachers of Christian Science.

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Gratitude for Relief

The following translation of a letter, dated June 2, from a beneficiary of the war relief fund contributed by Christian Scientists in the United States, is typical of the many expressions of gratitude received by the distributing committees:—

"I have just received your letter, as well as the gift of two hundred and fifty francs which the Paris committee of The First Church of Christ, Scientist, in Boston, has so kindly put at my disposal. I will not tarry one moment to ask you to kindly be the interpreter between me and those for whom my children, my wife, and myself shall preserve from this day on a deep feeling of gratitude.

"The fact that without knowing us, simply on ground of our apparent need, caused by this war, you came to our rescue, has given us not only the material aid, but also a

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meral uplift which is perhaps more precious than the former, for it gave us the proof that one never needs to despair; that God sees us and helps us on our paths, however hard they may seem to be.

"I hardly know how to thank you, and also wish to thank Mr. and Mrs. ——, who have been so kind to my wife on the occasion of her two visits, so that this reception alone was a great help. I would also ask you to transmit to our committee in Paris, and to The Mother Church in Boston, the expression of our deep gratitude."

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Among the Churches

Current Notes

BOSTON, MASS.—The First Church of Christ, Scientist. Services (during July and August): 10:45 a.m.; Sunday school, 10:45 a.m.; Wednesday, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading-rooms: Berkeley Building (suite 306-307), 420 Boylston Street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), southwest corner Devonshire and Milk Streets, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

INDIANAPOLIS, IND.—Announcement is made of the final organization of Third Church of Christ, Scientist. This completes a movement which began about a year and a half ago, or some six months after Second Church occupied its new home at Delaware and Twelfth Streets. This building was designed to meet a need far in excess of that manifest at the time, yet congestion developed and it soon became necessary to make arrangements for the overflow. For months at the Wednesday evening and Sunday morning services the large auditorium of Second Church has been insufficient to accommodate the congregation.

At a meeting of the members of Second Church a few months ago, the situation was discussed and initiative left with the individual groups. Petitions for withdrawal were presented from four or five parts of the city, but that from the "north side," or from the territory east of Senate Avenue and north of Twenty-fifth Street, was accepted. Accordingly, between one hundred and fifty and two hundred members living in the territory designated, withdrew and formed the nucleus of Third Church.—*Indianapolis News.*

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The Lectures

Chicago, Ill.

John W. Doorly delivered three lectures on Christian Science for Fifth Church of Christ, Scientist. Oscar J. Duke, first reader, in introducing him at one of these said:—

On page 10 of her book "No and Yes" Mrs. Eddy says, "The two largest words in the vocabulary of thought are 'Christian' and 'Science.'" These words are ordinarily used in the sense of a title only, without much thought as to their real significance; but inasmuch as we are about to give thought to this subject, it is interesting to note how they are defined in the dictionary. The word Christian is defined briefly as "pertaining to Christ or his religion," and the word science as "comprehensive, profound, or philosophical knowledge, classified and made available in work, life, or the search for truth." Combining the two we have this authoritative definition of Christian Science: Comprehensive, profound, or philosophical knowledge pertaining to Christ or his religion, classified and made available in work, life, or the search for truth.

When John the Baptist sent two of his disciples to Jesus with the query, "Art thou he that should come?" he answered, "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." In like manner does Christian Science answer the question, "Is the definition given true?" by pointing to works which are being done in every land today through its healing power. Any inquirer may prove for himself, by study of the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, that Christian Science does heal the sick, and that it is indeed available in work, in life, and in the search for Truth.

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Sacramento, Cal.

George Shaw Cook lectured on Christian Science in the Tuesday Club House. He was introduced by Mrs. Clara F. L. Breuner, who said in part:—

There are undoubtedly among us many who at some time in their lives have earnestly yearned for the presence of Jesus of Nazareth, believing that such presence might be the means of relieving them of many ills. There are also those who have thought, and many who yet believe, that the so-called miracles of his time are present-day impossibilities. Imagine then the joy of those entering upon the study of Christian Science when they find that the truth taught by Christ Jesus nearly twenty centuries ago is as vital today as then; that it is as practical and applicable now in all walks of life and under all circumstances, if the student will only obediently follow the teachings set forth in "Science and Health with Key to the Scriptures" by Mrs. Eddy. There are many who, storm-tossed and tempest-driven, with hope gone, have grasped at Christian Science, and have found therein renewed hope, new life and strength to cope with the world and its problems; and so marvelous has been the healing of thought and body as almost to border on the miraculous.

Correspondence.

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Salt Lake City, Utah

The tenets of the Christian Science faith were expounded by Virgil O. Strickler in a lecture delivered at the Salt Lake Theater. Every seat was taken and a number of persons had to stand throughout the entire lecture. The lecturer was introduced by W. A. Overbeck, first reader of First Church of Christ, Scientist, who said:—

Many of you are here, no doubt, in response to a desire to learn something about truth in so far as it concerns man's relation to God. It must be a fact that the truth about everything exists, and since it does exist it must be ascertainable. Because the truth about the multiplication table exists it is ascertainable; when ascertained it can be understood, and when understood, proved. It necessarily follows that if this is true about the multiplication table it must be true of everything, and consequently it is true of God and of man's relation to Him.

We learn through the study of Christian Science that the truth about God does exist, and because it exists it is ascertainable, and when ascertained it is capable of being understood and demonstrated. We also learn through this study

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who, what, and where God is. This is a question that comes to each and every person at some time or other, and it must be answered by each and every one of us if we are to enter into the kingdom of heaven, which, Christ Jesus declares, is within us.—*The Salt Lake Herald-Republican.*

New York, N. Y.

The introductory remarks of Warren C. Klein to the lecture on Christian Science given by Prof. Hermann S. Hering at Third Church of Christ, Scientist, were as follows:—

It is undeniable that every one of us has some desire for the good and the true. It was this same desire for the good and the true that led Mrs. Eddy to discover Christian Science in the year 1866. Christ Jesus, the master healer and the Wayshower, had proved centuries before that right desire, or prayer, coupled with the spiritual understanding of God, Life, Truth, and Love, was powerful, and could heal the sick, regenerate the sinful, and raise the dead. He taught his disciples to heal and to save in a general way, but he left no definite rule for the accomplishment of these works. It remained for Mrs. Eddy to discover and state the Principle and rule of divine healing in Christian Science, and reduce them to human apprehension.

Many people ask, "Why did Mrs. Eddy discover Christian Science? Why did not some one else discover it?" There is only one answer to that question, and it is simply that God chose the one who was best prepared to do so. Why did Columbus discover America? Why did Sir Isaac Newton discover the law of gravitation? Simply because these were the men who were ready. The man or woman who is ready is the man or woman who is called to make great discoveries. Mrs. Eddy was the one in our time who was spiritually ready for the message of Christian Science. Therefore she was the one who was called to discover it.—*Correspondence.*



Sanford, Maine

In introducing Bliss Knapp, who lectured in the Town Hall on Christian Science, Vincent W. Canham, former editor of the *Sanford News*, said in part:—

About two years ago I began the study of Christian Science. I studied the people in the society here, and in the beautiful new church in Portland I saw many substantial business men and women; again in Gardiner and Lewiston I saw the same,—honest, upright business men and women, faithful adherents to this new-old religion, living in their daily lives the teachings of Jesus. I decided that there was something for me in Christian Science, and have found it. I am frank to confess that after years spent in church work I failed to find a practical religion; failed to find the convincing satisfaction that has since been found in Christian Science. You are well able to judge for yourselves, without any words of mine, the merits of this new-old religion, for its followers may be known by their fruits.

Using Christian brotherliness in your investigation, remember as I did the words of Gamaliel, spoken nineteen hundred years ago, when he with other Pharisees and Sadducees criticized the same religion that is today called Christian Science, and said: "If this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." I used to wonder, and do now, why I was told that the religion of Jesus was not a practical religion for today; that sin could be healed but not sickness. I fail to find in Jesus' teachings any authority for this, but I do find that his followers were to continue his works of healing sin and disease, and that is what is being done today in Christian Science.

In honesty I must confess to have found that Christian Scientists do rather more practising than preaching, and this is certainly commendable. My investigations have shown me that they live up to their belief. They live daily according to their "Rule for Motives and Acts" found in their Church Manual (Art. VIII, Sect. 1), which says: "A Christian Scientist reflects the sweet amenities of Love, . . . in true brotherliness, charitableness, and forgiveness. The members of this Church should daily watch and pray to be delivered from all evil, from prophesying, judging, condemning, counseling, influencing or being influenced erroneously." The last tenet of The Mother Church, found on page 497 of Science and Health, says: "We solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure." Surely living up to such a code of religion as this must make better men and women, and the influence of such a religion can bring only good in any community.—*Correspondence.*

Lectures to be Delivered

AUSTRALIA—Kalgoorlie, Western Australia: Clarence W. Chadwick, Sept. 18.

Melbourne, Victoria: Clarence W. Chadwick, Aug. 27 and 28.

Perth, Western Australia: Clarence W. Chadwick, Sept. 21.

Sydney, New South Wales: Clarence W. Chadwick, Aug. 17 and 20.

CALIFORNIA—Los Angeles (Second Church): John Randall Dunn, Church Edifice, 948 West Adams Street, 8 p.m., Aug. 11.

Los Angeles (Third Church): John Randall Dunn, Church Edifice, 734 South Hope Street, 3 p.m., Aug. 12 and 13.

Los Angeles (Ninth Church): John Randall Dunn, Church Edifice, 430 South New Hampshire Avenue, 8 p.m., Aug. 10.

San Diego (First Church): John Randall Dunn, Church Edifice, Second and Laurel Streets, 8 p.m., Aug. 14.

CONNECTICUT—New London: Charles I. Ohrenstein, Crown Theater, 3 p.m., Aug. 6.

MAINE—Dover and Foxcroft: Charles I. Ohrenstein, Church Edifice, Lincoln Street, Foxcroft, 8 p.m., Aug. 8.

Kennebunk: Charles I. Ohrenstein, Mousam Opera House, 7:45 p.m., Aug. 10.

MASSACHUSETTS—Gloucester: Frank Bell, City Hall, Dale Avenue, 8 p.m., Aug. 17.

MICHIGAN—Charlevoix: Charles I. Ohrenstein, Charlevoix Theater, 8 p.m., Aug. 15.

NEW HAMPSHIRE—Milford: Frank Bell, Town Hall, 8 p.m., Aug. 15.

NEW YORK—Far Rockaway, Long Island: Virgil O. Strickler, Far Rockaway Club, 1422 Greenport Avenue, 3:30 p.m., Aug. 6.

OREGON—Portland (First Church): Ezra W. Palmer, Church Edifice, Everett Street, between Eighteenth and Nineteenth Streets, 3 p.m., Aug. 13, and 8 p.m., Aug. 14 and 15.

UTAH—Salt Lake City (First Church): John Randall Dunn, Auditorium, Aug. 6.



Notice

Mr. Braithwaite will be available for lectures in America and Canada during the months of February, March, April, and May, 1917.

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Testimonies of Healing

In the spring of 1907 I was first told of Christian Science and advised to read Science and Health. I at once felt it would be wonderful and beautiful to be healed by God, but while never doubting that others were healed, I was sure I was not good enough for God to help me.

In the early summer I was taken with a high fever; our family physician was called, and I was removed to the hospital, as I needed constant attention day and night. I took the medicine he prescribed and was under his entire charge, but the only thing that really quieted me in my ceaseless tossing was this line from the twenty-third psalm: "The Lord is my shepherd." After this illness I struggled along all summer, having terrible attacks with my stomach as well as other difficulties, and the suffering was intense at such times. Medicine had no effect whatever, and the physician said I might pass on during one of these attacks.

In the fall one of the friends who had told us of Christian Science, and who had been a physician, saw my need of this healing truth and gave me a copy of "Retrospection and Introspection" by Mrs. Eddy. Afterward I bought a copy of the text-book, "Science and Health with Key to the Scriptures," and began to read it. I did not expect physical healing, but felt that if there was anything in the book to help me to be better it was my privilege to have it. To test this new method of healing I left off taking medicine, and since then, the fall of 1907, have never taken any or felt the need of it, for Christian Science has solved every problem more quickly and efficaciously than any other means had ever done. Through the study of Science and Health, together with the Bible as it has been illumined through this book, becoming a veritable "Book of Life" to me, I have been healed of chronic stomach trouble, supposed to be hereditary, and of inflammation of the bladder, from which I suffered for at least ten years, often for months never having a free day.

Many people had told me I would never be well. When there seemed nothing else left to do, I was sent to Battle Creek by a physician, for I was on the verge of a nervous breakdown from years of sickness and suffering. At the sanitarium I was sent to the surgical ward for treatment, and the nurse who attended me said nothing could cure me. After five or six weeks I came home somewhat improved in appearance, but suffering just the same and very much discouraged. I can remember only one return of the bladder trouble since my healing through the reading of Science and Health, and that was about four years ago, a short time before the birth of our son. This was relieved in an hour or less through the work of a practitioner. A chronic throat affection also disappeared.

One of the greatest blessings to come with restored health is our boy, who came to us after eighteen years of waiting. God's protecting care during this experience was very beautiful to me. While my family and friends and physicians feared the outcome, I came through splendidly, with a heart full of gratitude to God. The boy has always been strong and well, and has never had medicine, although when he was about two weeks old our former family physician, the one who had attended me at the birth, in his kind solicitude told my husband the baby had jaundice and should have medicine. My husband thanked him, and on reaching home telephoned the practitioner. The next day the nurse was surprised at the baby's improved condition.

I could enumerate many experiences which have proven to me beyond question that God is "a very present help in trouble." For all the physical healings I am thankful to God, and grateful to our revered Leader, who has given to this age a working basis for proving God's promises. I am also thankful for the privilege of class instruction. Through a recent sad experience, when a loved one passed on, the teaching of Christian Science helped me to see the light of God's presence still shining, even in the darkest hour, and to know that "Life is God and God is All," and that "man cannot be separated for an instant from God" (Science and Health, pp. 366, 306).

We know that Jesus' words must be true: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Far more to me than the physical healing is the spiritual understanding, and the teaching that God is Love and man is His image and likeness. In this way only can we learn truly to love God and our fellow man. I give this testimony earnestly hoping it may help some weary pilgrim, as I have often been helped and encouraged by the testimonies of others.

BEULAH B. GUENTHER, Owensboro, Ky.

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[Translated from the French]

Last year, after a medical examination at school, my little boy was declared deaf in one ear, and the physicians pointed out the necessity of taking him to a specialist. I did so, though without the child being benefited. It was then that I was led to Christian Science, whereupon my child was healed with a few treatments.

I experienced a beautiful demonstration of the power of divine Love in the case of my eldest son, when he fell from a tree last year in the mountains. The accident occurred in the afternoon, and it was utterly impossible for him to walk, as his ankle was very much swollen, so we had to carry him home, where I at once called up a Christian Science practitioner who had helped us faithfully on previous occasions. There was great excitement around us, and every one advised a different remedy. As for me, I looked for help elsewhere and trusted the knowledge that there are no accidents with God's children, and that He is our great Physician. My boy spent a very quiet night, and by the next morning there was not the slightest trace of the swelling, and he was able to go to school without assistance. From then on conditions were harmonious.

Both these cases of healing, as well as innumerable demonstrations of all kinds, are to us proofs of the love of our Father-Mother God, the ever-present help. Praise be unto God, and thanks to our beloved Leader, Mrs. Eddy, for having revealed this great truth! Thanks also to the devoted workers who consecrate their lives to this beautiful and glorious cause. How comforting it is to know that God is Love!—MADAME PH. COQUILLOT, Geneva, Switzerland.

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This testimony is given in deep gratitude for the proof of the power of Truth as revealed in Christian Science. I was born with a peculiar repulsion to food; it would be impossible to describe what I suffered in this way. I was ravenously hungry, yet the odor of food only added to the suffering, as an attempt to eat would produce a feeling of nausea which would prevent my doing so. I gave up my position in the middle of December, 1914, owing to a physical breakdown, and asked for help in Christian Science. Thirteen days later I suddenly realized that I was free, and from that hour I have been able to eat heartily of everything set before me without experiencing any trouble, and that after practicing a lifetime of fasting.

I took up the study of Christian Science in August, 1907, and since then have experienced the instantaneous healing

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a sprained wrist and a badly scalded leg. Besides this, glasses have been laid aside. All these proofs encouraged me to hold on. Before my healing I could hardly walk, but now I can skate, as well as play baseball and tennis. Can any one wonder that I am thankful to God, and grateful to Mrs. Eddy for her discovery, which has made the healing power of divine Love, as taught by Christ Jesus, available now as it was when that other boy who was lame from his birth was released over nineteen hundred years ago? I can recommend Christian Science as a cure for every human ill.

WILL S. STEBBINS, Houghton, Mich.

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I can no longer withhold my testimony of what Christian Science has been to me for the last seven years. I became interested in it through the ministrations of two aunts, who brought me the truth when I was in sore need, as I had been forced to give up a position on account of weakness caused by constant standing. At the same time I was passing through a trying mental trouble, so that seemingly I had no interest or desire to live; I was morbid with self-pity, self-condemnation, self-love, and my aunts had to display much patience. Finally Truth reached the condition and healed me, bringing peace and hope and joy again. Physically I was healed completely, so that I was able to return to my work and stand sometimes fourteen hours continuously without ill effects. As the truth dawned upon my consciousness, material affairs gradually shaped themselves harmoniously, and I have since seen Christian Science successfully applied to every kind of problem. Recently under Science treatment I passed through a most trying period with little discomfort. My baby was beautifully healed of infant colic in one treatment. Best of all, the old belief of morbid self-condemnation and self-pity has been replaced by the knowledge that there is no condemnation to those who love God.

I am deeply thankful for Christian Science, and that the light of Love is transforming the darkness of mortal belief as fast as what I learn of God as Mind is put into practice.

FLORA THOMAS FULTON, Meeker, Col.

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One of the joys following obedience to divine Principle is found to be a state of thought prepared to meet greater demands on one's faith, capacity, and love, which after all resolve into greater proofs of God's care. An experience over a year ago marked plainly the value of being prepared to take the next step. A party of us were crossing the English Channel in the usual small ship. As I had never become convinced of being a wholly reliable sailor, the evidence of the turmoil of the sea that day insisted that I rise quickly above the fear of seasickness. The need of caring for a child and her governess (both of whom seemed to have succumbed to the disturbance) urged me to greater effort, and my faith rose to a higher understanding, for during this passage the tendency to seasickness was overcome.

Several months after this the same child and myself returned to the United States. This time I had the entire charge of her, and I knew we must depend more than ever on Principle and not on personality for protection, guidance, and strength. The sea was very rough, but on this occasion we were fully prepared, for we had held to the truth as best we knew how during the previous experience, and we remained free from seasickness, passing the time on shipboard normally. The illustration remains pertinent as to the value of taking the next step—of being keen and alert, dissipating through our understanding of God's unquestioned, unfailing presence and power the evidence of the limiting senses, whenever and however presented.

For many years I have had the great privilege of knowing Christian Science to be an ever-available and prompt aid in correcting the mistakes that may occur in our daily existence. In the healing of sickness and grief I have had many proofs of this. When physical weakness once seemed to be a necessary result of illness, the marvelous strength of Christian Science sustained me, and capacity greater than ever replaced the weakness.

Best of all, as we conquer our own misgivings and mistakes through knowing that good is the only power right here and now, we learn that we are helping to correct the mistaken universal belief that mental, moral, or physical discords are real. This is the splendid inspiration to work that Christian Science brings to each earnest inquirer and exponent.

FLORENCE F. WHEELER, Santa Barbara, Cal.

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[Translated from the German]

On Aug. 8, 1914, I joined a Bavarian cavalry regiment as a volunteer, and thirteen days later sustained a fracture of the left upper arm and of a bone in the shoulder. Being a soldier, I had to go to a military hospital and have medical treatment. Word was sent from home that I should submit to it, though not with the thought that I would be healed thereby, but should maintain a Christianly scientific attitude of mind, as the case had been put into the hands of a Christian Science practitioner. Two weeks later I became aware that I could move my arm inside the plaster cast, which had become slightly loosened.

On Sept. 9 the nurse upon my request asked the chief surgeon when the bandage could be removed, and he said not for quite a while. The attending head physician said that if it was removed a new one would have to be applied, and that I might as well keep the first, as it fitted properly. On Sept. 17 the bandage was taken off and I was able to move my arm, though not with absolute freedom. Two days later the physician informed me that I would have to stay one more week at the military hospital, and after dismissal would require further treatment at the barracks under the instructions of the physician of our company. However, as room was needed I was dismissed in three days. Then the physician said that the arm must be massaged every morning, but as this was not insisted upon I did not take the treatment. After a short time normal strength returned, and I was able to use the arm with absolute freedom.

By way of contrast to a former fracture of my arm, when Christian Science was not resorted to, I would like to mention the following points: In this latter experience I clearly felt after the first two weeks that the arm was healed; after the bandage was removed no orthopedic exercises for the prevention of stiffness and the acquiring of perfect freedom of motion were required, as were resorted to for weeks in the former case; and while there were two fractures, the injury thus being more serious than in the first experience, the healing process was of shorter duration.

EHRHART HUSSONG, Berlin, Germany.

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Ever since an inspiring demonstration which occurred some time ago I have been eager to express my gratitude for Christian Science. I was connected with a stock company, so that I had very little leisure, my time being absorbed in studying, rehearsing, and playing. For one or two days I was conscious of a painful sensation near my mouth, but I contented myself with trying to realize the truth and paid no further attention to the pain. However, on the third day an abscess developed, so I called up a Christian Science practitioner and asked for absent treatment. She said she would work for me

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at once, but I was to do my share by realizing that as God made only good there was no place for error, and that it was necessary for me to assert my dominion over it.

The other members of the company were full of sympathy and most solicitous, constantly inquiring if there was much pain. They said that my make-up would get into the wound and poison it when the abscess broke, but I remembered God's power and felt no fear. The next morning the swelling was larger than ever and I was suffering great pain. A relative asked me if I would not allow a doctor to lance it, but I said no, for I was putting my faith in God and not in a doctor. Perhaps this test was just what was needed, for ten minutes later the abscess broke on the inside of my mouth, and the swelling began to recede immediately.

My mouth was exceedingly tender where the wound was, so that it hurt me to eat, and when I called up the practitioner to tell her of my gratitude I said I could eat nothing which had to be chewed. She asked why, and when I explained she told me something that I shall always remember: "Whenever error tells you to do a certain thing, do the opposite and rob it of its power." For luncheon I ate steak and chewed it on that side of the mouth, even though it hurt a little; but after that the wound closed entirely and left me without a scar. This surprised every one who had no knowledge of the great power of divine Love. Christian Science has been a great help to me many times in my profession. I am indeed grateful for all its blessings, and for all the goodness of Mrs. Eddy.

Dorothy Foster, Mount Vernon, N. Y.

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A number of years ago I became interested in Christian Science through the healing of a friend. I at once went with her to a practitioner's home to ask for treatment, as I had the same physical complaint, although it had never affected my health to any extent. I went rather to investigate something new. In four treatments the condition was overcome for the time; but it returned, as I was not ready to study and apply the little understanding I had gained. When I look back and see how disobedient I was in those days in not applying the truth, I see why my progress has been so slow and know that all that time I might have been as happy and free from fear and worry then as I have during the past few years.

My demonstrations have been over wrong mental conditions rather than over physical difficulties,—over fear and indecision; over a sense of worry and discouragement in my work in the schoolroom, which had become such a burden that it could not have been endured but for what I had learned through Christian Science. I should like to tell of one demonstration, every step of which was so clear that I could not doubt the ever-presence of the divine Mind. I needed a certain sum of money, and was saving toward it. One evening I remarked to my sister that I had enough for my purpose, when like a flash came the thought as to whether a certain bill had been paid. Investigation showed it had not, and so most of the money had to go for this purpose. I managed to save enough money again, but when school closed I did not see my way clear to live for two months without anything coming in; yet I trusted and would not hold a thought of borrowing.

Later in the same month, however, it seemed to me that unless some money came in the next few days I could not go on without borrowing, but that very afternoon I was notified that in a contest for the naming of a new subdivision in the adjoining suburb I had been awarded the second prize, fifty dollars in gold. This experience was told to some friends interested in Christian Science, and one of them called one day when I happened to be away from home. Before she left she put fifty dollars into my sister's hand, saying, "Take this to help you out." Of course we repaid the money to this friend as soon as we could, but her act, which indeed proved the worth of true friendship, was more appreciated than any offering of money could be, and we have never ceased to feel grateful.

I have so much for which to be thankful, so much in my every-day life to make me happy, so many dear and kind friends, that it makes me ashamed to think I am ever disheartened or disinclined to be mentally alert to the errors to be overcome. I can truly say that without the understanding I have gained of Christian Science, life would be little worth while.—Evelyn M. Loucks, Oak Park, Ill.

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It is nearly five years since I found this wonderful truth which has made me free. Medical doctors had said that nothing more could be done for me, as I had three incurable diseases,—diabetes, Bright's disease, and chronic bowel trouble. How I rejoice that they were mistaken. Through the revelation of divine Love, the truth that Jesus proclaimed would make free, I have been healed. When Christian Science came to my rescue, I was a confirmed invalid, an old man, partially bent and drawn over by disease, hobbling along by the aid of a cane. When first reaching the home of the Christian Science practitioner I was so racked with pain that I could not talk until after I had been seated some time. Then I managed to make my troubles known. Today I am one of the happiest of men, and thankful for the great blessings which have been wrought through the teachings and demonstrations of Christian Science. I was a complete slave to drugs for years, always taking medicine; now I depend wholly on God, infinite divine Love, for my health and happiness. All thanks be to God, and gratitude to our revered Leader, Mrs. Eddy.—Edgar Love, Tucson, Ariz.

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In August, 1912, a cousin who had become a student of Christian Science the previous year, offered to treat me for a structural defect of the eye and a slight squint, from which I had suffered for about twelve years and for which a specialist had told me I would be obliged to wear glasses all my life. I gladly accepted the offer, without however thinking much about the matter beyond feeling that it would be very nice to leave off wearing glasses which only partially met my needs, although I had had most careful attention from two London specialists and from others.

Very soon after my cousin began treatment I found that I could do better without the glasses than with them; and though the final healing is not yet absolutely apparent, my sight is much improved. I never wear glasses of any sort and am much more comfortable than I ever was with them. My eyes used to ache almost incessantly, but that difficulty is entirely overcome. For a time after treatment I wore glasses when reading small print, but my sight has improved since I threw them away.

I have not taken any material remedy for over three years. A very clear demonstration was given us over the apparent lack of supply. In 1914 an aunt who makes a quarterly addition to our income had forgotten to send us the usual September check, and we did not like to ask for it. We waited until Nov. 20, and then as we were greatly in need of money I went to a Christian Science practitioner, who enabled me to escape from my sense of fear and showed me that as God's child I cannot lack any good thing. I went home much comforted, and found that in my absence a friend

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had sent us her usual Christmas present early and in the form of a liberal check. Then two days later my aunt wrote to say that on the evening of the very day on which I had been to the practitioner she had been making up her accounts and had found that our check had been forgotten. She enclosed it, and told me not to hesitate to remind her should she ever forget it again.

I have had other proofs of the allness of divine Love since taking up the study of Christian Science, and the great kindness of Scientists in helping me on my way has touched me very much. Some of my problems have worked out quickly, while others have seemed to take a long time; but it is everything to know that the solution of apparent difficulties is always at hand, even though through lack of understanding one cannot always make the demonstration so quickly as might be wished. Through the loving-kindness of friends the *Sentinel* has been sent to me for two years, and I am very thankful not only for this but for the fact that I have been able to pay this year's subscription myself. We prize the *Sentinel* and the *Journal* very much, and are most grateful for the lectures that we have been able to attend.

I send this testimony in gratitude for all that Christian Science has done for me, and because I would like, if I can, to help others on their way to that Life which is God, good.

BEATRICE BIDDLE, Wimbledon S.W., England.

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It is with love to God and gratitude to our dear Leader, Mrs. Eddy, that I give my testimony of mental surgery. When quite a young girl I sprained an ankle badly. The surgeon said it was worse than a broken bone, and it was several weeks before I had the use of the foot. A few years later I sprained the same ankle again, and was confined to the house for several weeks. Some years after that the ankle was broken, and the surgeon attending me said it would be a year before I could walk on that foot, as the ankle had become very weak, and that I would always have to wear a high shoe and be very careful.

In the course of time I was persuaded to try Christian Science, as I was blind; and not only were my eyes perfectly healed, but the ankle also became strong and well. After several years in Christian Science, however, the ankle was again broken; but immediately springing to my feet I repeated over and over from Science and Health (p. 402) the statement, "In Science, no breakage nor dislocation can really occur," and I said to a friend who was with me that as I had had such sad experiences in *materia medica* with this ankle, I should now trust to God alone. I treated myself, as we are taught in Christian Science, realizing the allness of God and the nothingness of matter. That night the foot turned black and was very painful, but the bone which was protruding from the side went back to its place.

I used the ankle from the first, though not without limping considerably, depending upon the truth taught in Science and Health on the page referred to, "The material body manifests only what mortal mind believes, whether it be a broken bone, disease, or sin." I realized that as God's idea I could not have a broken bone, and on the fourth day walked a long distance and climbed a flight of stairs. The bone was not set by a surgeon, nor did I at any time consult with one, yet in four days was accomplished what a surgeon had declared on a previous occasion would take a year. That was nine years ago, and the ankle has remained strong and well ever since.

I can never express enough gratitude for all Christian Science has brought into my life.

FANNY CARSTARPHEN BRADY, Los Angeles, Cal.

From Our Exchanges

[*The Methodist Times*]

The gift of the Holy Spirit on the day of Pentecost is the supreme event in the history of the church. In that gift the work of Christ finds its spiritual culmination. By it the church was constituted. Its spiritual inheritance was conveyed to it, and the lines of its advance were clearly marked out. Through the gift of the Spirit the church as a whole entered into the conscious enjoyment of the new relationship to God in Christ Jesus. This new consciousness brought its possessors into a state of permanent spiritual uplifting and enlargement, affecting alike the mind, the affections, and the will through the reenforcement of sanctified personality.

The gift was corporate, conferred on the whole body of the church; it was also personal, as coming to individual believers who through the divine gift were made members one of another. Unhappily these two qualities of the gift—its social and its personal nature—have seldom been seen in their true relationship to one another. From this failure has sprung the greater part of the mistakes, the lapses, and the confusion of subsequent church history. The time seems to be approaching when the fuller recognition both of the social and of the personal meaning of the gift of the Holy Spirit may lead to the reconciliation of many differences and to the promotion of the real unity of Christ's church.

[*The Jewish Chronicle*]

Some of us, as we read those charming stories that have come down to us from the distant past, from what has been beautifully called "the childhood of the world," in which angels appear in human form and talk face to face with some highly favored individual, may wonder why we have no such experiences, and may be inclined to think these days of ours sadly deficient in tokens of divine interest in us and divine aid furnished us. Yet if we but reflect for a moment we shall convince ourselves that this is not the case. Our angel visitants are really innumerable, and they come to us every day, every hour, and they come to every one of us.

In those Biblical narratives angels are represented to us as only coming at rare intervals, on some very exceptional occasions, and at best only to some highly favored person. And even that highly favored person is not always aware that his visitor is an angel of the Lord; nay, is hardly ever aware of it until he has gone, or is disappearing from his gaze. Too many of us are only too like them in this particular; nay, are worse than they, and do not recognize at all the divine messengers that come to us, that God sends us at every moment of our lives, and pay no heed to their message. May this not be said with perfect truth of most of us? How few of us think that the heavens and the earth, the beneficent ministry of the sun, the glory of the moon, the splendor of the stars, the joy of summer and of winter, the opening beauty of the spring, the golden fulness of autumn, have all for us some divine message, are all angels of the Lord, bringing to us some revelation of Him, some glad tidings of His love for us, His care over us, His will with us!

[J. G. Beaumont in *The Christian Commonwealth*]

We do not need great opinions, but great principles, if life is to be filled with music. The sunbeams in the "merrie month of May" kiss the petals of the little primrose into beauty with the same subtle potency with which they call to the oaks and beeches to unfold their glories. The great spring song of life may be heard by the simple no less than by the wise. Only the unresponsive souls fail to hear music in the

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mighty silences of spring. To them the flowers give no fragrance, the birds no music, the sunshine no hope; they are self-centered, and therefore self-exiled from the world, which brings such infinite pleasure to others.

The message of the spring is that this world is God's. He writes His thoughts in its flowers, and His will in good men's hearts. His strength is the secret of the daisy's glory and His power beyond the tide-drawn seas. This world is God's. He fashioned it and made its laws. Every revelation of science is but another letter in the alphabet of God, of which creation was but the beginning. The Hebrew prophet said the Lord was "not in the earthquake," but in the "still small voice." The old sage was wiser than some men of today. It is always in the unobserved, the commonplace, and the hidden that nature teaches her greatest lessons.

[*The Continent*]

What a man is called on to do when the summons reaches him to cultivate a spiritual communion with God, is, in plain language, to put himself in such attitudes toward the things of religion that God may work in him, more and more often and ever more deeply, these convictions which lift him above the fluctuating motives that debase life and the wavering questions that agitate it. And this, being further translated into terms of habit and practice, means that a man should open every door in his life by which he believes God can enter into him. "Practising the presence of God" is then not trying to work up a state of unearthly transport or to develop high-tension raptures, but simply to live day by day in the realization that spiritualities are the true realities.

[*The Christian Intelligencer*]

Solomon craved wisdom. His request was granted. And in addition there were added riches, honor, power, and vast dominion. But Solomon has rightly been called the greatest castaway of the Bible. From the standpoint of the divine requirement and expectation Solomon's life was a tragic failure. The reason is that Solomon lived only for self. The horizon of his life was filled with one obtrusive figure, and that figure was his own image. No matter how many and how great our gifts and possessions and achievements are, the worship of self poisons all and curses life. "One is your Master, even Christ." Only as Christ fills the horizon will life be deep and broad and high and move on into ever deeper usefulness and joy.

[*The Christian Advocate*]

Evidently prayer was an important factor in the daily program of Jesus. His service as teacher of men's minds and healer of men's bodies was of very high value, but back of that service was the supreme fact that "he withdrew himself into the wilderness, and prayed:" and at a time after he had "healed many that were sick of divers diseases, and cast out many devils," it is declared that "in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."

[Prof. John Reid Shannon, S.T.D., Ph.D., in *Zion's Herald*]

The thing, the one thing, the only thing that can redeem our petty, personal lives from littleness, from inefficiency, from nothingness, is to feel that we are a part of some divine plan that moves through the ages out of the darkness of the past into the light of the future, that we can unite ourselves with and cooperate with some mighty sweep of the forces that are leading and lifting and saving the world.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health. Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00, six or more to one address, each 75 cents.

Orders for the books named above and other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Publishing Society

A new French pamphlet, "Foi et Générosité" (Faith and Generosity), has just been issued and is now on sale. This pamphlet contains the following articles: "The Lord Thy Confidence," "The Closed Hand," and "Continuity of Right Thinking."

"Christian Science: A Religion of Love" (Christian Science: En Kjærlighetens Religion), a lecture by Virgil O. Strickler, has been translated into Norwegian and is now published in pamphlet form with English and Norwegian versions on opposite pages.

"Law and Work" is the title of a new pamphlet containing the following articles: "Love Fulfils Law," "The Logic of Christian Science," "Undisturbed," "God's Law of Adjustment," "Authority."

"Christian Science: Man's Dominion over Evil," a lecture by Edward A. Kimball, C.S.D., has been translated into Russian, Norwegian, and Modern Greek. Pamphlets in these three languages have been published with the English version opposite the translation and are now on sale at prices of our regular pamphlets as shown on the opposite page.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken at less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, editorials, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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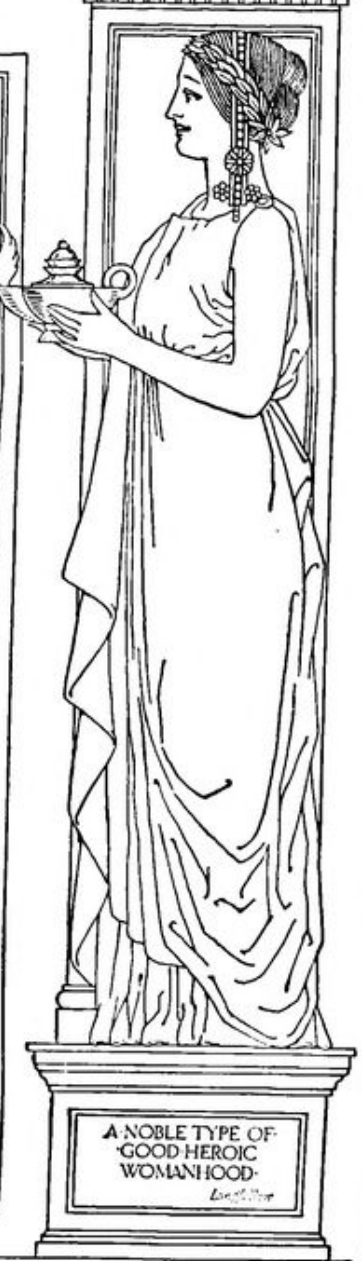
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Boston, August 12, 1916

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Items of Interest

Ninety per cent of the registration and license fees paid in the United States in 1915 by automobilists to the different states, or $16,213,387, was spent for the building and maintenance of county and state roads. In all 2,445,664 motor vehicles were registered in that year, and their owners paid a total of $18,215,713 for registrations and drivers' and dealers' licenses. Automobile fees now defray nearly 7 per cent of the total amount spent on rural road and bridge building, whereas in 1906 the income from this source was less than three tenths of 1 per cent of the total expenditure. The relation between cars and road mileage varies widely in different sections. There is only one motor-car for every six miles of rural road in Nevada, but nearly six motor-cars for every mile of such road in New Jersey. There is an average of one motor-car registration for every forty-four persons in the United States. Iowa apparently leads, however, with one motor-car for every sixteen persons, while one for every two hundred persons is registered for Alabama.

One of the provisions of the Federal aid road bill, which was signed by the President on July 11, appropriates $1,000,000 a year for ten years to be spent by the secretary of agriculture for the construction and maintenance of roads and trails within or partly within the national forests. The bill provides that upon request of the proper officers of the states or counties the money shall be used for building roads and trails which are necessary for the use and development of resources upon which communities within or near the national forests are dependent. The work is to be done in cooperation with the various states and counties, and not more than 10 per cent of the value of the timber and forage resources of the national forests within the respective county or counties in which the roads or trails will be constructed may be spent. Provision is made for the return of the money to the treasury by applying 10 per cent of the annual receipts of the national forests in the state or county until the amount advanced is covered.

A writer in the *World Outlook* says: "You think of Bolivia as a little country. It is as big as Germany, Austria, and England. Peru is as large as all the United States from Nova Scotia to Indiana, from Canada south to the Gulf. Argentina equals all the United States west of Omaha. Brazil is a United States with another Texas added. The resources of that vast area are in keeping with the bigness of the continent. You know, at least vaguely, of the minerals,—gold, silver, tin, copper, vanadium, bismuth, tungsten, the diamond mines of Brazil, and the emerald mines of Colombia. Chile and Bolivia have been selling $130,000,000 worth of nitrates every year to fertilize the sugar-beet fields of Germany. The black, rich alluvial soil of Brazil, Argentina, and Uruguay is as good as the best in Illinois and Iowa. Corn grows seventy bushels to the acre; wheat, fifty bushels; alfalfa, six crops a year.

The clock-tower which the British community in Argentina erected in Buenos Ayres in commemoration of the first centennial of Argentine independence, was formally presented on May 24 to the President of the Argentine Republic. The tower stands in a plaza recently named Plaza Britannica, facing the newly constructed Argentine Central Railway station. Its height is 200 feet from the ground to the three-masted ship that serves as a weather-vane. The tower itself is square in form and supports an octagonal drum and cupola, the latter covered with copper and surmounted by a vane.

An agreement for the development of the Taochung iron mine in Anhui province, China, has been made by Japanese interests. This mine is said to contain 60,000,000 tons of ore containing 65 per cent of pure iron against 60 per cent usually contained in Taya ores. Negotiations which have been carried on since 1914 with the Chinese authorities by the Sino-Japanese Industrial Development Company have recently been concluded, and the rights to work the mine have been definitely conceded.

Approximately one million acres of agricultural lands of the Oregon and California land grant will be thrown open by the United States Government in the fall to entry and settlement. These lands, which were granted to the Oregon and California Railroad Company, have been in litigation for years, the company having refused to carry out the terms of the grant. The Government sued to enforce the terms and won the case in the United States Supreme Court.

The area under cotton in India is immense,—25,000,000 acres in 1914, or two thirds as much as the whole American area,—yet the crop is barely one third of the American. That India can grow good cotton of about inch staple and equal to ordinary American in quality has been amply proved by the success of such varieties in practically every province, but especially in the Punjab, in Sind, in southern Bombay, and in Madras.

Yucatan recorded in the past year the largest export business in its history, and sold in the United States approximately 300,000 bales of sisal in excess of any previous annual output. Including unfilled orders on hand at the first of the present calendar year, the Comision Reguladora, a semiofficial selling agent, has sold to American manufacturers since January, 1,019,581 bales of sisal, valued at approximately $30,000,000.

Receipts from national forests for the fiscal year 1916 reached the high-water mark of approximately $2,820,000. This is $341,000 above the 1915 total, which in turn exceeded any previous year. There was a decided growth in the revenue from all sources, the largest being that of $203,000 in timber sales. Grazing fees showed a gain of $77,000. Receipts for water-power development were over $12,000 more than for 1915. Sales of turpentine privileges and charges for special uses were both considerably in excess of the previous year.

President Wilson has signed a proclamation excluding 588,520 acres from the Dixie National Forest in Arizona. Three fourths of this area will be subject to settlement under the homestead laws from July 12 to and including August 8, and thereafter to disposition under any public land law applicable thereto. The excluded lands lie in the northwestern part of the state and are chiefly valuable for grazing.

President Wilson has created by proclamation the Sieur de Monts National Monument on Mount Desert Island, Me. The lands included in the Sieur de Monts National Monument have never formed a part of the public domain. The present owners presented them to the United States. The tract comprises about five thousand acres of rugged mountain land.

The Panama canal is practically completed, according to an announcement from the Isthmian canal offices. The great work has so far cost $400,000,000, and the commission has $16,800,000 more to spend on perfecting details and for permanent equipment, outside of an additional $4,500,000 for fortifications.

The state department of South Dakota, from sales of school lands during the fiscal year just closed, has obtained $1,095,737, which has been paid into various educational funds. The common schools received $993,463 of this amount and the remainder went to endowed institutions.

Information received from the growers of lichee nuts in Kwangtung province, China, indicates that the total annual production approximates twenty to thirty million pounds. It is estimated that the total value of the crop is between one and one and a half million dollars.

The Dominion Government of Canada has made an arrangement for the restoration of the Parliament buildings which were burned last February. It is assumed that it will take at least two years to complete the work, and the cost is limited to $5,000,000.

The plans for making the railway system of Japan a broad-gage system, recently announced by the railway board, it is estimated will take until 1948 for completion and will be carried out at a cost of approximately 1,408,000,000 yen ($701,184,000).

On May 20, 1916, the gold reserve in the Bank of Spain amounted to $179,903,160. According to law, the bank is obliged to have a metallic reserve of $102,600,000.

Steel merchant vessels building or under contract to be built in private American shipyards at the beginning of the new fiscal year, July 1, 1916, numbered 385 of 1,225,784 gross tons.

China has increased its telegraph lines to a total of about thirty thousand miles, of which the Government owns more than one half.

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Christian Science Sentinel

"What I say unto you, I say unto all, WATCH" Jesus

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"Always follow the kindest course"

REV. WILLIAM P. MC KENZIE

THE words of the Bible have become familiar to the ears of Christian men and women through constant repetition. The rhythm and phrasing of some passages is so well known that literary artificers sometimes seek for transient attention to their own platitudes by imitation of their form; as, for example, when humorous admonitions are phrased in the manner of the Ten Words, or attempt is made to parody the Beatitudes. This familiarity with the sound too often implies the hearing ear, and not the understanding heart. Men of historic cruelty have made familiar speech of the language of the Bible, yet somehow its essential meaning escaped them. Their lives were not delivered by its teaching from the control of mortal mind, and set free to obey the order, rule, and gladness of the kingdom of heaven.

It happens sometimes also that people who assemble regularly to hear the words of the Bible read, may even while hearing the words be as absent in thought as the business man at the opera,—recipient only with his ears while he listens to the singer's effort and the orchestra's din. Meanwhile he is absorbed in his own dream, thinking of the plans he has which will employ the labor of thousands of men and establish him as a captain of industry. Upon smaller things, unfortunately, do the minds of auditors too often dwell while words of truth come to their ears. In a poetic way Ezekiel describes the condition: "They come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not."

There is a familiar passage in Thessalonians wherein the translators indicate by their italics that the word man is supplied, which without this addition would read, "See that none render evil for evil unto any; but ever follow that which is good, both among yourselves, and to all." What the apostle says is exactly this: Take good care lest any one pay back what is unfavorable to any one in return for what is bad (that is, unfit, useless, ill done on his part), but always follow out what is advantageous for others and for all. The descriptive phrasing, "always follow the kindest course," gives a fresh and pertinent expression of the meaning of the admonition. This phrase is given in the Twentieth Century New Testament, a translation into modern English from the Westcott and Hort Greek text.

"Always follow the kindest course." The Christian Scientist is continually called upon both for example and precept in regard to conduct, and this phrasing in the light of its meaning becomes both a guide for conduct and a precept for the preceptor. But as it was possible to postpone the acceptance of advice in one case by the retort, "Who is my neighbor?" so in this case the thoughtless are sure to reply, How shall I know the kindest course?

There are tales enough of some wise judge who from each claimant in a suit heard what he thought the other litigant should do to bring out justice. Each demanded such doing by the other as would make his own life pleasant and satisfied. All the judge had to do was to call upon each man to carry out the program he had devised and arranged for the other party, and so put into operation the Master's rule, "As ye would that men should do to you, do ye also to them likewise." One may learn the kindest course by examining his own heart and honestly determining what he would consider just, liberal, and friendly were he the recipient, and then turn around and become the giver.

It is always well to be liberal as the giver in this way. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." This is true of seed grain, but more vividly true in the realm of thought. The statement, "God is not mocked: for whatsoever a man soweth, that shall he also reap," is often quoted as if it were entirely minatory and condemnatory; as if it were a threatening, flashing over the heads of sinners. But is it not the assurance of blessing as well to the wise sower that he shall reap what he has sown, and no one can make a mock of the Principle which establishes this order? It is true that the whole philosophy of mortal mind denies the value of altruism; self-interest alone it knows, because in all its thoughts there is no God (no Principle forever giving good). Consequently the self must be endlessly devising how to get good; that is, to take it away from others.

Christianity vigorously opposes this materialism. "Give," said Jesus, "and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." What if the cynic says that "sowing seeds of kindness" means waste and failure and disappointment, and that every man should look out for himself alone, and let evil catch the weary and lagging ones. The fact is that "God is not mocked" by any such traversing of law. The seed produces after its kind. When, therefore, the sower carries good will, patience, consideration, and appreciation with him, the word of the Preacher may be accepted as the best of advice: "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Mrs. Eddy spoke about Christian Scientists sometimes as if the ideal had arrived, thereby making clear what it is. For instance, she says that "they are too occupied with doing good, observing the Golden Rule, to retaliate or to seek redress," and declares that "philanthropists, and the higher class of critics in theology and *materia medica*, recognize that Christian Science kindles the inner genial life of a man, destroying all lower considerations" (Message for 1901, p. 30). That those who are named Christian Scientists are in earnest with desire to fulfil this ideal, is made manifest by what might be called the popularity of the article "Taking Offense," in "Miscellaneous Writings," which shows how to avoid being offended. There are those who in times of stress have read it over many times a day, studying the Sermon on the Mount

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between times, until they regained their geniality and equipoise. In this article we are bidden by our Leader to face life "with a temper so genial that the friction of the world shall not wear upon our sensibilities; with an equanimity so settled that no passing breath nor accidental disturbance shall agitate or ruffle it" (Miscellaneous Writings, p. 224). This of course means ability to direct the lives of others into ways that are sunlit and genial, and brings both comfort and reward, for "a man shall be satisfied with good by the fruit of his mouth: and the recompense of a man's hands shall be rendered unto him."

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Giving Testimony

KATE HOLT

At first the healing of disease is the most noticeable effect following one's acquaintance with the new-old truth called Christian Science. That the world may know that God does heal now the same as when Christ Jesus healed the sick and the sinning, our beloved Leader wisely included the giving of testimonies as a part of the Wednesday evening service in Christian Science churches, and the publication of written, signed, and certified testimonies in the weekly and monthly periodicals, the *Sentinel*, *Journal*, and *Herold*. Such a voluminous mass of the evidences of Christianity has never before been presented to the world.

Among those who attend the Wednesday evening meetings are people who have been recently healed and who are but babes in Christ; others have been beneficiaries of this healing truth for many years; some have been reared in the knowledge of Christian Science and have never known any other method of healing or any other manner of life; still others are present for the first time and for the sole purpose of learning what Christian Scientists have to say concerning the faith that is in them and its results in their lives. These last, strangers within our gates, should be accorded hospitality, for we "were strangers in the land of Egypt," and we must give them, as our Leader bids us (Science and Health, p. 570), "a cup of cold water in Christ's name."

Some who have experienced Christian Science healing are eager to testify to its benefits. They feel it to be a debt which must be paid to a waiting world. Others have not yet overcome a fear of the sound of their own voices, and attend Wednesday evening meetings for a long time before they are able to tell what great things God hath done for them. In this connection the writer desires to give a word of encouragement to any one who has been healed but still has a belief in his inability to be a witness for God by word of mouth.

Before the knowledge of Christian Science came to me, much time was given to club work, and although the work was enjoyed and lengthy papers were written and much committee work was done, it was almost impossible to read the papers or to give an intelligent verbal report of work accomplished. A strange, unreasoning fear reduced the would-be speaker to one large tremble. After studying Science and Health for some time and receiving great benefits physically and spiritually, courage rose to the point of attending the church services. The obligation to give a testimony was felt, but club experiences rushed into remembrance and almost drowned the aspiration. Then the argument of error came like this: It would not make any difference if you did testify; nobody knows you, and people want to hear testimonies from persons who are well known, or at least from those whom they know. Glancing across the church at this point, my wandering gaze fell upon a person whom I had not seen for a long time and who had lived in the same house with me when I was almost a confirmed invalid, and thus the argument of error was proven false. My first testimony was then given without fear, and ever since it has been a constant joy to bear witness to the truth.

We can never know where the seed may fall or what fruit it may bring forth. Some months ago a business letter came to me from a lady now residing in a distant state, in which she stated that she had been helped repeatedly by a testimony which was given by me several years ago. This brings the thought that the testimony might benefit others. Having a stubborn belief of physical inharmony which did not yield readily to treatment, a sense of discouragement was creeping in, when a member of the family whose work at that time was in land titles, said that it was an extraordinary fact that there were people in our supposedly enlightened county who had been "bluffed" out of their property. These persons were ignorant of legal procedure and afraid of it, although they had titles to land which could be defended and established. Unscrupulous persons had, however, told them lies; that their claims were not valid, that a certain length of time had elapsed and their titles were therefore forfeited, and so on. The real owners had believed these lies and had allowed their property to slip away from them, or had ignorantly signed away their rights.

Instantly the thought came to me, Are you being "bluffed" out of your inheritance as a child of God, heir to health and holiness, joy and immortality? Why do you believe these specious lies that material sense is trying to force upon you? Are you even more ignorant of divine law than your fellow citizens are of man-made legal enactments? Will you make no effort to establish your title to your own place and your own right activity among God's ideas? Who or what is there to fear if God be with us? Then courage returned, fear fled, Love triumphed, and the sickness went back to its native chaos.

Shall those of us, then, who have proved the all-power of Truth and Love keep silent when the needy all about us are waiting to hear of what Christ, Truth, is doing in the world today?

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"Go, wash"

WILLIAM LLOYD

There is a wonderful lesson to be learned in studying the ninth chapter of John's gospel, where we are told the story of the blind man who was healed by Jesus. Having "spat on the ground" and "made clay of the spittle," evidently to show symbolically his utter contempt for matter and material aids, the Master "anointed the eyes of the blind man with the clay" and said to him, "Go, wash;" and the record tells us that he went "and washed, and came seeing."

Upon examination, this short account is really filled with amazing information. The man was just as materially blind after the clay was placed on his eyes as before, but at the same the operation had opened his "spiritual discernment" (Science and Health, p. 586). His need of cleansing was now apparent, even to himself. Then came the command, "Go, wash." Jesus did not tell some sympathetic bystander to lead this poor man to the pool and wash his eyes, but the command was given to the man himself; it came sharply and incisive, and was followed by immediate obedience.

It does not require much imagination to picture this blind sufferer inquiring and groping his way to the pool of Siloam, but he achieved the task and his sight was restored. Certainly Jesus had made the man's filthy condition apparent to himself, then followed the demand for obedience and self-purification. When one considers the man's mental condition, his instant obedience, his ready acceptance of the demand,

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purification, and, once having seen the Christ, his noble and unfaltering stand for Truth, is it any wonder that his healing was perfect? Is it any wonder that having gained "spiritual discernment," physical sight should follow?

The writer has learned from this, especially with respect to what seems delayed or "slow" healing, to drop all anxiety and worry; to stop searching for the cause of either the disease or the delay; to cease wondering and thinking about his own physical condition or that of others, and instead thereof to strive earnestly to obey the command, "Go, wash." He knows that if he cleanses his thought from all unclean things,—and these include hate, malice, envy, selfishness, greed, impatience, injustice, and the like,—he will some time obtain such "spiritual discernment" that he too will see the Christ; and if one can see the Christ-idea, all other things will be added.

✧

Man's Birthright

WILHELMINA LEFFLER

JESUS said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." A glorious promise indeed, and one which is available to every one here and now. Man as the reflection of divine intelligence is free to bring into his life everything which is good, true, and beautiful; but how, one may ask, is this to be accomplished? The answer is found in the condition Jesus attached to the promise, also in Paul's words, "Let that mind be in you, which was also in Christ Jesus." The Master operated according to the law of divine Mind, never admitting as true the suggestions of limitation, failure, disease, or death. Again, one may argue that we have not the understanding which Jesus had, but have we not the statement that "God is no respecter of persons," and the Master's promise, "He that believeth on me, the works that I do shall he do also"? The one who holds to this will be able to demonstrate with scientific certainty that God is supreme and that all good is within man's reach.

Gloomy forebodings never solved any problem; it is only through the activity and influence of the Mind which never fails that we can gain the realization of the glorious promise spoken of. Is one in search of health? Then hear again the truth declared of old,—"Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." One must remove the sandals of doubt, despair, ignorance, and fear, and learn that God is present just where he is. God created man in His image and likeness, spiritual, immortal, and whole, sinless and free. Then hear again the voice of the Christ calling, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." On page 14 of Science and Health Mrs. Eddy says: "Become conscious for a single moment that Life and intelligence are purely spiritual,—neither in nor of matter,—and the body will then utter no complaints. If suffering from a belief in sickness, you will find yourself suddenly well."

Harmony is here because God is here, and because it is the manifestation of a sound mind. We need only to accept this truth to find it so. Ill health is a self-imposed condition, the result of wrong thinking, a belief that health obtains in the bodily organs and functions, hence at the disposal of them. When we realize that health is a spiritual fact and in the keeping of God, we find that health never was lost but simply misapprehended. Our work then is to draw nearer to God, to reflect more of the divine Principle which is the source of all activity, and thereby learn that sickness is only an illusion, a belief, since man can never be separated from divine Mind, as St. Paul tells us.

Is one in quest of happiness? Then let him know that happiness is here; for joy is a spiritual fact and cannot be destroyed; hence we need only repudiate the thought of sorrow as a suggestion to believe in a power apart from God, to find that "sorrow is not the master of joy" (Science and Health p. 304), but that joy is the natural outcome of Love, which is the only power.

God gave man dominion over the whole earth, and when conscious of that dominion, we can lack no good thing. It is ours to reject the belief that material conditions can affect man's happiness, and thus prove that God's man is untouched by sorrow, because the harmony of his being is never disturbed. Plenty exists because God exists, and it is a divine idea, hence available to all God's children. It is right for us to attain unto the fulness of life and to be righteously and profitably employed. Limitation is not legitimate; we should hope for whatever is right and expect to see the fulfilment of our desire. The divine Mind governing man means health, joy, plenty, and boundless opportunity; but we have work to do, for our heavenly Father requires righteous activity of every individual. Inaction has no place in the kingdom of God, and every man shall receive according to his deserving. In Revelation we read, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

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"A way in the wilderness"

SAMUEL JOHNSTONE MACDONALD

UPON a Sunday evening in August three friends, on their way to a Christian Science church, boarded a surface car at one of the busy transfer points in New York City. One of the three was a Christian Science practitioner, while the others were earnest students. All were very happy in the joy of loving fellowship and in the ever-expanding horizon of spiritual understanding.

When the car reached the corner of the street where the church was located and the friends got off, a stranger also alighted, and stepping up to the practitioner said, "You are going to a Christian Science church, are you not?" Upon being answered in the affirmative he added: "I was sure of it. I am a stranger in the city, having just arrived this forenoon, and did not know where to find a Christian Science church; but I saw you on Thirty-fourth Street and was sure that you were a Christian Scientist, and that if I followed, you would lead me to a church." Four friends now, instead of three, pressed forward gladly to "enter into his gates with thanksgiving, and into his courts with praise," as the psalmist says.

In pondering on this incident later, one of the students began to see clearly that the occurrence was "not supernatural, but supremely natural" (Science and Health, Pref., p. xi). He saw and understood how it was the necessary and natural result of right thinking, and not a mere happening. It was not chance or good fortune through which this stranger upon the crowded streets of a great city could unerringly find the one who would guide him aright. It was as inevitable as is the operation of all other of God's laws.

In Proverbs we read, "In all thy ways acknowledge him, and he shall direct thy paths." This is not a mere poetic utterance, a priestly mandate; it is the scientific statement of an unvarying law, the same law which the prophet Isaiah declared as follows: "Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters; . . . I will even make a way in the wilderness, and rivers in the desert." Having been in obedience to this law, the pilgrim from the West was sure, and must have known that he was sure, of guidance in the great city. He must have been calmly con-

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fident that divine Love would make a way for him in the wilderness, through the mazes of mortal mind.

The other party to this little incident must also have been in obedience to divine law, as a result of which he became worthy of being a beacon upon the way, becoming one of the witnesses that "divine Love always has met and always will meet every human need," as Mrs. Eddy says on page 494 of Science and Health. In Isaiah we read, "Ye are my witnesses, saith the Lord, that I am God;" and Christ Jesus stated the same truth in his own memorable manner when he said to his disciples, "Ye are the light of the world." This also is a law. A disciple who is lovingly and unceasingly striving to let that Mind be in him "which was also in Christ Jesus," becomes a light which "cannot be hid," even in a great city, and the spiritual discernment of the faithful wayfarer will unerringly reveal to him every needed beacon and guiding light.

Mrs. Eddy says (Science and Health, p. 367): "A Christian Scientist occupies the place at this period of which Jesus spoke to his disciples, when he said: 'Ye are the salt of the earth.' 'Ye are the light of the world. A city that is set on an hill cannot be hid.' Let us watch, work, and pray that this salt lose not its saltness, and that this light be not hid, but radiate and glow into noontide glory." Rejoicing that these manifestations of divine Love are now seen to be "supremely natural;" that through the clear light of Christian Science we are enabled to recognize and understand the unvarying law which manifests and controls them; that one single-hearted woman had the clarity of vision, the self-sacrifice, and the loving courage to lead the way; and that an ever-increasing number of disciples are reflecting the light of Life, Truth, and Love, gratitude and praise are ceaselessly overflowing unto Him who makes for us "a way in the wilderness."

It is also worthy of being noted, in order fully to complete this brief record, that the Scripture reading in the church that evening was from the forty-third chapter of Isaiah, as this indicates the working together for good of all things.

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Divine Justice

MARGARET MONROE

In referring to attacks upon Christian Science and its Discoverer and Founder, Mrs. Eddy says, "When these things cease to bless they will cease to occur" (The First Church of Christ, Scientist, and Miscellany, p. 143). These words of our Leader came to me with healing comfort at a time when I seemed to be suffering an injustice. I saw that it was my privilege to reflect Truth, to dwell in the presence of God, and to know that He is All, for the consciousness that is swept of error must be occupied by Truth. There is no reason for resentment when we know that God is omnipotent and that He has provided for all.

It is not true that God is unjust and loves some of His children more than others. This belief must be destroyed. God is just. If houses and lands were good in themselves, if material power were good in itself, then God might be considered unjust, for some have these possessions and others have not. If God is just, He gives Himself, including all real things, to all. If only an earthly priesthood may know God, then He would be unjust. We must know also that God is just today, not merely that He will be so in the future. His justice is such that He gives all good to every one, and possession by one does not rob another, even as the pansy does not rob the violet of sunshine. "All things are yours," said the apostle, and all real things are ours every moment. Love, Truth, and Life are ours now by reflection, else there would be no truth in the Bible, in the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, or in the consciousness of man to make him believe in and love justice.

Is it well to accept the belief that wealth is a power in itself and attempt to adjust one's human life to this belief? Man controlled by Spirit would not so choose; he would prefer the real to the temporal. The Christian Scientist does not condemn others for their beliefs, but he knows that goodness, which is based on spiritual understanding, is the only power, and this power is derived from God. If in harmony with His eternal laws, we have a true sense of life. "Acquaint now thyself with him, and be at peace," is the declaration of Holy Writ.

Are we to think of God's gifts as the reward of personal merit? No, because the human sense of goodness, purity, intelligence, kindness, and the like, is the result of spiritual unfoldment. It is the product of this unfoldment, not a reason for divine favor and reward. The great Teacher and Exemplar said, "I can of mine own self do nothing." There is none good but God, and His universe is so perfect that all His children have access to God and all His creation, and each reflects the truth.

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"Let your light so shine"

WALTER C. LANYON

THE Master's command to let our light shine is imperative; it does not ask us to produce the light, but rather informs us that the light already exists, and that it is ours to furnish a transparency in order that the light may shine. The command takes away any personal sense of effort in connection with letting the light shine, and brings out what Mrs. Eddy calls (Science and Health, p. 445) "the unlabored motion of the divine energy."

To let our light shine does not imply casting our pearls before swine or giving "that which is holy unto the dogs." It does not imply that we are to rush out into the storm of night with a lighted candle, seeking some lost ones calling for help, and thereby possibly having the tiny flame of faith snuffed out by their unbelief and our own lack of protection. Some one may ask, How then can we let our light so shine that it will be a help to men and at the same time be safe from the devastating storms of mortal mind, of hate, jealousy, revenge, and unbelief; be safe from the torrents of material belief that would drench and beat everything to the ground? Let us take for an illustration the lighthouse which stands in the midst of a raging sea, with its clear, strong light shining and warning men from the dangers of the rocks, yet in no danger of extinction by reason of the mighty blasts and storms. How does it do this? Naturally one would answer, By keeping its light protected.

Here, then, is our working basis if we are going to be like lighthouse keepers. On page 571 of Science and Health Mrs. Eddy says, "Clad in the panoply of Love, human hatred cannot reach you." What is it to be clad in the panoply of Love? Is it not an unselfing process which constantly says, "I can of mine own self do nothing," and listens for the "still small voice" of Truth to guide and direct? Is it not to know that all things are possible to God, and to realize that the "everlasting arms" are underneath and around us? It is to rest under the shadow of His wing and to lean on divine Love.

Once clad in this panoply, a thousand night birds (suggestions, malicious animal magnetism, fear) may dash blindly against our refuge, only to fall before the divine light sent forth from it. No matter how the gusts and blasts of sickness, lack, and limitation sweep over one, they are

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no effect in destroying our light, hence the children of light are safe. Paul says that "having done all," we should "stand." The lighthouse does not go out to search for ships in distress, but it stands on a great rock, its light guiding into its rightful haven each ship that passes its way. In other words, it fulfils its own mission, and being impartial with its light, it is a blessing to all who come within its radius; therefore it obeys the command, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

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Divine Protection

JULIA RUNGE

In August, 1915, at Galveston, Texas, there were assembled five members of a household, all students of Christian Science, and the experience through which they passed during three days was a test of their faith in the omnipotence of God, good; but a gratitude which words inadequately express filled their hearts for the revelation of Truth to this age, the understanding of which enabled them in the midst of raging elements to have the peace that passeth understanding. Wind from ninety to one hundred and twenty miles an hour was whistling around the house, a frame building on brick pillars, and the water was rising with great rapidity, but all this did not frighten the right thinkers.

During this experience these lines from our Leader's hymn "Christ My Refuge" (Poems, p. 12), were recalled:—

And o'er earth's troubled, angry sea
I see Christ walk,
And come to me, and tenderly,
Divinely talk.

Thus Truth engrounds me on the rock,
Upon Life's shore,
'Gainst which the winds and waves can shock,
Oh, nevermore!

The louder the wind howled, the more certain, positive, and steadfast were the declarations of truth. In the midst of outward confusion there was perfect serenity of thought, and trust in God as all power. There was quick and intelligent response to the appeals for help from other Christian Scientists exposed to wind, water, and fire, so long as telephone communications were possible. We were not oblivious of the imminent danger of losing our lives, that is, to the human sense, and each was prepared to meet any emergency presenting itself. The things necessary to preserve property were done quickly, quietly, and wisely.

The courage of a mother in our midst was true heroism. She had one son, a lieutenant in the United States Army, on duty, caring for the men entrusted to his charge, breasting the waves in efforts at saving soldiers who were still in their tents, and another son with us, who at the time was unable to use his lower limbs; yet throughout the entire time there was a heroism shown which will ever be an inspiration to those privileged to be with her. Her cheerfulness was contagious and most helpful; indeed each member of the household had a mission in reflecting godlike qualities, and the whole was a full diapason of harmony.

Divine Love's protection and provision for us during this experience has indeed been abundant, and we feel uplifted and eager to have more of divine good unfolded to our consciousness, that "in quietness and in confidence" we may breast all the storms of mortal experience with perfect assurance of their powerlessness to hurt or to harm, because we know that "the Lord God omnipotent reigneth."

Selected Articles

[Albert W. Le Messurier in *The Star*, Guernsey, Channel Islands]

Two correspondents have ventured to set forth personal criticisms of Christian Science. The first seems to think, judging from the tone of the letter, that the fires of Smithfield and the methods of the Inquisition are still active, but he may rest assured that the world is advancing in kindlier thought. Surely in these days, when Christian Scientists are fighting in the trenches and using their protective spiritual understanding side by side with members of other denominations, it is no time for newspaper controversy, especially as Christian Scientists scrupulously refrain from attacking other religions and are not in the habit of urging any one to adopt their views, being satisfied with extending courteous invitations to lectures and services. They are, however, always ready to give a reason for the hope that is within them, and it is evident from the spread of Christian Science that its students are amply satisfied with the benefits received.

It will be useful to point out that there is exactly the same need for a sick man to be in the right attitude to be healed as there was in the case of the man at the pool of Siloam. Out of all the sick people there, he was the only man whom Jesus healed; the rest were apparently too contented with their own opinions to detect the truth when it came near them. If the God in whom your correspondent believes is not capable of healing him or of keeping him well, it would be advisable for him to find out wherein he errs in his concept of God.

Your second correspondent ventures to warn your readers against his mistaken notions of Christian Science. He advances three astonishing statements which he gives as the "fundamentals of our Christian faith." Not one of these "fundamentals" so much as mentions the name of God. It would appear as though "God is not in all his thoughts." The first and third statements are pleas for the reality of sin and of a personal devil. The second statement is an untrue assertion, because Christian Science does not deny the atonement; on the contrary, it lifts it out of the mystery and quarrels due to the conflicting views of the present day. Your correspondent knows, or ought to know, that the members of his church are in a state of unrest over these very "fundamentals" he so superficially sets forth. Under the circumstances, I shall briefly state the position of Christian Science and leave the matter to the sane judgment of your readers, who may safely be left to think for themselves.

Now, beyond question the basis of all Christianity is God, Spirit, infinite Love, and man made in His image and likeness. This is precisely what Jesus insisted upon in the two commandments upon which "hang all the law and the prophets." On page 18 of "Science and Health with Key to the Scriptures" by Mrs. Eddy this understandable and demonstrable definition of the atonement is given: "Atonement is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love. Jesus of Nazareth taught and demonstrated man's oneness with the Father, and for this we owe him endless homage."

Christian Science, carrying the basic truth to its logical conclusion, denies a personal devil, and to plead on behalf of a personal devil is not Christly. "Do not I fill heaven and earth? saith the Lord." There is one, and only one, definition of the devil, the evil one, or the one evil, that Christian Scientists accept, and that is the one laid down for all time by Jesus,—"He is a liar, and the father of it." Obviously a lie is the opposite of the truth, and has only as much power as we give it. The only possible refuge from an untruth is

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the truth which frees us from the belief in the lie. Truth never gives freedom from a lie by making the lie true, but by destroying the lie in whatever form of sickness or sin the lie may assume. Again quoting from Science and Health (p. 339): "A sinner can receive no encouragement from the fact that Science demonstrates the unreality of evil, for the sinner would make a reality of sin,—would make that real which is unreal, and thus heap up 'wrath against the day of wrath.'" Limitation of the Christ-power to destroy a false mortal or carnal mind, and to bring man into unity with his Maker, is a sin that punishes the belief in such limitation.

Christian Scientists are eager to be kept from "science falsely so called," because they know that the Science of Christianity, or Christian Science, is the truth about the God who is omniscience. The right understanding of this omniscience enabled Christ Jesus to work the works of God and to command those in all ages who should believe on him to go and do likewise.

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[Avery Coonley in *Maywood* (Ill.) *Press*]

A communication from "A Reverent Believer" takes issue with the declaration of Christian Science that Jesus was not God, and submits Scriptural quotations which this gentleman feels sustain his contention that Jesus was God. Christian Science points out the necessity of differentiating between the conceptions of Jesus the man and Christ the divine idea. On page 482 of "Science and Health with Key to the Scriptures" Mrs. Eddy says, "Jesus was the highest human concept of the perfect man. He was inseparable from Christ, the Messiah, - the divine idea of God outside the flesh."

Christian Science bases its conviction that Jesus was not God upon all the statements of the Bible bearing upon his nature, but principally upon the statements of Jesus himself. Jesus was born of woman, and he very frequently spoke of himself as the "Son of man." God certainly is not the "Son of man." James said, "God cannot be tempted with evil," but Jesus was "tempted like as we are." To be correctly understood, such a statement as "I and my Father are one" must be considered in connection with such statements as "My Father is greater than I" and "Why callest thou me good? there is none good but one, that is, God." Jesus said nothing which requires the conclusion that he was God; but he did say many things like the above which preclude that idea.

The truth about Jesus takes nothing from the incomparable career of the Founder of Christianity, but on the contrary is essential to its right understanding. Christian Scientists revere him and undertake to put into daily practice his injunction to heal the sick just as they do his other injunctions to preach the gospel and to redeem the sinner, with the result that they are demonstrating today the validity of his promise that "these signs shall follow them that believe," a fact which confirms their confidence in the correctness of Mrs. Eddy's interpretation of the Bible.

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[John Ashcroft in *The St. Louis* (Mo.) *Republic*]

It is almost incredible in these days of world-wide recognition of the results of the teachings and practice of Christian Science that any one should make the statement attributed to one of the professors of the St. Louis University in an issue of the *Republic:* "Christian Science is a good example of dogmatism. They can't prove anything and they believe everything." One of the things we do not believe is that our critic really thinks we are as foolish as the remark implies!

The definitions of the word dogma and its derivatives range all the way from "arrogant assertion" to "doctrine, especially a religious doctrine, asserted and adopted on authority." In the latter sense Christianity itself is dogmatic, for its Founder specifically declared, "My doctrine is not mine, but his that sent me," and he assured his critics that "if any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Men do not "gather grapes of thorns, or figs of thistles" today any more than they did in the dawn of the Christian era; and in the fruitage of Christian Science is to be found the best evidence of its derivation from and conformity to the teachings of the great Nazarene, who said, "He that believeth on me, the works that I do shall he do also."

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[John M. Tutt in *Poplar Bluff* (Mo.) *Republican*]

That Christian Science is making headway in Poplar Bluff is evident. When two ministers simultaneously and from pulpits theologically at variance unite in attacking Christian Science, there can be no doubt as to the exciting cause. But one naturally wonders why preachers of the gospel, themselves holding divergent opinions as to the teaching of Christ Jesus, and unable to agree upon Bible interpretation, should seek to destroy the faith of those who have found satisfaction in another Christian denomination. It must be patent to these critics that humanity is not yet ready to become of one mind in the matter of religion. Both John Wesley and Alexander Campbell furnished expositions of Scripture and founded denominations which have greatly aided in advancing the cause of Christianity. Yet these men were traduced and their doctrine declared anti-Christ by the "orthodox" churches of their day.

Mary Baker Eddy gave to the world the spiritual interpretation of Scripture and restored to Christendom the lost element of healing taught and practised by Christ Jesus. Christian Science has healed the sick, brought salvation to the sinner, and given the world a spiritual impetus. Yet religionists have been Mrs. Eddy's strongest opponents, and at the hands of Christian ministers her system has been misunderstood and she herself aspersed. Notwithstanding this, Mrs. Eddy has written in "Miscellaneous Writings" (p. 111), "I love the orthodox church; and, in time, that church will love Christian Science."

Our reverend friends affirmed, and it is to be noted that the two sermons were strangely alike, that God is a person. Now as an expression of opinion, any one is entitled to say that God is a person, but when he undertakes to bolster up such an opinion by Bible references his difficulties begin, even as they do if he attempts to apply reason to substantiate such a concept of God. Christian Science does not object to defining God as infinite, incorporeal person. It is the anthropomorphic sense to which Christian Science objects in the so-called personality of Deity. Our critics affirm that "God is a person,—a material body and spiritual body," which is pure pantheism, neither rational nor Scriptural.

Objection is made to Mrs. Eddy's employment of the word Principle as a synonym of Deity. It must be noted here that Christian Science does not teach that God is a principle, but that He is the infinite and only Principle. Employment of this capitalized word Principle is based in part on the fact that God is "the great First Cause," the source of all, the original substance, creator. Thus used the word Principle does not refer to one of a number or series. God is not a principle nor a spirit, but the infinite Principle, Spirit, Soul, Mind, omnipresent, omnipotent, and omniscient.

The attempt of our critic to prove that St. John did not mean what he said when he defined God as Love was unsuccessful, deprive one of his clearest and dearest concept of the heavenly Father. "'God is Love.' More than

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cannot ask, higher we cannot look, farther we cannot go" (Science and Health, p. 6).

Objection is also made to Mrs. Eddy's repudiation of matter's claim to reality. Here our critics array themselves against the best of our physicists, the greatest philosophers, and even against the Bible itself. Jesus said, "Heaven and earth shall pass away, but my words shall not pass away." Is that which shall pass away God-created reality, or is it a fleeting, sensuous mortal concept? Jesus also said, "The flesh profiteth nothing," and "nothing" is not very real. In I John we read: "All that is in the world . . . is not of the Father, but is of the world. And the world passeth away, and the lust thereof."

Christian Science teaches that nothing is real save God and the spiritual universe of God's creating—"All is infinite Mind and its infinite manifestation" (Science and Health, p. 468). Nothing is lost and everything is gained by viewing man and the universe as the spiritual idea of the infinite Mind, God. These ideas of God are the heaven and the earth of Scriptural record, and they are real, substantial, and eternal; moreover they are comprehensible. Erring human material concepts of these ideas are passing away in the experience of every genuine Christian Scientist, and he rejoices in the daily proof of St. John's assurance that they that do the will of God abide forever.

The conclusion that "man [mortal man] would be incapable of sin, as matter and evil are unreal," is not logical. Counterfeit money is not real, and yet men may use it criminally as money. The Government both apprehends the counterfeiter and destroys his false handiwork. Christian Science holds the sinner fully liable, requiring first that sin be acknowledged as such; secondly, that repentance or change of mind toward sin be experienced; and thirdly, that reformation cancel the transgression. Forgiveness of sin is the elimination of it from human consciousness. The unreality of sin and disease is the sole basis upon which error can be eliminated from human experience, for the sovereign remedy for all lies in Christ, Truth, and "there is none other name under heaven given among men, whereby we must be saved." Christian Science relates divine Truth to human interests, thus healing the sick and reforming the sinner.

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[Harry I. Hunt in *Atlantic City (N. J.) Review*]

Our critic classifies Christian Science as a "female religion," whereas many intelligent observers have expressed surprise at the large percentage of men to be found in congregations of Christian Scientists. Indeed he will find plenty of "real, red-blooded men" in attendance at Christian Science services, if he cares to look for them, many of whom have been brought back from the edge of the grave by the healing religion which he assails. St. Paul, who was a good example of strenuous manhood, up to the time at least that he took a certain famous journey to Damascus, declared later in his Christian experience that "flesh and blood cannot inherit the kingdom of God;" and Jesus, near the conclusion of that wonderful discourse called the Sermon on the Mount, made it clear that it is what a man does, not what he says or seems to be, that brings him into the kingdom. The Master said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Our critic declares in substance that a man can dispose of sin by believing that it did not happen, and thinks that is a Christianly scientific statement. On the contrary, Christian Science shows that it is the beliefs of the human or carnal mind which are responsible for sin and its correlatives, disease and death. Christian Scientists understand that God is good, just as all Christians believe. They understand that God is the only creator, just as all other Christians believe. All that God has created, therefore, is like Himself, good. Now sin, disease, and death were destroyed by Christ Jesus, who declared that he came not to destroy but to fulfil the law. His destruction of these items of human experience, as recorded in the gospels, proved for all time that they are unlawful, not of God, and hence that they are wholly the product of that mind of the flesh which St. Paul says "is enmity against God."

The antidote for sin is clearly set forth by the same apostle in his letter to the Romans: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." This transforming mind is, as he puts it, that Mind "which was also in Christ Jesus." It is that Mind unto which every Christian Scientist is striving to attain.

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[Thomas F. Watson in *Red Bluff (Cal.) News*]

The Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is not regarded as a substitute for the Bible, but is, as its name indicates, a key to it. Most religious sects have commentaries on the Bible, and the Christian Scientists have theirs in Science and Health. That this book illumines the Scriptures is testified to by thousands who since studying Science and Health have learned to understand and love the Bible, which had previously been to them a sealed book. A study of Science and Health in connection with the Bible has healed many thousands of the drug and liquor habits, and of diseases which had been pronounced incurable by reputable physicians.

Any one who has ever read Science and Health knows that Christian Science acknowledges the divinity of Christ. The second tenet, as given on page 497 of this book, is as follows: "We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness." Language could not be more explicit, and all who will may learn what Christian Science teaches, for Science and Health is to be found in most of our free public libraries.

Mrs. Eddy's teaching in regard to sin is equally clear. She states: "The way to escape the misery of sin is to cease sinning. There is no other way;" and again: "We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts" (Science and Health, pp. 327, 497).

Christian Science invites honest investigation; but to seek to learn the truth concerning Christian Science from criticisms written at various times regarding it, would be like inquiring of an advocate of allopathy as to the worth of homeopathy. The Master commanded his followers to preach the gospel and to heal the sick, and this is just what Christian Scientists are endeavoring to do; and that they have obtained some degree of success is indicated by the crowded condition of the Christian Science churches and the throngs of happy faces to be found therein; not because Christian Science offers a "road strewn with roses," as our critic has facetiously stated,—far from it, for it is true that "there is no royal road to learning." Mrs. Eddy has truly said (Science and Health, p. 322): "Mortals may seek the understanding of Christian Science, but they will not be able to glean from Christian Science the facts of being without striving for them. This strife consists in the endeavor to forsake error of every kind and to possess no other consciousness but good."

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Editorial

The Danger of Exaggeration

How the fears of the people are played upon, and almost a panic created, is well illustrated in the newspaper reports and press despatches which for some weeks past have given prominence to the alleged epidemic of poliomyelitis, or infantile paralysis, which is said to be prevailing at the present time in New York City and its suburbs. While it is commendable that every reasonable precaution should be taken to guard against this and every other form of disease, it is not right that the danger should be exaggerated as has been done in this instance. On this phase of the situation in New York the *Times* of that city very pertinently says:—

> Indeed, one of the dangers of the situation, and far from its least, is that, in exaggerated fears of this one malady, great numbers of children may be subjected by their frightened mothers to restrictions and seclusions the effect of which would be a greater increase of the juvenile death rate than poliomyelitis itself is liable to produce.

The *Brooklyn Standard-Union* says:—

> In every epidemic the number of sufferers from the disease itself is small compared with those who suffer from fear without good cause. . . . It is illustrated most lamentably in the agony of mind of hundreds of thousands of mothers who have been led to believe their loved ones are in extremely urgent danger.

As a matter of fact investigation shows that the number of cases of this disease is very small when compared with the immense number of children in Greater New York, and the fear that has been stirred up is entirely out of proportion to the gravity of the situation. The responsibility for this fear rests somewhere, and perhaps the *Morning Telegraph* is right in its estimate, which follows:—

> While we have no wish to discount the seriousness of infantile paralysis, or any other malady that marks as its victims the children of a community, it occurs to us that the local press is pursuing a course that does not tend to mitigate the visitation in any way. The doctors, too, might better be employed in combating the disease all the time, instead of giving out long interviews for publication. As a matter of truth the death rate has not yet been high enough to justify such expressions as "plague" and "scourge." It is hardly an epidemic, for figures show that not one child in a thousand has been stricken, and hardly one in five thousand of the population has died. The situation is serious enough, and it is a real tragedy for homes that have been visited, but as a matter of truth probably as many children died of stomach trouble last week in Greater New York as of infantile paralysis.
>
> If the newspapers would abandon their campaign to frighten parents, and devote more space to advice as to cleanliness and sanitation, it would be better for the peace of mind as well as for the health of the community.

Four days later the *Telegraph* again said editorially:—

> The sensational press of New York is complaining that outlying towns have erected a quarantine against this city, shutting out those children whose parents would take them to the country. The charge is true, and New York has a perfect right to protest as a people; but it does not lie in the mouths of those New York editors who have fed the rural districts with alarmist reports, to censure them for the course they have taken. There is no "plague" in New York, and yet virtually all the afternoon newspapers and most of the morning journals refer to the visitation of infantile paralysis as the "plague." Can country people be blamed for taking alarm? Can we censure them for refusing to open their doors to "refugees" from a "plague" stricken city?
>
> There is not even an epidemic of infantile paralysis in Greater New York, and yet reporters seem to have been instructed to "play up" the fact that there are a large number of cases as compared with former years, and make the most of conditions. Is the average country official to be blamed for becoming excited, when we ourselves go clean daft over a relatively unimportant increase in the infantile death rate? It is a terrible calamity to the household that has been visited, as no sane person of human sympathies will deny; but in the cold light of science, with the personal equation altogether absent, it is possible that lives will be saved in the long run as the result of the tuition in sanitation and cleanliness that has been enforced.
>
> If the newspapers will return to reason, if they will combat the idea of a "plague" or a "scourge" as diligently as they have spread the impression that New York is at present a sort of pest house, it will be better not only for ourselves, but for our neighbors. A case has come to our attention which illustrates the extremes to which communities as well as men will go in times of excitement. A woman with her children was not permitted to stop at Rutherford, N. J., and yet if Rutherford had a single case—just one—of infantile paralysis, there would be as much justification in saying her people were in the grip of a plague, as there is in saying New York is a stricken city now.

The attitude of Christian Scientists at such times as these must be based upon a genuine absence of fear, not mere bravado; and this intelligent absence of fear can be predicated only upon a scientific understanding of the truth about disease and its cure. That disease is healed by Christian Science practice is too firmly established to be gainsaid at this time, and the reason that it is healed by this practice is very concisely stated by Mrs. Eddy on page 6 of "No and Yes" in these words: "On the theory that God's formations are spiritual, harmonious, and eternal, and that God is the only creator, Christian Science refutes the validity of the testimony of the senses, which take cognizance of their own phenomena,—sickness, disease, and death."

This was the basis of the healing work done by Christ Jesus, and when this is fully realized it will be impossible to precipitate the conditions of fear and panic which have been prevalent on such occasions as the present.

ARCHIBALD MCLELLAN.

Restoration

THE spiritual idea embodied in the word restoration is of tremendous significance, whether we take it in its many Scriptural settings or in the writings of our revered Leader, Mrs. Eddy. It is noteworthy that in both of these it is most frequently used in relation to health; indeed many of the Scriptural promises along this line would be included by Christian Scientists in the assurance of restored health, since health is a very inclusive word in Christian Science. Thus we find the psalmist praying, "Restore unto me the joy of thy salvation." Without health there can of course be no joy, nor can there be the dominion granted to man by virtue of his likeness to God. This does not mean that those who have not yet realized complete physical health are thereby deprived of joy; far from it. With the first dawn of light in Christian Science, the spiritual idea of health, joy, and dominion is revealed,—the eternal fact which mortal belief can neither give nor take away, even if it requires some time to "work out" this glorious idea on the human plane.

Among the many beautiful passages of Scripture which deal with the idea of restoration, these inspiring words of the twenty-third psalm stand out with great prominence: "He restoreth my soul." This, as understood in Christian Science, means the restoration of the spiritual sense, which knows only harmony, and which knows no fear even in "the valley of the shadow of death." When Soul is understood as the eternal divine Principle governing man, the psalmist's declaration of truth explains the process of healing in Christian Science. If one reads the whole of the psalm with this understanding of Soul in view, he will see how it is possible to say, "I will fear no evil." In Isaiah also we find the promise that God will heal even one who had been wayward. The passage also reads: "I will . . . restore comforts unto him."

In the wonderful story of the transfiguration, as given in Matthew's gospel, Jesus responds to the questioning of his disciples by referring to the prophecy in Malachi, and saying, "Elias truly shall first come, and restore all things," not some things, be it noted, but "all things." Here we will be greatly helped by reading Mrs. Eddy's definition of Elias as found on page 585 of Science and Health: "Prophecy; spiritual evidence opposed to material sense; Christian

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ence, with which can be discerned the spiritual fact of whatever the material senses behold; the basis of immortality." Well might the Master say to his followers: "Elias is come already."

As we read the thrilling record of the Master's healing work, we can see that it was all done on the basis of restoring to humanity the true idea of God and man. Never once did he intimate that his work was in any wise apart from divine law and order, even when he declared that Jairus' daughter was not dead. Those who scorned this declaration firmly believed her to be dead, and doubtless believed, as so many do today, that God's law was responsible for her death; but Christ Jesus restored the maiden to her parents, and restored to her the lost sense of life by knowing that God is the only Life, and that man in His likeness never dies. And so it was at every step of the Master's journey on the plane of material belief, when in place of this belief he restored the spiritual fact to those who would see and hear; and it is for this that Christian Scientists love and reverence his name, his work.

In our day there was truly great need that a prophet should arise who would bring back to the human race the full import of the Master's teaching, and this with the "signs" which he said should "follow them that believe." Too often was it admitted, even while it was deplored, that "faith had fallen asleep." The signs had seemingly failed in mortal experience, because material belief obscured for mankind the spiritual fact from which our Master wrought. Now, however, after a half-century of the demonstration of the "divine Science of man," revealed through Mrs. Eddy, we gladly endorse her declaration on page 242 of Science and Health: "Inspiration restores every part of the Christly garment of righteousness."

ANNIE M. KNOTT.

Two Ways

ACCORDING to human apprehension there are two ways,—one of the flesh, the other of Spirit. These ways are not equally good or true or real. The way of the flesh naturally brings forth the works of the flesh; the way of spiritual understanding, the fruits of Spirit,—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Mrs. Eddy, in a wonderfully comforting description of the two ways, writes on page 55 of "Unity of Good": "'The way,' in the flesh, is the suffering which leads out of the flesh. 'The way,' in Spirit, is 'the way' of Life, Truth, and Love, redeeming us from the false sense of the flesh and the wounds it bears." Humanity has the choice between these two ways, and Scripture assures us there is no law against the fruits of the better way. The way of the flesh tears itself a passage through human experience and eventually reaches an open space of hopeless satiety, which must again become the starting-point for further journeyings. There is no real advance but by the way of Spirit.

Christian Scientists have chosen the way of Spirit as the better way. They have hailed the Messiah of their deliverance, the Christ coming "with healing in his wings." This way is safeguarded by the law of God. It requires much sacrifice of self, which brings its daily reward, and in the end reaps life everlasting. Some of self-surrender is already obviously joyous. Sickness is a phase of self, and is it not a joyous experience to surrender sickness? The crux of the whole matter would lie in the law. Is there a law which makes continued suffering and wounds necessary during spiritual progress? Christian Science, the Comforter, holds out the reasonable hope that obedience to Principle dissipates any such necessity, that progress can be made without inevitable suffering, and can be placed under the ægis of a compassionate Science, "redeeming us from the false sense of the flesh and the wounds it bears."

Christian Scientists therefore are able to rejoice in the new way of Science, which means deliverance from the belief in the desirability, attractiveness, or power of sin, from any supposed validity inherent in disease, and from the inevitableness of death. Christian Science, teaching that mankind suffers only from its false beliefs, proves that the substitution of right ideas for these false beliefs likewise delivers from the penalty of suffering. Since resistance to truth plays the largest part in this supposed necessity for suffering, it only remains for mankind to be willing to surrender the beliefs of the flesh in order to be exempt from the suffering of the flesh.

When, therefore, through reason and revelation mankind begins to let go the false in order to accept the true, it finds that there is no law which requires suffering. The final relief comes with the recognition that there is and can be only one real way of deliverance for man; that God is one; and that while humanity may seem to personal sense to be a mixture of good and evil, the real man is altogether good and spiritual, and ever expresses Life, Truth, and Love. The next step after this recognition follows naturally, namely, that in reality there can be only the way of Spirit as sufficient for salvation, and that this way cannot be penalized according to the law of suffering.

A hymn of genuine rejoicing arises from the assembled hosts who realize that their redemption is nigh, not only from the false beliefs of evil, but even from any supposititious need for resistance to truth or for suffering. If suffering comes in human experience, it can be met and mastered with the assurance that it is not of divine origin; hence neither lawful nor legitimate, and wholly unnecessary. Mrs. Eddy on page 224 of Science and Health has thus referred to the nature of true progress: "Every sensuous pleasure or pain is self-destroyed through suffering. There should be painless progress, attended by life and peace instead of discord and death." Is not this the way of our choosing?

WILLIAM D. MCCRACKAN.

Among the Churches

Current Notes

BELLINGHAM, WASH.—Announcement is made today [May 20] by the officials of First Church of Christ, Scientist, that work will immediately start on the first unit of a thirty thousand dollar edifice to be erected on the southwest corner of Forest and Maple Streets. Plans for the imposing structure have been prepared, and the contract for the building of the initial unit, to cost in the neighborhood of seventy-five hundred dollars, will be awarded early next week. When completed the church will have a frontage of 90 feet on Forest Street and will be about 100 feet in depth. The first unit will have the full frontage on Forest Street and 45 feet in depth. The front section of the church will be completed in the initial contract and will be used as the auditorium until the final unit is built. Three hundred persons can be comfortably seated in the temporary auditorium.

Bellingham Herald.

BALTIMORE, MD.—During the twelve months ending Oct. 31, 1915, 64,240 pieces of Christian Science literature, including two copies of Science and Health, also *Sentinels, Journals, Heralds, Monitors, Quarterlies,* and pamphlets,

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besides two Bibles and 2320 copies of Senator Works' speech, were given out by the literature distribution committee. As the need arose four new subcommittees of the literature distribution committee have been formed, one to procure subscriptions to the Christian Science periodicals; another to take charge of the free distribution at Second Church of Christ, Scientist; a third to procure and card-index classified lists of individuals throughout Maryland to whom may be sent marked copies of the *Monitor* containing articles of special interest; a fourth to procure Christian Science literature, for use by this committee, from subscribers to the periodicals, attempting to impress upon them the fact that the demand is constant for clean, fresh literature. Also during the year there were secured fourteen new places which accepted wire racks to be kept filled with Christian Science literature, including lunch rooms, theaters, and factories, while only eight places were dropped. At the end of the year about fifty places were being regularly supplied with packages of literature. Four subscriptions to the *Monitor* were sent to the city jail last year.

Last summer there was started an interesting work which will doubtless bear much fruit. A member of First Church of Christ, Scientist, allowed his launch to be used for the distribution of Christian Science literature among the boats in the harbor, and he assisted very materially in this work. The foreign pamphlets published by The Christian Science Publishing Society were found very useful, as they could be put on foreign boats. Between two and three thousand pieces of literature were thus distributed. There were 6524 *Monitors* sold on the news-stands during the year.

For two weeks in September a booth was maintained at the "Made in Baltimore" Exposition and Pure Food Show at the Fifth Regiment Armory, for the free distribution of the *Monitor;* other Christian Science literature was given if desired. In all, 6605 *Monitors*, 33 *Sentinels*, 10 *Journals*, and 3 *Heralds* were distributed in this way. Those in charge of the booth noticed a more friendly feeling toward Christian Science than in previous years, and many visitors told of friends who had been helped by Christian Science, while others asked questions concerning it and were glad to have the literature. At the end of the year forty-nine places, including hotels, lunch rooms, reading-rooms in stores, barber shops, dentists' offices, clubs, and other places, were receiving the *Monitor*, *Sentinel*, or *Journal* regularly, through subscriptions given by this committee; also 6526 pieces of Christian Science literature were distributed from the free literature racks in the Baltimore churches during the year.

Literature Distribution Committee.

SPRINGFIELD, MO.—The splendid church edifice erected on Center Street by the Christian Scientists of Springfield was dedicated with appropriate ceremonies yesterday [June 4]. It cost thirteen thousand seven hundred dollars. The auditorium has a seating capacity of four hundred. On Nov. 14, 1914, the site on which the church now stands was purchased, and on Sept. 1, 1915, the corner-stone of the building was laid. The work was completed in December, and the first service in the new building was held Sunday, Jan. 2, 1916.

In June, 1901, First Church of Christ, Scientist, was organized under a charter obtained from the state. Services were held in the Baldwin Theater Building until June, 1903, when the church building on the corner of Market and Walnut Streets was rented for the Sunday and Wednesday services. From November, 1907, to December, 1915, services were held in the recital hall in Masonic Temple.

The Springfield Leader.

CHARLEVOIX, MICH.—With the expectation of building a suitable place of worship within the next three years or so, the controlling board of First Church of Christ, Scientist, has acquired a 77-foot frontage on Clinton Street, which includes the house and lot known as the Hawkins property. Since the organization of the church in 1909 it has had a wonderful growth in membership. Originally there were nine charter members, it then being known as the Christian Science Society. At the semiannual business meeting, Jan. 3, 1916, the name was changed to that by which it is now known.

Charlevoix Courier.

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The Lectures

Billings, Mont.

Prof. Hermann S. Hering delivered a lecture on Christian Science in the edifice of First Church of Christ, Scientist. He was introduced by C. M. Dickinson, who said:—

Mankind's age-long desire for the peace that passeth all understanding was fulfilled in Jesus of Nazareth nearly twenty centuries ago. He realized that man is created in the image and likeness of God, and that God is Spirit and Love. It was through the complete understanding of the Principle of being that he was able to break all the so-called laws of the material world by healing the sick, feeding the multitude, and commanding the wind and waves. In the three centuries following, this concept of Deity dwelt with and was made manifest by followers of Jesus, and while the Principle has always been available to mankind for its use, yet man deliberately or ignorantly closed his consciousness to this truth and reverted to the unsuccessful struggle for happiness, peace, and health through material means.

Fifty years ago a New England woman, prostrated upon a bed of suffering, discovered that a true understanding of God and of our relation to Him would set aside the man-made laws of physical and medical science and heal the sick. Thus was born again in human consciousness the Christ, and in the past fifty years more and more earnest men and women have had this truth, or Science of Christianity, come into their lives to make them healthier, happier, and holier. A dim perception of this wonderful discovery makes each of us long for a clearer understanding, and that is the reason for this gathering today.—*Billings Gazette.*

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Denver, Col.

Two lectures on Christian Science were delivered by Bicknell Young in the theater section of the Denver Auditorium. They were given under the auspices of First and Fourth Churches of Christ, Scientist, and the audiences filled the auditorium to the doors. The lecturer was introduced the first evening by Charles A. Swift, first reader of Fourth Church, who spoke as follows:—

Throughout all time the thing most greatly admired by mankind has been happiness, but where to find it and how to acquire it has been a mighty problem. The acquisition of wealth does not insure happiness, and long life may be robbed of its pleasure by sickness or accident. Where then are we to look for it? In speaking of God's law the psalmist said: "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." Hundreds of promises in the Scriptures teach that when we understand and obey God's law we shall have all things whatsoever we need. Christian Science gives to mankind the understanding of this law as set forth in the Scriptures, and teaches them how to apply it here and now in their daily problems.

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The lecturer was introduced the second evening by former Mayor Robert W. Speer, who said in part:—

I have had some glimpses into the Christian Science garden. I know but little of the work within, although I have seen some of its beauty by reflection; but no soil other than Truth could produce such flowers of health, hope, and happiness. We are living in a practical age, and results speak louder than words. The removal of physical pain seems to be a natural forerunner of mental preparedness. The personal knowledge of a power to dissolve bodily ailments creates a desire to try the same power for spiritual uplift and successful living. Christian Science is growing everywhere, because it meets a common want in this life and lifts the fog of fear from the next.

The Rocky Mountain News.

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Woodbridge, N. J.

William T. Ames, president of the First National Bank, in introducing Virgil O. Strickler, who lectured on Christian Science under the auspices of the Christian Science Society of Sewaren, said:—

We are met together this afternoon to hear something about a subject that is of interest to many people today. Some time ago, when a lecturer opened his remarks by stating that he had never known any one who was opposed to Christian Science, I thought his acquaintance must be very limited. However, he went on to explain that he had met many who were opposed to what they thought was Christian Science, but had never known any one who knew what it was to be opposed to it. Many think that Christian Scientists do not study the Bible. Although I am a member of an orthodox church, yet my intimate association with Scientists has led me to believe that they wear out more Bibles from actual use than the members of any other denomination.

Correspondence.

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Pine Bluff, Ark.

A lecture on Christian Science was delivered by Willis F. Gross at the Shriners Temple, Judge W. B. Sorrells in introducing the lecturer said in part:—

They say it is the aim of Christian Scientists to do all the good in this world that they can. You will remember that over nineteen hundred years ago there was one who had the same divine aim and purpose. The psalmist says, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." I have never seen a Christian Scientist apparently forsaken, and if there are any pessimists among them, they do not show it in the radiance of their smiles or the joy of their songs. They all seem to be very happy and healthy.—*Correspondence.*

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Aberdeen, Wash.

Clarence C. Eaton, who lectured on Christian Science, was introduced by James A. Hood, who said in part:—

A few years ago, when a Christian Science lecture was announced, a great majority of the people evinced no interest. The members of the church under whose auspices the lecture was given were there; a few others who had read or heard something of Christian Science went from a desire to learn more about it; a few there were who went to scoff or criticize, and a great many attended merely to gratify idle curiosity. Today, however, with Christian Science churches in nearly every civilized country in the world and more than fourteen hundred in the United States alone, when a lecture is to be given in one of the larger cities we find that interest has been aroused to such an extent by the marvelous growth and the wonderful results of the teachings of Christian Science, that it is difficult to find a building large enough to accommodate all who desire admission. And what has been the cause of this unusual interest? Why are so many intelligent people so intensely interested in Christian Science? What has been the cause of the marvelous growth Christian Science has made in the last few years? The answer to these questions is that there is a world-wide demand for a reasonable religion; a religion of love instead of a religion of hatred and revenge.

Correspondence.

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New York, N. Y.

The introductory remarks by Mrs. Ella T. Taliaferro, second reader, at a lecture on Christian Science by Frank Bell in Second Church of Christ, Scientist, were as follows:—

The Master met all the needs of the human heart through his demonstration of two brief statements of truth: "Thou shalt have no other gods before me;" "Thou shalt love thy neighbor as thyself." Centuries later this basic truth of the Scriptures, as taught and demonstrated by Christ Jesus, illumined the consciousness of Mary Baker Eddy, and revealed to this age the healing and redemptive power of divine Love through Christian Science.—*Correspondence.*

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Kansas City, Mo.

John W. Doorly, who lectured on Christian Science for Third Church of Christ, Scientist, was introduced by Mrs. Ella Celeste Belden, who said:—

At this period of the world's history the question is being asked in all quarters, "Has Christianity failed?" Christian Science is here to answer that question in the negative, to assure humanity that the Christ of whom the Bible tells us in the words, "Lo, I am with you alway, even unto the end of the world," has not failed, nor ever will fail. The Science of the Christ is "the same yesterday, and today, and forever." It needs but to be understood as the Master taught it, to be understood and practised. Christian Science is the expression of this Science of Christ, reviving again the words and works of the Master and his disciples, giving a healing and purifying gospel to this present age, with "signs following."—*Correspondence.*

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Lectures to be Delivered

ALASKA—Juneau: Prof. Hermann S. Hering, Aug. 22.
Skagway (auspices Juneau): Prof. Hermann S. Hering, Aug. 17.

CANADA—Prince Rupert, British Columbia (auspices Juneau, Alaska): Prof. Hermann S. Hering, Aug. 27.

CALIFORNIA—Berkeley (Third Church): Ezra W. Palmer, Twentieth Century Club House, 2716 Derby Street, 8 p.m., Aug. 22.
San Francisco (First Church): John Randall Dunn, Dreamland Rink, 3 p.m., Aug. 20, and Church Edifice, California and Franklin Streets, 8 p.m., Aug. 21.
Santa Cruz: John Randall Dunn, High School Auditorium, 8 p.m., Aug. 18.

ENGLAND—Harrogate, Yorkshire: John W. Doorly, Kursaal, 3 p.m., Aug. 20.

MASSACHUSETTS—Bourne (auspices Buzzards Bay): Virgil O. Strickler, Town Hall, 8 p.m., Aug. 17.

NEW YORK—Sea Cliff, Long Island: Bliss Knapp, Village Hall, Sea Cliff Avenue, 8:15 p.m., Aug. 22.

RHODE ISLAND—Newport: Virgil O. Strickler, Masonic Hall, 8 p.m., Aug. 15.

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Testimonies of Healing

It is time for me to express my gratitude for what Christian Science has done for me, as I owe to it my life and all that is worth living for. I bitterly opposed this teaching when it was brought to my notice by my daughter, who so lovingly tried to have me read Science and Health. I could see nothing in it that appealed to me and thought my old church good enough; yet I knew nothing about God and man's relation to Him. The Bible, which I now love dearly, was a closed book to me. God seemed far off and not to care for me, for my prayers were apparently never answered. In the Christian Science church I have found love and harmony, together with the knowledge that God is not far away but ever present. I had to pass through deep waters before I could know the goodness which God had prepared for me in giving to the world, through Mrs. Eddy, "Science and Health with Key to the Scriptures" and her other writings.

In an accident which nearly cost me my life, my right hip was fractured and there were internal injuries. I suffered untold agony. Then I asked for Christian Science treatment; and although the physicians declared I would never walk again, except perhaps with the aid of crutches, and then not for a year on account of my age, which was over sixty-seven, in less than two months I walked over a mile and up a long flight of stairs to our church. For twenty years I had been afflicted with headaches, which would confine me to bed for a week, also with neuralgia, and every winter I would expect to have three or more attacks of pleurisy. I suffered a great deal and doctors could not cure me. These ailments, together with many others too numerous to mention, are now things of the past, thanks to Christian Science treatment. The study of the text-book will help others as it has helped me.

One Sunday after coming from church I sat down to study the next Lesson-Sermon and went through it all. Then I reached up to take off my glasses, and behold, they were not there. I had not done without them for a great many years, but they have not been used since. Although in my eighty-third year, I am well and happy.

It is a great joy and comfort to be physically free, but the spiritual uplift means even more to me. I am deeply thankful for the help received in Christian Science. I dearly love all the writings of Mrs. Eddy, and can hardly wait for the periodicals to come. I am trying to interest others.

HARRIET E. DAVIS, Everett, Wash.

I wish to corroborate my mother's testimony, given in her own handwriting. Her remarkable activity (she does her own housework), her constant attendance at the church services and lectures, her bright mentality, and her sole dependence on Christian Science is very comforting and encouraging to others.—ROSE D. HASKELL, Everett, Wash.

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Some years ago I met with an injury to my back, and the pain increased so much that within a few hours it was impossible to lift my foot even a few inches without great suffering. Finding my own understanding of Christian Science unequal to the need, I called upon a practitioner and told her what had happened. She most lovingly gave me treatment at once, and in about half an hour all pain had gone. I was free and could have run down the street if necessary. A similar case known to me was years in the same condition and was not healed.

One morning, two years after this experience, I caught my shoe in the stair carpet and fell five steps, injuring both ankles. The intense pain at first caused great fear, but I was just as quickly enabled to realize the truth in the lines on page 468 of Science and Health: "All is infinite Mind and its infinite manifestation, for God is All-in-all." My daughter ran to my assistance and helped me up the stairs. I studied Christian Science all day, resting my feet, and next day walked about the room a little.

The following day it was my duty to be at a charity house by noon, so I got to work to destroy fear, then walked downstairs. Keeping well in thought that "all is infinite Mind," I reached the street without any difficulty, and as there was no conveyance in sight, I just walked on, my ankles growing stronger all the time. The business with the institution done, the return journey was started in the same way with the same results. The distance was about two and a half miles, but never a twinge of pain was felt, nor have I since been reminded of the accident. That was nine years ago. Before knowing anything of Christian Science I sprained one ankle and was laid up for three weeks, and could only limp about with the help of a stick.

These are but two instances of healing out of numbers of them, but the spiritual uplift is far greater and more to be desired. Daily the truth as taught in Christian Science unfolds to us the glorious fact of perfect being and boundless good. Only those who have felt its power can understand how inadequate are words to express our thankfulness. I am deeply grateful to our loving Father-Mother God, and to Mrs. Eddy for the many blessings showered upon me through Christian Science.

MARY A. M. CAMERON, Melbourne, Australia.

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No words can express the happiness I have experienced through my understanding of Christian Science and my love for Mrs. Eddy, who has opened the way for such a wondrous good to be placed before the world.

During the past fifteen years my ankles have been badly injured,—not once or twice, but six times. On the first occasion I was confined to a cot for seven weeks, the pain being too intense to allow me even the comfort of having the foot on a level with the body, as it was necessary to prop it up to an elevation higher than my head. Another time I was laid up for five weeks. I had heard but little of Christian Science, had even been so narrow-minded as to mock at it, and was not ready for such a revelation as it eventually proved itself to be.

On the occasion of the sixth sprain, which was far more severe than any previously experienced, I was in the company of a Christian Science practitioner with whom I had been acquainted but a short time. We had just entered the auditorium in our city to listen to a lecture on Christian Science, and were preparing to settle ourselves in our seats, when I stepped from an elevation above on to a slanting foot-rest. In order to prevent a fall I threw my entire weight on the other foot, turning the ankle entirely over and severely wrenching the ligaments. As I thought of my past experiences I wondered how I should ever be able to leave the hall without being carried out; but the practitioner came to my rescue. On ascertaining the nature of the error that had gripped me, she directed my thought in a gentle way to where I must look for relief. She talked, I listened; and before the speaker had begun (only about fifteen minutes having elapsed) I had entirely forgotten the pain and was ready to hear the lecture.

Suffice it to say, I walked from the edifice down a long flight of stairs and then several blocks to my home. The following morning I jumped from bed and walked half across the room before my experience of the previous evening came to mind.

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When I examined the ankle I found a slight swelling still visible, but it disappeared before the dawn of the next day, and the pain had already gone. I have not had the least trouble with the ankle since this remarkable healing. Prior to that time it had been my misfortune to wrench it when stepping carelessly on even the smallest pebble, but since then the ankle has seemed like a new one, as strong as though it had never been injured. The healing is complete, and I shall never again know the fear that I experienced prior to taking up Christian Science.

This, my first demonstration in Science, has taught me the value of such a knowledge. I can never find words fully to express my thankfulness for even my little knowledge (which I hope some day to call big) of the truth.

A. L. D. Barnard, Coulterville, Cal.

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With the help of a Christian Science practitioner I passed through the period before childbirth with remarkable strength, doing unusually heavy work with no ill effects. At the birth I suffered no pain and was up in a short time. In four days a severe bowel disorder was overcome for the child and there has been no return of it; indeed, a happier baby we never saw.

I have also been healed of heart disease, supposedly inherited, for I never knew what regular heart action was till I came into Christian Science. A little son was stung by bees, so that to mortal sense he was a dreadful sight, but after two treatments he was all right. An attack of croup yielded in an hour after I asked for help. My daughter, thirteen years old, has been healed of a kidney disorder which had troubled her all her life.

For these healings and many blessings we are very grateful; in fact, words cannot express our gratitude for the blessings we have received in Christian Science.

Mrs. E. N. Patterson, Nampa, Idaho.

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[Translated from the German]

It is with a sense of deep joy and gratitude to God, and also to our revered Leader, Mrs. Eddy, that I would like to testify herewith to the many blessings which have come to me through the power of Truth. My mother drew my attention to Christian Science three years ago, at a time when I was suffering from rheumatism affecting the head, and more especially the neck. I had been afflicted with this trouble for quite a while. The physician whom I consulted believed that a cure might be effected by using electricity, and also told me not to regard the condition lightly, as it might lead to a disease of the brain.

I however perferred to trust in God, and started to read *Der Herold der Christian Science* diligently. It became clear to me that God is not the author of sickness and sin, and that divine Mind can create only that which is good. I applied to a Christian Science practitioner and asked for treatment, which was readily taken up, and the disease was soon overcome. When some time later it manifested itself again as the result of fear, I once more asked for help, and supported the work to the best of my knowledge, the result being that within a short time complete healing took place. Since then I have enjoyed good health and an increased sense of joy.

Two years ago our youngest son was taken ill with jaundice. We had him treated absently, and in one week's time he was healed completely through the power of divine Truth. Also our eldest son, who for many years suffered from heart trouble and later on from catarrh of the bowels, was entirely freed of these troubles within a short time through Christian Science treatment. Whereas gymnastics and swimming were prohibited by the physician, he now indulges in these exercises freely.

I cannot begin to tell of all the proofs which we have had of the power of divine Love, but will close by adding that through Christian Science we have been enabled to overcome readily difficulties in a business way, and that our endeavor is to gain more and more understanding of the nature of God as divine Principle, and to live in accordance with the spirit of Christian Science.—Sophie Beyer, Hannover, Germany.

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When I first became interested in Christian Science I was greatly in need of reformation, both mentally and physically, and I am indeed thankful to state that this reforming process has taken place in the degree that I have gained a clearer understanding of the truth as revealed by Christian Science. I have been healed of stomach trouble, from which I suffered for about ten years and which was believed to be hereditary, and also of what is termed "tobacco heart." The smoking habit was overcome by Christian Science after I had tried many times to overcome it by will-power, but without success.

Prior to taking up the study of Christian Science I was fettered by many erroneous beliefs, and when I recall how these have gradually but surely been corrected by the changing of my mode of thinking from a material basis to the spiritual, I find it difficult to put into words my deep sense of gratitude for what the Founder of Christian Science has done for me in giving to the world a demonstrable, practical religion. On page 293 of Science and Health Mrs. Eddy writes, "Christian Science brings to light Truth and its supremacy, universal harmony, the entireness of God, good, and the nothingness of evil." During the past eight years I have been learning the truth of the foregoing statement, and although there have been trials not a few, I can now give thanks for them, since they have led me to rise above the belief in their reality to an understanding of their nothingness.

For the many benefits that have come to me through Christian Science I am most grateful, and my desire is to show my appreciation by living in accord with its teachings.

Floyd E. Miller, Chicago, Ill.

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Mrs. Eddy says: "Become conscious for a single moment that Life and intelligence are purely spiritual,—neither in nor of matter,—and the body will then utter no complaints. If suffering from a belief in sickness, you will find yourself suddenly well" (Science and Health, p. 14). While reading these words I was healed of a distressing illness that had lasted for eighteen years. I had tried several schools of medicine, and had also been taken to health resorts, where I would revive for a time, only to fall back again into a hopeless state of invalidism. I became so prostrated that I could not walk even a few steps without having a sinking spell. My only nourishment was liquids, with occasionally an egg and hard-baked bread. I could sleep but little, and was becoming unable to bear the exertion of talking or even of hearing others converse. I was indeed a pitiable object, a burden to myself as well as to my family, and the physicians had given me up. Then suddenly the light of divine Science dawned for me and I was well.

I can never forget the spiritual illumination that came to me as I read for the first time those words in Science and Health; I felt the presence of God. The change in my physical appearance was at once so marked that my husband and children as they came into my presence said, "You are better," and I replied, "Yes, I am better." I was really healed, but I could not believe the whole truth at first. When,

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however, I found myself in two days sitting at the table with my family, eating a hearty meal, and soon afterward walking wherever I wanted to go and able to take up my duties again as mother and homemaker, I knew that I had found the truth and the truth had made me free. My one desire was to know more of Christian Science, and I read one by one each of the books written by our beloved Leader. I subscribed to the Christian Science periodicals, had class instruction, and took up the work as it came to me.

It is now nearly fifteen years since I was healed, and during that time Christian Science has been my healer, my comforter, and my supply. Sometimes the way has seemed dark, but by holding steadfastly to the truth that God, Spirit, is All, and there is no matter, I have overcome every error that has presented itself, even when evil tried to reverse my healing about ten years afterward,—tried for a year to overcome the truth. It was a hard battle, but with the patient and loving help of several practitioners and my own knowledge of Christian Science the battle was won for Truth.

On one occasion, when I broke my arm just at the wrist, I immediately went to a Christian Science practitioner, and before leaving her office my hand was in place. The next morning, when the arm was examined by an osteopathic physician (this was done because my husband and family required it), he said the bone was already set and was knitting together.

I find that each experience has helped me to climb one round higher on this ladder toward Truth and Love. My heart wells up in gratitude that our dear Leader was still enough, spiritually, to hear God speak to her, and that He gave to us, through her, that inspiring book "Science and Health with Key to the Scriptures," wherein we find that we are all one family in love and unity, and that God is our Father-Mother, all-harmonious.

Anna M. Shrewsbury, Muskogee, Okla.

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[Translated from the German]

I desire to give public expression to my gratitude for the great blessing which I have received through Christian Science. In 1912 I became afflicted with attacks of very weak heart action, and it was believed that the end might come at any time. My nurse having called my attention to Christian Science, we asked a practitioner for treatment, and it was readily given. My healing took place in a short time, and I am enjoying good health today. In the case of my child, error yielded through the spiritual, truthful thoughts which I held.

For these great blessings I am deeply thankful to God, and grateful for having found those who helped me to gain a measure of spiritual understanding. I hope that through reading the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I may progress and be able to realize more and more our oneness as children of God, divine Love. Thus with the psalmist I can say: "Bless the Lord, O my soul: and all that is within me, bless his holy name."

Frau Anna Seeger, Marbach a. Neckar, Württemburg, Germany.

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In 1914 I was obliged to seek the aid of Christian Science for a foot trouble known as weak arches, from which I had suffered torture for more than two years. I had tried special shoes, arch supporters, and the like, but had received no help. Finally I could not stand to dress, and for more than a year was unable to stand long enough to shave. Oftentimes when within a couple of squares of my hotel or office I would have to sit on the curbstone for rest, and the picture constantly before me was of the day when I would have to be wheeled about in a chair.

I had been told of Christian Science eight months before I reluctantly called on a practitioner. That morning I was unable to make a complete step with my left foot, and the pain in my legs was so intense that I could not bear to sit down. I went to the practitioner feeling that possibly after a year of hard study I might get some relief, but to my amazement I arose the next morning without a sign of this dreadful trouble that had made life almost unbearable for more than two years. I took three other treatments, covering a period of two weeks, and again to my great surprise I found that the taste for tobacco, indulged for eight years, had completely left me; also something told me that I did not need to wear glasses, so I left them off, and my eyes have not given me a bit of trouble since.

I was completely healed in one treatment of influenza, which had been a life-long enemy; and one night, after being in dreadful pain for several hours with an acute attack of stomach trouble, I telephoned to a practitioner and in forty minutes was perfectly well. When I had a similar attack before coming into Science, I could only get relief by taking a hypodermic, and it was fully a week before I felt right again. It is impossible to be thankful enough to God for these wonderful blessings, and to our dear Leader, Mrs. Eddy, for her devotion to mankind in bringing to us this saving truth, which surely sets men free.

A. S. Harley, Reading, Pa.

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In recognition of the comforting, healing message revealed to me during the time I have known and studied Christian Science, these lines bear grateful testimony. "Precept upon precept; line upon line," I have tested this truth, which has been my only physician for a number of years. Headache, stomach disorder, hay-fever, acute rheumatism, and other ailments have disappeared as a result of its divine ministration. I have also received wonderful proof of its efficacy in the freedom of the singing voice, for many medical laws on that point have been overcome by "the law of the Spirit of life in Christ Jesus."

Class instruction has revealed to me the demonstrable basis by which we know and experience "the glorious liberty of the children of God." In the passing on of several near relatives, immortality and God's loving care as taught in Christian Science have shone like stars in my consciousness. A sense of immeasurable gratitude is present with me for our Leader's consecrated life and its rich legacy to the world,—our Christian Science literature and church organization.—Elizabeth Brown-Hawkins, Minneapolis, Minn.

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With a heart overflowing with thankfulness to God, the giver of all good gifts, I will try to tell what Christian Science has done for me and mine during the past twelve years. At different times and in many ways I have been able to overcome evil with good, through the understanding of God as ever-present good and an ever-loving Father. Error has at times seemed to manifest its illusive power, and the outlook has been dark indeed; but by steadfastly clinging to God as Love and as All, I have always awakened to a higher understanding of what God is and of man's relation to Him.

About seven years ago, while living in another state, I was taken with a severe attack of illness. I read the Bible together with Science and Health, and tried to apply the truth taught therein; but continued to grow worse, until I was very sick. I then wrote to a Christian Scientist in another part of the state, and was soon better, but not entirely free

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until about three days later, when I received a letter from her saying she was sorry I had seemed to suffer, but asking why I had to write to her in order to find God. This question aroused me to the realization that the healing influence is everywhere present, and I was perfectly healed. I had been ill for two or three weeks with the same symptoms at previous times before coming into Christian Science.

Words fail to describe the sense of peace and joy that comes into our lives through the study and practice of Christian Science. The physical healing has given us a larger thought of God as good, but the spiritual insight and regeneration has given us eternal life, and this is more than all else.—SAREPTA COTTRELL, Berkeley, Cal.

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Several years ago, while suffering from organic trouble, I went to Nice with my mother. Before leaving England I underwent a slight operation, performed by one of the best London surgeons, who also treated me for some weeks thereafter; but as no benefit resulted at the end of that time, I hoped the change abroad would restore me to health. At Nice I became acquainted with a Christian Scientist, who lent me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and after reading it I applied to a Christian Science practitioner in Paris for help. I had absent treatment for about four months and received a little benefit, but was not healed. After traveling on the continent for two years, I visited Florence and again applied for Christian Science treatment, which was continued for three months, and since then I have gradually found my healing. There was much to uproot in me, for I had certain extreme ecclesiastical views, from which I am thankful to be released; but it was a long, hard struggle, and I feel deeply grateful to Mrs. Eddy for explaining the truth so clearly.

Christian Science was a great comfort to me when my dear mother passed on, and I shall not forget the loving help I received from a practitioner. I seemed lifted out of myself and was able to undertake everything with perfect calmness. My healing is permanent, and I am deeply grateful for it.

ALINE MUZIO, Kilburn, London N.W., England.

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For about two years I was under the care of eminent surgeons, some of whom were personal friends, for a condition of one leg called by them tubercular. During that time I was operated on twice, but the leg was worse after each operation. I then turned to Christian Science, with the result that I am today completely healed. At one time the leg was drawn backward until it was almost doubled under me, and had also wasted away until it became about half its normal size; but under Christian Science treatment it gradually straightened and became normal in size.

Most of this change took place while I was employed in a position which required me to be on my feet constantly and walking the greater part of the day, so the healing efficacy of Christian Science was proved to me. Had I received no more than the physical healing, I would have every reason to be thankful to God; but this is the least that Christian Science has done for me. It has brought me life by teaching what God is, and has shown me the real man by giving me a vision of the Christ, Truth. It has taught me to think right thoughts about my neighbor, and has revealed to me the spiritual universe by recognizing God's ideas, reflecting Him everywhere. Could I ask for more?

I have only gratitude for our dear Leader, Mrs. Eddy, who was pure enough to rise to that plane of consciousness where she could recognize this truth, and who was unselfish and brave enough to give it to the world.

JOHN H. TOBIAS, New York, N. Y.

From Our Exchanges

[*Northwestern Christian Advocate*]

It matters everything that man should think soundly. He may not think as other people think, he may not think as his teachers think, but he must think right thoughts or his life goes all awry. Some tell us that creeds are nothing, that the only necessary virtue is sincerity. But one may be sincerely wrong, and wrong thinking on cardinal things is fatal, while wrong thinking on anything is injurious. Wisely is it said that as a man thinketh so is he; it is his thinking that determines specific acts and courses of conduct. A man's thoughts often show in his face; they always show in his conduct.

[Virginia Percival Gwyn in *The Living Church*]

There is a phrase of good Sir Thomas More that has been continually repeating itself to one for many years,—"merrie in God." The response to this phrase is often seen. Those urbane souls who live in the radiancy of God's love have a charming mirthfulness in all the situations of life, as if there were ever present to their minds the words, "He that sitteth in the heavens shall laugh." They seem to have an unalterable gaiety and enviable repose, equanimity. Their souls, like that of St. Francis, go out in a burst of tenderness and blessing to everything,—bird, beast, and flower; water, sun, and sky; child and sufferer. They know the sorrows of nature as well as its joys; they live at the heart of human suffering in this wonderful world—and yet they are blissful. That does not imply that they are comfortable, for in aspiring to perfect happiness their only wish is that they may be with God. Such merry souls are free, unhampered, cheerful amid any imperfection, any setback, for they realize that the saints are the sinners who have kept on trying.

Contrast with such the fretfulness, the dour self-consciousness, of some Christians, those who are always taking their moral temperature—and yours too—and their spiritual pulse. Theirs is a deliberate rigidity of piety. Their excellence is stiff, starchy; it crackles, and so makes a noise that forces your attention to them, for they want to have their "say" to you.

[Dr. J. H. Jowett in *The Christian World*]

Who are the poor in spirit? They are the people who feel poor because they have seen something exceedingly rich. They have looked upon something better than themselves. They have gazed upon something inexpressibly glorious, and they have become profoundly conscious of their own want. They have contemplated the unattained, and what they have attained has dwindled to almost nothing. Their eyes have ranged over an entrancing continent, and now they find they are only in possession of an inch. There is no pride about them; that untrodden prospect is destructive of all their pride. There is no vanity about them; large vision is always deadly to small vanity, and their vanity lies prone in the dust. There is no self-satisfaction about them, for their eyes are filled with radiant wonders which make all their personal triumphs seem dim. The poor in spirit are rich in the sense of want.

But there is more than this. There is not only a sense of want, there is a sense of hunger. They are contemplating an unfolding spiritual glory, and they are filled with aspiration to possess it. They are poor in attainment, but they are rich in prospective triumph. Yes, they have want plus hunger. They have poverty plus ambition. They feel the limits of the inch, but they aspire to the conquest of the mile. They realize the limitations of the mile, but they reach forward to the possession of the league. And so the poor in

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spirit are the people who lack and yearn for the things of the spirit. They never feel so rich in possession as they are in prospects. There is always something ahead which makes all their present attainment seem poor. Whatever treasure they hold is dulled by the treasure which yet invites them. They are poor in spirit, and the Master gives this conscious sense of want the place of first beatitude.

[*The Christian Register*]

There is no danger that the search-light of truth will be kept out of the pulpit. The prophets as a race are not extinct. The commercial, material spirit has not penetrated so far as we sometimes imagine. Denunciations directed toward the totally depraved are deemed useless, because the world is coming to believe there are none such. It is health, not hysteria, that is demanded of the teachings of the church. A church we know may be slowly dying, though it looks prosperous and flourishing on the outside. It is like a blooming fruit that has a worm at the center. Such a church shields and protects the evils that are secretly eating out its heart. It will not allow the probe to enter and do its work. Pathetic is the case of a man who feels it his duty to probe deeply into the secrets of the human heart and touch the sensitive nerve of sin and awaken it to pain and aching that may bring it regeneration through an awakened conscience, and yet who finds all surfaces smooth and unresponsive to his efforts. It is a holy task, and the world is not worthy of such a true apostle. What will it profit a church if it gain the world and lose its soul?

[*The Methodist Recorder*]

We see now what human ambition, human sin, can produce, —a veritable hell of misery. Can we not hope that this is the dense darkness that precedes the dawn of a better day? If a new spirit inspires the nations, born of their great anguish, we may hail even now the daybreak. But it must be a spirit of deep penitence and humble confession before God. That this result may be achieved, the church of Christ must play the part of the suffering servant of Jehovah. She must take the suffering of this time into her soul; must seek to understand it, and interpret its meaning to the world. Taught by the agony of the age, she must proclaim unfalteringly the moral causes of all human disasters, and emphasize the spiritual nature of the things that belong to the nations' peace. Thus shall even the stern discipline of war become God's great instrument for the abolition of war.

[*The Christian*]

Creeds and doctrines, however tenaciously held and zealously propagated, are but poor substitutes for the living Christ, who was never more alive than now, when the failure and breakdown of materialistic civilization is bringing once more into general consciousness the world's great need of a Saviour and a Lord.

[*The Christian Work*]

When we read the words of Jesus in the Sermon on the Mount we know that there is nothing ephemeral or contemporaneous in them; we cannot conceive that they were any truer when they were spoken than they are now, or that they will be any less true twenty centuries from now than they are today.

[*The Sunday School Times*]

Blessings come soonest to those who rejoice most without them. We postpone a needed blessing if we are anxious over its delay.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health. Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00, six or more to one address, each 75 cents.

Orders for the books named above and other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston Mass.

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From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

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From the Publishing Society

A new French pamphlet, "Foi et Générosité" (Faith and Generosity), has just been issued and is now on sale. This pamphlet contains the following articles: "The Lord Thy Confidence," "The Closed Hand," and "Continuity of Right Thinking."

"Christian Science: A Religion of Love" (Christian Science: En Kjærlighetens Religion), a lecture by Virgil O. Strickler, has been translated into Norwegian and is now published in pamphlet form with English and Norwegian versions on opposite pages.

"Law and Work" is the title of a new pamphlet containing the following articles: "Love Fulfils Law," "The Logic of Christian Science," "Undisturbed," "God's Law of Adjustment," "Authority."

"Christian Science: Man's Dominion over Evil," a lecture by Edward A. Kimball, C.S.D., has been translated into Russian, Norwegian, and Modern Greek. Pamphlets in these three languages have been published with the English version opposite the translation and are now on sale at prices of our regular pamphlets as shown on the opposite page.

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From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken at less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

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From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, editorials, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, one year 50 cents; single copy 15 cents; four copies or more to one address, each 12½ cents. In all other countries one year 60 cents; single copy 18 cents; four copies or more, each 15 cents.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for publication in the columns of the MONITOR should be addressed: Editor, THE CHRISTIAN SCIENCE MONITOR.

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Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also as a supplement the Lesson-Sermons of the following month which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

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Vol. XVIII No. 51

Boston, August 19, 1916

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Christian Science Sentinel

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Items of Interest

The Argentine minister of agriculture is about to present for congressional approval a project providing for the issuing of 16,000,000 pesos in bonds to be used in the exploitation of the Comodoro Rivadavia oil fields. The bonds are to be negotiated locally, and the money is to be utilized in necessary extensions and machinery and in purchase of two more oil-tank steamers for conveying petroleum to the city of Buenos Ayres, where the chief consuming market is found. The oil fields as now exploited by the Argentine Government are located in the territory of Chubut, where a reserve of 5000 hectares has been set aside for this purpose.

Under a law enacted in 1910, a general board for the supervision and administration of the oil fields was created. Since the board took charge of the work, twenty-five wells have been bored, in all of which petroleum and petrolific gases were found. Comparing the production per well per day with the Russian fields of Grosny, it is found that the Argentine wells produce 20 tons per day for the old wells, and 13 tons per day for the new wells, whereas the Grosny wells produced only 12.50 tons for the old wells, and 6.31 for wells in course of construction. The average yield of the wells in California, where the yield is richest, according to a recent report from the United States, does not exceed three tons per well per day.

When District Judge Bledshoe recently handed down a decision which gave the United States Government title to 160 acres in the Maricopa fields of Kern County, valued at $10,000,000, the Government gained its greatest victory in the California oil land cases. This suit was brought under the Taft withdrawal order of 1909. The Government contended that the defendants did not discover oil or petroleum gas and did no development work prior to the date of the President's withdrawal order. One million dollars is said to have been spent by the detendant companies in developing the properties. The case will be appealed. There are many similar cases yet to be tried.

Efforts to foster the domestic rice industry are being continued by the Argentine ministry of agriculture. The principal varieties of Chinese, Japanese, Italian, and Spanish rice have been experimented with. The reports received indicate an excellent yield for 1916. The area devoted to rice in the three provinces of Tucuman, Salta, and Jujuy is stated to be five times that under the cereal in the same region in 1915. According to *La Nacion*, Buenos Ayres, the output of rice in the province of Tucuman was 4,190,000 pounds in 1913, 7,120,000 pounds in 1914, and 15,130,000 in 1915.

When the three and a half million dollar bridge of the Paducah & Illinois Railroad over the Ohio River is finished, next year, according to the *Manufacturers' Record*, a great railroad route will be completed, connecting up a territory reaching from Norfolk on the Atlantic coast and New Orleans on the Gulf of Mexico to Portland, Seattle, and Vancouver on the Pacific coast. It will link the Atlantic Coast Line and Louisville & Nashville Railroads with the Chicago, Burlington & Quincy Railway and the Great Northern Railway, and will realize a transportation dream of many years.

By decree dated June 20, 1916, the time officially used throughout Chile was regulated from July 1, 1916, in accordance with the meridian of the National Astronomical Observatory at Santiago, instead of the meridian 75 degrees west of Greenwich, as established by the decree of Dec. 24, 1909. The advance in time is approximately sixteen minutes.

The new million dollar bridge across the upper harbor between Portland and South Portland, Maine, has just been opened to the public. Construction of the bridge was authorized by the legislature in 1913 and the survey was begun in March, 1914. The structure is of steel and reenforced concrete, with a roadway 60 feet in width. It is 4000 feet long and has a draw span 266 feet in length.

Four hundred and twenty-three buildings, valued at $61,700,000, have been acquired by the Young Men's Christian Association of North America during the last sixteen years. More than seven million boys and young men are on the membership rolls; nearly one hundred thousand have enrolled in vocational evening classes.

Maine's corn-producing territory covers in all about sixteen thousand acres, and of this area there have been planted this year, owing to unfavorable conditions, only about eleven thousand acres. Under normal conditions Maine puts up 15,000,000 cans of corn annually. This year's canning will not exceed 11,500,000, according to canners.

The Russian Government has decided to reconstruct the Duke of Wurttemberg waterway system, connecting Archangel with Petrograd, so that it will accommodate vessels of large size. An effort will be made to have the enlarged waterway ready for use in the first half of the navigation season of 1917.

The United States bought 7,386,080 pounds of plantation rubber from Java in 1915, and maintained for the whole year its rank as the island's best customer. Great Britain was second, with purchases of 4,818,240 pounds, and the Netherlands third, with 2,885,120 pounds.

Negotiations for a loan to China by American bankers who were members of the six-power group formed four years ago to finance the requirements of China, have failed, as the proposed loan seemingly could not be arranged on satisfactory terms.

One hundred and thirty thousand maps of the national forests will be distributed to tourists this summer. These maps show the best camp sites, good hunting and fishing grounds, roads, trails, and telephone lines, and give directions how to reach points of interest.

During the first six months of the current year the United States produced 8290 tons of concentrated tungsten ore valued at $9,000,000, more than ever before mined in twelve months. The unprecedented demand was caused by need of tungsten to temper high-speed machine tools.

The Government of Argentina has approved the budget of the Central Norte and Argentino del Norte (state) railway lines for 1916. The estimates provide for a total expenditure of $6,767,818, of which $4,562,955 is for salaries and $2,204,863 for general expenses.

An investigation of the integral method of waterproofing concrete has been undertaken by the United States Bureau of Standards in cooperation with manufacturers of compounds, and with societies, engineers, and others interested in this problem.

All of the twenty-eight counties of Utah contain portions of national forests, and consequently all share in the 25 per cent of the national forest receipts which is paid over to the road and school funds. This is true of no other state.

In India the total area under rape and mustard is reported to be 6,347,000 acres, and the total yield is estimated at 1,081,000 tons. The total area under linseed amounts to 3,317,000 acres, and the total estimated yield is 473,000 tons.

Experts of the forest service estimate that the farm wood-lots of the United States contain from two hundred to three hundred billion board feet of lumber and from one to one and a half billion cords of wood.

Reports of the International Institute of Agriculture indicate that the world's crops this year will be less abundant than last, but the harvest prospects are better than the average in the five-year period of 1909-13.

Foreign trade of the United States closed its greatest year in history June 30, with a balance of $2,186,000,000 in favor of American exporters. The year's exports aggregated $3,834,000,000.

From July, 1915, to June, 1916, inclusive, 2,211,899 pounds of Roquefort cheese, valued at $777,856, were invoiced through the St Etienne consulate for shipment to the United States.

There are 592 consumers of tannin in the United States who use annually 625,000 cords of hemlock bark, 290,000 cords of oak bark, and 880,000 cords of chestnut wood.

The total crop of currants produced in Greece for the period ended May 31, 1916, was 138,600 tons. Of this amount the exports have totaled 95,255 tons.

Official forecast of India's 1915-16 wheat crop places the area sown at 30,143,000 acres, and the total yield is estimated at 8,512,000 tons.

For $7,000,000, it is reported, Japan has acquired from Russia seventy-five miles of the main line railroad through southern Manchuria.

In West Virginia the output of coal in 1915 was the greatest on record, amounting to 184,069 short tons, valued at $74,561,318.

Coniferous timber has been found to be better suited than any other for the production of ethyl alcohol.

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Christian Science Sentinel

"What I say unto you, I say unto all, WATCH" Jesus

Vol. XVIII August 19, 1916 No. 51

The Mediator

WILLIS F. GROSS

Jesus of Nazareth is generally accepted as the world's foremost religious instructor. He presented a more spiritual concept of God and man than did any of his predecessors, and he was more successful in demonstrating the truth of his doctrine. The application of his teachings was broad enough to convince the thoughtful person that the truth, as he presented it, is equal to every reasonable demand that can be made upon it. On page 315 of Science and Health Mrs. Eddy says that "Jesus was the mediator between Spirit and the flesh, between Truth and error." If his teachings are not scientifically understood, the purpose of his works is not fully comprehended, and there is a vague and indefinite belief as to how much he accomplished for the salvation of mankind. It is believed by some that he did all that is necessary, and it only remains for humanity to accept him as their Saviour. Others regard him as the Wayshower, the one who came to point the way and make it possible for men to work out their own salvation.

In his first epistle to Timothy Paul writes, "There is one God, and one mediator between God and men, the man Christ Jesus." These words of the apostle are variously interpreted, and the interpretation placed upon them by an individual very largely determines that individual's conception of the Master's life-work and the purpose of his mission. If it is believed that Jesus appeased the wrath of God and thereby affected a reconciliation between God and man,—and this is the view entertained by many,—it would seem that his work was that of an arbitrator rather than a mediator; but Paul declares that he was, or rather is, the "mediator between God and men." There is a vital difference between an arbitrator and a mediator, as the word is here used.

An arbitrator is one who endeavors to settle disputes between those who fail to agree in matters pertaining to the welfare of themselves and others. When trouble arises, each party naturally believes himself to be the victim of injustice. It is a fact too apparent to admit of argument, that at such times all who are in any way concerned in the matter are inclined to a selfish view of things, and while contending for their own rights, as they conceive them, they fail to give due consideration to the rights of those whom they believe to be responsible for the trouble. If at all times the rights of others were recognized and appreciated, it can be safely said there would be little need of the services of an arbitrator.

At the very outset of his work the arbitrator assumes there may be faults on both sides, and he hopes to find an intermediate ground whereon the contending parties may be willing to take their stand. In all matters settled by arbitration both sides are called upon to make concessions, and a higher sense of human justice is brought out than would be the case if one party were required to concede everything. The human sense of right is not absolute, and it is not wise for any mortal to be so convinced of the justice of his position that he will give no consideration to another's viewpoint. The errors of mortal sense must be recognized, and there must be a willingness to correct them. The arbitrator endeavors to present the situation in such a manner that both parties will see wherein they are at fault and be willing to make such concessions as may be necessary to restore harmony.

Jesus the Christ was the mediator between God and man, but he was not an arbitrator. To the extent that a demonstrable understanding of Jesus' teachings is gained, a reconciliation is effected between God and man, but this reconciliation is due to no change or concession on the part of God. Right here is where the atonement as taught in Christian Science is vitally different from the belief entertained by many. In Science and Health we read (p. 19): "It was therefore Christ's purpose to reconcile man to God, not God to man. . . . Jesus aided in reconciling man to God by giving man a truer sense of Love, the divine Principle of Jesus' teachings, and this truer sense of Love redeems man from the law of matter, sin, and death by the law of Spirit,—the law of divine Love."

Wherein there is need of a reconciliation between God and man, it is because humanity has lost sight of the true idea of both God and man. Man as humanly conceived has wandered far from the Father's house, and is subject to that triad of evils,—sin, sickness, and death. God has not changed; He is the same loving Father that He was in the beginning. Nothing that man can do or leave undone can change God, who is Love. Humanity can do nothing to make Him more loving, compassionate, just, or merciful. All that is needed is for humanity to awake to the realization of what God is. When this is done the reconciliation will be complete.

Jesus understood the truth of being, and he realized how great is humanity's need; he knew that nothing but divine Love can supply that need. The sole purpose of his mission was to teach humanity the way to God, and in fulfilling this mission he was the mediator, or Wayshower. Salvation as Jesus taught it means salvation from all evil. To human sense man is not in harmony with his creator, because he believes in the reality of that which is not the manifestation of the divine will. All evil must be overcome. Sin, sickness, and even death itself, must be destroyed before man's unity with God can be fully realized. Jesus' teachings and works show that evil is overcome only through obedience to divine law. In this way man is reconciled to God and the work of the mediator is accomplished.

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Love's Protecting Power

LOUISE KNIGHT WHEATLEY

While Christian Scientists are always grateful for the relief from inharmonious conditions which comes to them through their application of metaphysical treatment to physical disease, it is a question well worth considering whether we are always equally appreciative of that divine protection which in times of danger prevents these inharmonious conditions from manifesting themselves. For instance, after a so-called epidemic has swept the country, visiting perhaps house after house on our very street but leaving our own

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home untouched, do we always gratefully acknowledge that our immunity lay in our understanding of God and of His perfect laws, or do we carelessly go on our way, glad of course because we are well, but—perhaps unconsciously—holding to the thought that "it just happened so."

Christian Science teaches that nothing just happens so. There is always a reason for everything. There is always a cause back of every effect, and although we do not always recognize this cause as wholly mental, this does not in the slightest degree alter the fact. It does not just happen that "the pestilence that walketh in darkness" enters into some houses and not into others. It goes where it finds the door open. It enters because it can. It is looking for a congenial mental atmosphere to invite its coming and upon which it may thrive and grow. The Christian Scientist keeps it out because he has learned how. He shuts it out by right thinking. He guards the entrance to his mental home, and when this is done he knows that his material home, so called, will take care of itself.

But is he always grateful enough for this ability to avail himself of Love's protecting power? To material sense we live in the midst of danger. We are continually at the mercy of something. When one type of disease plays itself out, another starts in. Many years ago Mrs. Eddy wrote (Miscellaneous Writings, p. 7), "Looking over the newspapers of the day, one naturally reflects that it is dangerous to live, so loaded with disease seems the very air;" and times have not appreciably changed since then. Do we always remember to give God thanks for the things which do not happen? What of the exposure to cold followed by no bad results? What of the slippery sidewalk on which we did not fall? What of the abrupt change of food, water, climate, or altitude, which inconvenienced others but affected us not at all? What of the unusual amount of work accomplished without fatigue? What of the exposure to contagion forgotten the next day? What of the sudden desperate emergency in which we did not lose our coolness or our courage? Did all these things just happen so?

A party of Christian Scientists once made a trip together, during which there was not the slightest cloud to mar the pleasure of the occasion. Years afterward it was learned from one of the trainmen that the train this party had been on had narrowly escaped going into the ditch. It was a special, running at unusual speed, and a serious accident had been averted, as he expressed it, "by a miracle." Unconscious of the danger, happy and care free, the little party had gone their peaceful way, never dreaming that they had just escaped a tragedy. Was it indeed a miracle that they were protected? No. It was simply the natural and necessary result of right thinking. If all in that party were true Christian Scientists, their mental work each day must have included in some measure a grateful acknowledgment of the protecting power of divine Love. Then how can any one reasonably say that it was not these clear, earnest, simple declarations of truth which saved the train?

We do not have to know of an impending danger in order to be delivered from it. The party on the train did not need to know of the open switch to pass it by in safety. The finite mind can never really grasp or understand the ineffable goodness of God, or know how many, many times His protecting arm is outstretched in our behalf. We do not need to know. When the good shepherd gathers the tired little lamb in his arms, the lamb does not have to peer out from beneath the soft folds of the shepherd's cloak to watch for pitfalls along the way; the shepherd is attending to all that. There are many things to be encountered before the sheepfold can be reached, things fraught with terror to a baby lamb. There are stones to cut its tender feet, swift streams which might carry it away, thorns and brambles to tear its fleece, crevasses in which to fall, four-footed enemies to seek its life; yet not one of these brings terror to the heart of the shepherd. He just goes steadily on, sure-footed, fearless, confident of his way, ever patient and untiring in his care for the flock; and all the little lamb has to do is to rest in his arms, quiet and content.

Even so does that great Shepherd, divine Love, care for all of us. In His protecting arms He bears us on through dangers which might frighten us, if we knew, but which cannot frighten Him, because to divine Mind danger does not exist. Mind sees only its own perfect, spiritual creation, where all is love and light, peace and beauty, harmony and joy. Then let us rest secure in Love, quiet and content. Let us look away from false sense-testimony to behold that glorious universe of Spirit, wherein all is not only good, but "very good." In this realm of the real there is no stone, no bramble, no swiftly running stream, no enemy in ambush. There is only the sheepfold, wherein the sheep already lie at peace, gathered "together into heavenly places in Christ Jesus," protected, watched over, guarded, and cared for by "the angel of His presence."

Then let us rejoice. The only danger there ever is or ever can be is our own belief that there is danger, and our forgetfulness of Love's protection. And this belief is easily dispelled; for how can anything unlike God exist, when He is All-in-all?

Sorrow Overcome

LESTER B. MC COUN

In Science and Health (p. 304) our Leader has said: "This is the doctrine of Christian Science: that divine Love cannot be deprived of its manifestation, or object; that joy cannot be turned into sorrow, for sorrow is not the master of joy; that good can never produce evil; that matter can never produce mind nor life result in death." This statement, emanating from one whose purity of thought and whose love for God and humanity were sufficient to give her work the vitalizing impulse and responsiveness so necessary to those who realize divine aid alone to be their recourse, is as a beacon-light in times of sorrow.

Like any other inharmony, grief is based on ignorance of God, on the supposition that in some instances divine Love either is not operative or else is effective in a different degree than in other situations. Only sense-testimony supports the contention that there is an unknown influence existing in opposition to God which can check legitimate endeavor, and only ignorance supports the contention that God, the Life of the universe and man, has decreed that life is an undefined something to be projected or withdrawn according to the changing view of the creator. The seeming helplessness engendered by such admissions is corrected by the understanding, established through the study of Christian Science, of the universal activity and supremacy of divine Love as unchanging Principle, the infinite Life.

In Christian Science, individual achievement of good is seen to be the manifestation of the divine nature. What is recalled, therefore, as the love and loyalty of those whose companionship we once enjoyed, is more than memory, it is the evidence of the immortality of good,—and can we doubt the unfailing purpose of God to care for His own? God's idea has not changed. Immortality is not a vague, visionary belief, too sublime and vast to be comprehended, relating to time and chance and to be experienced in a manner yet unknown. Immortality includes the complete and ever-present

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expression of God's allness, the realization of and full dependence on self-sustaining omnipotence. Grief cannot withstand the joy which rises in a heartfelt prayer of gratitude to God for the light which reveals His tender love and care for those removed from our sight.

Evil undertakes to include with the belief of death certain conditions calculated to cripple the capacity of those remaining behind, so as to secure a widespread acknowledgment of "the last enemy." Strange as it may appear, onlookers who are not in possession of the truth of being unwittingly pass sentence upon themselves by contending in favor of the claims of evil and directly against the efforts of those who have suddenly assumed unusual responsibilities. To prove through Christian Science that these evil prophecies are not fulfilled, is to overcome "the king of terrors" now, for these predictions with reference to the living constitute a part of the illusion of death.

Instead of starting with the admission that evil has anything to do with the conditions under which Truth is to be demonstrated, it is proper to recognize that Truth creates its own conditions and requires adherence thereto. Love and Truth are everywhere, and man in God's image can be depended upon to reflect Him; hence man can have no unsupplied need. Supported by God's omnipotence, the Christian Scientist rises in righteous rebellion against the claim that death can deprive some of life and simultaneously create circumstances to hang as millstones about the necks of others. By living close to Christ, Truth, the way is illumined, and the privilege of proving the adequacy of Christian Science to provide tangible comfort and assurance is accepted.

Christian Science frees the thought from the impulses and emotions which like "a thief in the night" may have previously deprived one of the true appreciation of loved ones. It is not too late to love God supremely and our neighbor as ourselves, and this we are always called upon to do. The purification of self is necessary to silence grief. The realization of God's omnipotence, the recognition of our own individuality and opportunity as made clear in Christian Science, the willingness to stand squarely before the world on the platform of righteousness and all that this implies,—this supplies evidence of the fact that death and sorrow are overcome now by the right understanding of Life.

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Demonstration

GRACE E. ADAMSON

At a Wednesday evening meeting in a Christian Science church a testimony was given by one who had been a sufferer from seasickness, to the effect that on the first occasion of having to take a sea journey after becoming a Christian Scientist the water was so calm that there was no fear of inharmony. On the second occasion the sea was rough, but through the understanding gained from the study of Christian Science all fear was overcome and no seasickness experienced. To one listener the question arose, Which constitutes the clearer demonstration of the power of God, a change in one's own sense of a certain phenomenon, or a change in the phenomenon itself? And much thought was given to the subject before a satisfactory conclusion was reached.

In "Unity of Good" (p. 8) Mrs. Eddy says, "Everything is as real as you make it, and no more so." It will be readily acknowledged that a circumstance which would cause great fear to one person would have no ill effect on another. While one person fears the water, another fears certain conditions on land. To a lion-tamer the threat to be placed in a lion's den would not convey the same intent as to a Daniel. In studying this experience of Daniel one cannot fail to see that Daniel's aim was not to avoid being thrown into the den, but to resist every temptation to rely on aught but God; in other words, his one aim was to remain true to Principle, to stand firmly for Truth. To have counted the human footsteps leading up to this wonderful demonstration would have been to court discouragement, for did not every step appear a failure, regarded from the standpoint of a human sense of safety? Daniel was relying on God, and yet to all appearances God had deserted him and every step led to the fulfilment of the threat of human hatred. But Daniel never faltered. He knew he could confidently leave the results in God's hands; his part was to remain faithful.

Here came the answer to the question raised by the testimony mentioned above. It is not for us to outline the result of our work. Our standpoint must be that of faithfulness to our highest understanding of Principle, and our prayer, "Not my will, but thine, be done." Then we can confidently leave results in God's hands, knowing that each step of the way will reveal a brighter unfolding of the divine will, which holds in store nothing but good for Mind's divine expression, man. It is possible to be so busily employed in mentally outlining the way in which relief from certain conditions may or may not come, that there is danger of becoming deaf to the "still small voice" which says, "This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." We know that every demonstration of the power of God to destroy fear or any other sense of evil in the experience of the least disciple of Christ contributes to the ultimate destruction of all evil.

Jesus' understanding of the protecting power and peace of God was so real and deep that not only could he rise above all sense of storm and danger for himself, but he could demonstrate its unreality to his disciples—those to whom it appeared real enough to threaten the destruction of life—by actually changing the phenomena of the "vapid fury of mortal mind—expressed in . . . wind, wave," as Mrs. Eddy says in Science and Health (p. 293), with the word of spiritual authority, "Peace, be still."

Mrs. Eddy also says (Science and Health, p. 261), "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts." Therefore when all men obey this injunction no phenomena of evil will remain; the evidence as well as the consciousness will be changed for all, since there will be no mortal mind or mind of mortals to believe the lie.

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Not Death, but Life

FRANCIS M. MCGEHEE, A.B.

In the course of a sermon a clergyman said he had once witnessed a very pathetic scene. A lady had died, and her daughters, who belonged to some peculiar sect, tried to console themselves by saying, "There is no death," although there was the casket and in it lay the body of their dear mother. He added that several years before these people had belonged to his church, but now they could not even ask him to pray for them, and to him this was very pitiful.

Looking at the subject from the gospel standpoint, we remember that Jesus said, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." At this his disciples said, "Lord, if he sleep, he shall do well." They had not yet learned that the material sense of existence is but a dream from which we need to be awakened, and that "death is but another phase of the dream that existence can be material" (Science and Health, p. 427). Jesus then told

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them that Lazarus was dead, that is, to material sense, but he by no means left the problem there. On the contrary, he went to Bethany, and in spite of unbelief and denial on the part of all, at his command he that was dead four days came forth from the tomb.

Jairus besought the Master to restore his daughter to life, and when Jesus came to the house there was great tumult, both weeping and wailing. He however asked them, "Why make ye this ado, and weep? the damsel is not dead, but sleepeth." Then we are told that "they laughed him to scorn," but his sweetly spoken "Talitha cumi" awoke the maiden, and she arose and walked.

Like the disciples, and like those who wailed and wept for Jairus' daughter, this minister did not understand. The daughters of whom he spoke, however, knew their mother was not dead, and that if their eyes had been spiritually opened they would have the visual demonstration of the life-giving power of Truth, as in Jesus' ministry. Again we read that when Jesus restored to the widow of Nain her son, he simply said, "Young man, I say unto thee, Arise." Then we are told that the young man "sat up, and began to speak," and Jesus "delivered him to his mother." Once more it was, "Not dead, but sleepeth." How much stronger even are the cases of Enoch and Elijah against the belief in death. They did not even "sleep," but "Enoch walked with God," and "God took him." We are told that Elijah went up by a chariot of fire into heaven.

God is no respecter of time, place, or person, and whenever we arrive at the same degree of spiritual understanding possessed by these men, and above all that of the Master, then there will be for us "no more death." In Science and Health (p. 426) Mrs. Eddy tells us: "Sin brought death, and death will disappear with the disappearance of sin. Man is immortal, and the body cannot die, because matter has no life to surrender. The human concepts named matter, death, disease, sickness, and sin are all that can be destroyed."

Jesus the Christ not only "abolished death," but proclaimed, "If a man keep my saying, he shall never see death." God did not create death, and Jesus said that He "is not a God of the dead, but of the living: for all live unto him." Paul declares that "the last enemy that shall be destroyed is death." With the overcoming of all sin the last enemy will be destroyed, and Enoch-like we shall walk with God and through spiritual understanding enter upon eternal life.

Crooked Places Made Straight

MARGARET MACKAY CREIGHTON

In reading the Bible, both in the Old Testament and in the New, we occasionally meet the word stumbling-block, which is defined by lexicographers as a difficulty or impediment. Taken figuratively, it might mean a wrong interpretation. For instance, a Bible verse separated from its context might be used to prove opposite conditions, whereas with its context it could not well be wrongly interpreted.

The same rule applies to the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I have in thought a fair-minded critic who refused to pronounce unreasonable any statement in Science and Health until he understood the basis from which it was made; he would not pass an opinion on the book until he had read it through to get the author's meaning. In all fairness to our Leader, it should be said that any one who seeks to gain her viewpoint, can have no quarrel with her teaching. The affirmations stand through all time. Good and evil do not mix; whatever opposes itself to absolute good is a negation.

A newspaper recently published an item to the effect that no intelligent clergyman now believed in a future Hades; that in the old country, at least, such views had not been held for a generation. In commenting upon this change in scholastic theology, it was remarked that the doctrine came into existence through a wrong translation of the Bible, as it was not in the original manuscript. Since a corrupt translation of the Bible is credited with being the stumbling-block which has caused years of controversy and generated an uncontrollable fear of evil both here and hereafter, how grateful we should be that the world has received Christian Science at first hand!

Since time began, each reform in religion has done something to remove the stumbling-block which has in mortal belief separated humanity from divine Principle. The tribal God of the Old Testament has given way to the perfect Father of the New. Christian Science explains the character of the Father as divine Principle, Life, Truth, and Love, and in proportion as this is understood and practised, the miracles wrought by Jesus are seen as a divinely natural result of his sonship with God.

In "The First Church of Christ, Scientist, and Miscellany" (p. 117) Mrs. Eddy asks: " 'What went ye out for to see?' A person, or a Principle?" Through the explanation of divine Principle, the one divine Mind, or the same Mind that was in Christ Jesus, she has purified the mental atmosphere of the personal opinion of many minds. Through familiarity with Christian Science, and through the study of Science and Health, the former view of heaven as a country is changed. "Thy kingdom come" is no longer a mere theory or a future possibility. In Christian Science heaven means harmony, and we recognize a measure of this heavenly harmony in every demonstration over discord.

The late Prof. Henry Drummond, widely known as the author of "The Greatest Thing in the World," writes in his "Tropical Africa," that in crossing the veld he remarked to the guide that if the path was straight they would reach their destination much sooner. The guide replied that the crooked condition was due to the natives. When they were going across country, if a branch of a tree or a stone lay in the way they never picked it up, they simply went around: the next man went around too, until by and by there was a permanent bend in the road. The natives never thought of or did anything in the interest of the man who came after. Professor Drummond likened this condition to the world Jesus found when he came to make the crooked path straight.

In "Retrospection and Introspection" Mrs. Eddy relates her experience with the old relentless theology, and tells of final freedom in her early years; while in Science and Health (p. 226) she explains the motive, the inspiration of her life-work, her unselfish interest in the larger humanity. Through heroic effort and difficulties overcome, and through her voluminous writings on Christian Science, she has been able to encourage others to know God, and thus rise out of the educated fear of evil, both here and hereafter.

In founding the Christian Science movement, its Discoverer lifted many stumbling-blocks out of the straight and narrow way of truth. In 1909 some newspaper editors were criticizing her leadership and the propaganda of the Christian Science organization. One of them said: "Nothing detrimental can get into the ranks of Christian Science. Mrs. Eddy has sentinels placed all along the line; at the first signal of danger they flash a search-light." In Zechariah we read: "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." It is ours to watch

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and pray that Christian Science may not suffer also in the house of its friends.

When Jesus said, "Search the scriptures," there was only the Old Testament. The Master left no writings; his spiritual individuality may be said to have constituted the New Testament. The four gospels were written from memory, under divine inspiration. The disciple Peter must have foreseen the possibility that the account of the teaching and miracles of Jesus would be personally misconstrued, for he said, "No prophecy of the scripture is of any private interpretation." Jesus' test of his disciples' affection was this: "If ye love me, keep my commandments." He also said, "Ye are my friends, if ye do whatsoever I command you," and elsewhere we read that the divine commandments are not grievous.

Mrs. Eddy says, "Those who look for me in person, or elsewhere than in my writings, lose me instead of find me" (The First Church of Christ, Scientist, and Miscellany, p. 120). To know the Discoverer of Christian Science through her writings would entail the earnest study of her books. When all her writings were bound uniform with the pocket edition of Science and Health and I was the happy possessor of the series, my gratitude knew no bounds. Hitherto, I could not keep the collection intact, as friends borrowed the smaller books to read when traveling, so that my library was temporarily depleted.

Any paragraph in Science and Health furnishes a text for much thinking, yet the book is complete in eighteen chapters under separate caption. In providing the Manual of The Mother Church as a guide to the Christian Science organization, stumbling-blocks of personal opinion have been lifted out of the path of many, and obedience to its loving counsel would do much in the interest of those who come after. This may recall our Leader's words in "Miscellaneous Writings" (p. 93): "Beloved students, *so* teach that posterity shall call you blessed, and the heart of history shall be made glad!"

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"We are well able"

ROBERT L. SAWYER

JOSHUA the son of Nun, and Caleb the son of Jephunneh, alone of the twelve sent to investigate the promised land by Moses, returned a verdict true to the law of progress, as stated by Caleb when he said, "Let us go up at once and possess it; for we are well able to overcome it." It is interesting to note the given parentage of these two men who stood firm in their fidelity to the leading of God; and it is equally helpful to find that, although their progress seemed to be temporarily retarded, patience brought victory and final entrance into the land of their hearts' desire.

That to which Mrs. Eddy refers on page 141 of Science and Health as "spiritualized man," and the student's understanding gained by demonstration, unite in bringing to each seeker in Christian Science, at the right time, a clear realization of the truth of being. On page 39 of our text-book, "Science and Health with Key to the Scriptures," we read, relative to the promised hope of salvation, "Now is the time in which to experience that salvation in spirit and in life." If we are willing to do our Father's will, to leave the flesh-pots and materialism of Egyptian bondage behind, without backward longing, in our eagerness to cross the Jordan River of discernment, then He who has led us through the wilderness of human hope will continue to guide, and we may well join in the angelic declaration, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down."

Selected Articles

[Editorial in *St. Joseph* (Mo.) *Gazette*]

The suggestion of the American Medical Association for a Federal "board of medical licensure" should be carefully gone into by the people generally. Whatever measures intended to regulate medical practice may be enacted by state or national legislatures are of deep interest to the public, for it is the public which is affected. Even the wisest of medical practitioners may not be trusted to plan always those things for the people which the people desire.

We are taking precious little medicine these days. The doctor sells none at all, and the druggist only a small part of what his professional brethren of a generation ago disposed of yearly. The people are taking air and exercise in large doses, and nostrums by the absent treatment chiefly. The people, moreover, are feeling very well in these latter days.

So they do not need such "protection" from medical practitioners or non-practitioners as the esteemed profession of doctoring sometimes seeks to have us believe. Ordinarily, the citizen who can earn his own living and be prepared to care for others, participate intelligently in election, pay taxes, be subject to military duty, and otherwise discharge the obligations of modern life, is capable of deciding what sort of treatment he desires for the conserving of his health. He is not, moreover, incapable as a rule of likewise choosing how his children shall be healed of their real or fancied ills. So care should be exercised to the end that friendly and self-sacrificing medical practitioners shall not take upon themselves the burden of deciding these matters for all the people.

Congress is being urged just now to enact legislation more or less stringent in its requirements under the guise of health measures. Some of the proposed laws are doubtless well enough; others need to be tabled promptly. Whatever is today done by legislative bodies with respect to regulating public health conditions should have as its basis the recognition of the inherent right of every individual to the exercise of his own will in caring for himself so long as such freedom does not interfere with equal rights of others. This generation demands such independence as never before.

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[Editorial in *The Inquirer*, Philadelphia, Pa.]

Some one has written to this journal asking it to advocate a quarantine by Atlantic City against children coming from New York.

We refuse to enter into any such brutal scheme.

The quarantining against New York by all sorts of communities, because a few hundred children of that city have been attacked by what the doctors call infantile paralysis, is the product of ignorance, foolishness, and contemptible fear. There is no sense in it. There is no reason in it. There is nothing in it but abject cowardice.

There are tens of thousands of children in New York who are perfectly well. What would these panic-stricken save-themselves-at-all-price town authorities do? Condemn every child of New York City to remain cooped up in a hot city? Prevent the charities from giving their summer outings to weary mothers and suffering children? Shall there be no day by the sea or a week in the country for the little ones?

The senselessness of this quarantine movement is beyond all intelligent belief.

The word fear is without doubt the most detestable one in language. Or rather it defines a quality of the human mind that is responsible for about every evil that exists. Petty town officials and so-called boards of health have succumbed to fear. Perhaps it is not strange when we read in the *New York Sun*:—

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"To the health authorities of New York themselves these reflexes of their own blundering conduct are directly attributable. They started the panic; they filled the minds, first of dwellers within the city, and then of the population outside, with fear; they are responsible for the exaggerated idea of danger from infantile paralysis that obtains today over so wide a territory."

We do not doubt it. The New York authorities have but followed the modern method of trying to build up health by scaring everybody to death. It is a happy individual indeed who can escape from the clutches of this scheme of preaching disease from the cradle, through the schools, and into manhood. The New York authorities have given an overdose of the new-fangled remedy with the result described by the *Sun*.

What is this infantile paralysis? Nobody knows. Like every other ill that afflicts mankind, its cause is said to be some sort of a germ. But it is such a tiny little germ as to escape the doctors. Because they are not acquainted with it they are at sea. And because they are at sea and cannot account for the growing number of cases, they have talked of contagion or infection or both. Yet one of their number the other day reported that it was rare that more than a single case occurred in one family, which would seem to knock the contagion theory in the head, while the United States health service has found that out of two thousand and seventy persons exposed by residence in the same houses and in the same families with patients, only fourteen "developed the disease in frank paralytic form."

But because of the campaign of frightfulness inaugurated by the health authorities of New York, fear has taken possession of the parents of New York, of Brooklyn, and of cities and towns too numerous to record. These New York health people have done far more harm than they have done good.

It is to be hoped that none of this cowardly foolishness will find its way into Philadelphia. Sanity has prevailed here thus far. Indeed the best comment on the situation that we have yet seen from a medical source was that of this city's chief medical director, Dr. A. A. Cairns, who said:—

"I can call to mind only three rules, and they are applicable to the fight against all other diseases as well as infantile paralysis. They are: Cleanliness, fresh air, and good food."

Excellent, worthy doctor, excellent. And if you had added a word about the eradication of fear, you would have strengthened your good advice.

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[R. Q. Grant in *Cheyenne* (Wyo.) *Leader*]

Our critic has confused the latest theories of natural science with the teachings of Christian Science, and thereby results the "wild nonsense" of which he complains. Closer study of the authorized lecture on Christian Science would show him that Christian Science does not teach that electrons have anything to do with Life or the divine Mind. The reason electrons were referred to in the lecture was to show that from the standpoint of the natural scientist, who has abandoned the atom as the basis of matter and now clings to the electron, so called, as that basis, nothing is really known as to the nature of matter. So, as one has said, "until some one can tell us what matter is, no one will know that matter is."

The Christian Scientist is not interested in the theories pertaining to atoms and electrons, except so far as in attempting to explain matter they explain it away. The Bible says that God is Spirit, and God is All-in-all, which is the basis of Christian Science, or the Science of Christianity. However, this does not mean that God exists in or is a part of an animal or of a tree, as our critic infers. Such teaching is pantheism, to which Christian Science is directly opposed. The principle of mathematics is available everywhere, but does not occupy space; neither does Spirit, God, occupy physical space, although infinite and ever present. The Christian Science God is not "a principle" but is the divine Principle, Love, the supreme governing intelligence, or Mind, of the universe, including man. Our critic is disturbed by the thought of Mind being able to speak. It may be asked, Did matter ever speak?

The fundamental teaching of Christian Science is that God is the only cause or creator. He made all that was made, and it was very good. Jesus says in John's gospel, "I can of mine own self do nothing;" also, "The Father that dwelleth in me, he doeth the works." Christian Scientists accept Jesus as their Wayshower and Exemplar; hence they claim no power in and of themselves, but rely absolutely on God as the only healing and saving power. The Bible states that God is Spirit, and that "in him we live, and move, and have our being;" thus it follows that man's real existence is spiritual and not material. The term spiritual or mental does not mean that man's existence is imaginary, as the critic seems to believe.

As to the existence of evil and sin, Mrs. Eddy, the Discoverer and Founder of Christian Science, in her Message to The Mother Church for 1901, says (p. 14): "Do Christian Scientists believe that evil exists? We answer, Yes and No! Yes, inasmuch as we do know that evil, as a false claim, false entity, and utter falsity, does exist in thought; and No, as something that enjoys, suffers, or is *real*. Our only departure from ecclesiasticism on this subject is, that our faith takes hold of the fact that evil cannot be made so real as to frighten us and so master us, or to make us love it and so hinder our way to holiness. We regard evil as a lie, an illusion, therefore as unreal as a mirage that misleads the traveler on his way home." Christian Scientists, with other Christians, are striving toward the same goal, namely, the overcoming of sin and suffering, though they employ different methods. Like Paul, they count not themselves "to have apprehended," but are pressing "toward the mark."

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[James D. Sherwood in *The Dallas* (Texas) *Times Herald*]

I have read the communication of a correspondent that appeared in a recent issue of the *Times Herald*, and appreciate his complimentary remarks concerning the work of Mary Baker Eddy, the Discoverer and Founder of Christian Science, and author of "Science and Health with Key to the Scriptures," the text-book of Christian Science; but I am somewhat surprised to find that, after admitting that "this extraordinary doctrine of Christian Science purports to revive, explain, and practise the lost power of divine healing," the correspondent adds: "Christian Science church-members will probably understand it. No one that we know of pretends to understand it." His statement that no one pretends to understand Christian Science, is discredited by the fact that there is in the city of Dallas and in well-nigh every other city and town in the state a Christian Science church or society where testimonies of healing are publicly given every Wednesday evening. It is a recognized fact that the healing is an accompaniment of a demonstrable understanding of God, and that the healing accomplished in Christian Science practice is performed in strict accord with the teaching and practice of Christ Jesus and his disciples.

That Christian Science successfully explains and practises "the lost power of divine healing" is becoming very generally admitted today, and proof of the healing is shown in the expressions of gratitude that come from all parts of the world from persons who have been healed of all manner of diseases and sins through Christian Science practice. While many

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others are still seeking salvation by resorting to material means and traditional beliefs, the Christian Scientist is daily adding to his understanding of God, of the ideal man, and of the spiritual universe, and in consequence of this improved mental state he is enjoying an increased measure of the fruits of the Spirit.

It is obvious that one who believes that God is a person instead of the divine Principle, and that matter instead of Spirit is substance, does not comprehend divine metaphysics, where God is understood to be infinite divine Mind, and His creation is understood to be wholly spiritual. St. Paul wrote in his first epistle to the Corinthians, "The wisdom of this world is foolishness with God." Deductions that are made from a material basis are opposed to divine metaphysics. A Christian Scientist is not inclined to invite debate, or to indulge in argument over doctrines and creeds. He prefers to give as a reason for the hope that is within him, a manifestation of improved health and morals as the natural result of his growth in spiritual understanding.

The correspondent mentions that Moses "understood spiritual mind and performed according to its dictates." This fact is quite evident from the many wonderful works that Moses accomplished; but Moses despaired of making his mission fully understood by his followers, and we read in Deuteronomy that he prophesied of one who should come after him, saying, "Unto him ye shall hearken," and in due season this prophecy was fulfilled. Christ Jesus appeared, revealing God as the Father of man and teaching them that truth understood is the way of salvation from all evil. Christian Science is based upon the teachings and practice of the great Metaphysician.

The incident of the woman who remained young in appearance after she had attained unto seventy-four years of age was first published in a London medical magazine. (See Science and Health, p. 245.) Mrs. Eddy refers to the fact to show that it is possible for one to continue youthful in appearance where no thought is taken for the body. Christ Jesus admonished his followers to take no thought for the body, and it was shown in the case of the woman mentioned by Mrs. Eddy that obedience to this admonition brings favorable results, while the opposite mental action hastens the effects that are seen in forms of old age and death.

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[B. W. Oppenheim in *Idaho Statesman*, Boise, Idaho]

A doctor endeavored, as reported, to belittle Christian Science by picturing it after fifty years from its discovery as a melancholy failure, "waiting, hoping for the dismal, hopeless afterwhile." The doctor's apparent mental picture of a personal God granting special dispensations to favored individuals, is so at variance with the concept of God as taught in Christian Science, that it but illustrates how difficult it is for the indoctrinated devotee of one school fairly to judge another denomination, except by its fruits.

Christian Scientists, being in the world, have not attained the perfection of the ideal man, but they gratefully acknowledge the assistance of the perfect Science which Christ Jesus taught and proved in aiding them to overcome the problems of the world which it is their lot to meet; in other words, to solve the individual yet universal problem of salvation. In this hopeful struggle they are encouraged by the faith and sure knowledge taught in Christian Science, with the injunction to make it practical, not only that all things are possible to God, but that all men may here and now directly and individually benefit from the goodness of the ever-present divinity to whom each bears the relation of a child. If Christian Scientists await with patience the manifestation of greater works as the result of their increasing apprehension of God's nearness and power, it is no disparagement of their present attainments. Any picture of a dismal afterwhile for Christian Science is not drawn with a just appreciation of its rise and development.

It takes time for men educated by centuries of false theory and practice to turn from the contemplation of what they have regarded as real in sin, sickness, and catastrophe, to an understanding of the fundamental truth of immortality,—that only the good, the godlike, is real. But this process of transformation is not an argument for the reality of evil, as the doctor seems to imply, nor does it establish any inconsistency in Christian Science practice. Christian Science differs from some other religious beliefs in that, instead of admitting the application of the truths underlying immortality only in some future state, it acknowledges the necessity and practicability of their present application. Hence its insistence on meeting present human need by healing sickness as well as overcoming sin.

The development of Christian Science as a world-wide movement, with its revival of divine healing, is so well known that a court of law would be compelled to take judicial notice of it as an established historical fact, better known and more fully established than the historical record of such healing during the two or three centuries immediately following the ministry of Jesus. No amount of skepticism can refute the truth of the continuous record of healing of all sorts of physical ailments and human troubles through Christian Science during the past fifty years.

With respect to the doctor's attempt to prove that Christian Scientists do not accept the Bible, it is sufficient to say that they do not accept his interpretation of the Bible. They do most emphatically believe in and read the Bible, and they cheerfully submit their interpretation of it to the test of practical living. It is not profitable to enter into an argument on matters of Biblical interpretation, since each person is entitled to place his own interpretation on a matter which so vitally affects his conscience.

No one can successfully refute the proposition that Christian healing is in consonance with the Bible. The doctrine of Christian healing, which Christian Scientists say is reasonable, universal, and divinely natural, has been stated for them in modern scientific language in "Science and Health with Key to the Scriptures" by Mrs. Eddy. That the practice of Christian healing is possible is being proved by the earnest daily endeavors of Christian Scientists. That these endeavors are meeting with success is shown by the remarkable development of the Christian Science movement within the last fifty years, with its attendant spiritual revival of divine healing comparable only to the development of primitive Christianity.

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[Written for the *Sentinel*]

"Come unto me"

CHARLES C. SANDELIN

O THOU that ploddest day by day
Along earth's weary, stony way,
Whose heart is bowed with sorrow, care,
Come, rest—behold Truth's vista fair!

For as with downcast eyes and gaze
Thou seest but the earth, upraise
Thine eyes to holy heights and see
Love's joys and Love fore'er with thee.

Thou knowest not, yet one is near
To lift the veil of care and fear,
To wash thy feet, anoint thy head,
To give thee drink and strengthening bread.

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Editorial

Divine Principle

It is almost an axiom that everybody would accept and conform to truth, if they really knew it to be the truth. In the same way Christian Scientists believe that all mankind would accept Christian Science as the truth, if they really knew it to be true. As a matter of fact the whole propaganda of Christian Science is based upon the theory that every man, woman, and child is desirous of knowing the truth which Christ Jesus said makes free, and only to the extent that Christian Science can be shown to possess this vital element is it of value to mankind.

In this work both the healing of the sick and the preaching of the Word through the Christian Science lectures and through the literature have a place, and it is essential that in each there shall be an appeal which is either the truth demonstrated, or statements capable of scientific demonstration. Hundreds of testimonies have been given of sickness healed by the reading of Science and Health, and likewise many persons have been healed while listening to the authorized lectures on this subject, or while in attendance at the church services, all of which is proving that Christian Science is the truth; or, as Mrs. Eddy has defined it, "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony" (Rudimental Divine Science, p. 1).

On the same page of this book Mrs. Eddy answers the question, "What is the Principle of Christian Science?" as follows: "It is God, the Supreme Being, infinite and immortal Mind, the Soul of man and the universe. It is our Father which is in heaven. It is substance, Spirit, Life, Truth, and Love,—these are the deific Principle." To Christian Scientists, therefore, divine Principle stands for infinite, unchanging good. Human theories fail us in time of need, friends desert us and foes betray us; but divine Principle faileth never, it is sure and steadfast, whatever mortal sense may argue against it. To those who oppose Christian Science because they do not understand it, the use of the word Principle by Mrs. Eddy has given more or less offense; but this is because they have not fully comprehended its meaning and had in mind some limited sense of it.

Reference to any dictionary will establish the right to use this word in precisely the way in which the author of Science and Health has used it, and the understanding thus gained should sweep away every sense that Principle is a term too cold to be applied to the tender, loving Father whom Christ Jesus revealed and interpreted, or too ambiguous to describe the one and only God of Moses and the prophets. Webster's definition is, "Source, or origin; that from which anything proceeds; fundamental substance or energy; primordial substance; ultimate element, or cause."

Certainly God is the source or origin of all that is good, and being the only creator He is that from which all that is real and good proceeds. As Spirit He is the fundamental and primordial substance or energy of all that really exists, the only element or First Cause. Through the use of the word Principle Mrs. Eddy has enlarged the common concept of God and more firmly established Him in the minds of men as omnipotent, omnipresent, and omniscient,—as "Spirit possessing all power, filling all space, constituting all Science" (Science and Health, p. 110). In "No and Yes" Mrs. Eddy writes: "The two largest words in the vocabulary of thought are 'Christian' and 'Science.' The former is the highest style of man; the latter reveals and interprets God and man; it aggregates, amplifies, unfolds, and expresses the All-God. The life of Christ is the predicate and postulate of all that I teach, and there is but one standard statement, one rule, and one Principle for all scientific truth" (p. 10).

Through its various agencies Christian Science is bringing the truth to the apprehension of all who are ready to receive it, and that many are receiving it is manifest in the greatly increasing number who, in accordance with the tenets of this teaching (Science and Health, p. 497), are taking the Bible as their "sufficient guide to eternal Life," and finding therein the peace that passes all understanding, even the peace of God, the Father of all.

Archibald McLellan.

Control of the Sea

In the great readjustment of world affairs now going forward, the control of the sea must eventually ensure the control of the earth. This has been apparent for some time to enlightened observers. Now in proportion as the sea and the earth are believed to be material, the problem of controlling them seems to devolve upon physical force. Christian Science, however, has long since relegated matter to the realm of belief, and what is called physical science is reluctantly following this lead. As a matter of fact, therefore, both sea and earth can be recognized as belonging to the realm of metaphysics,—to beyond-physics,—and, as mental concepts, to be amenable to right mental control through spiritual understanding. The psalmist sang, "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." The Galilean Prophet, realizing the sea of Galilee to be a mental concept, illustrated his control over it by walking upon it and stilling its storm.

Referring to the Apocalyptic angel who "had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth," Mrs. Eddy on page 559 of Science and Health describes the sea as "elementary, latent error, the source of all error's visible forms;" whereas the earth is described as "visible error and audible sin." Thus the sea is likened to the source of all evil and the earth to the manifestation of evil. Metaphysically considered, therefore, to control the sea is to control evil at the source, and consequently also in its effects. The teaching in the "little book" which Christian Scientists identify symbolically with the revelation of Truth, enables humanity to learn the lesson of standing upon the sea, *i.e.*, of putting latent, and, as a result also, manifest error under its feet. Those who have overcome evil and seen through its false pretenses, find it to be a "sea of glass," quite transparent to spiritual perception. The sea, as the source of evil, can no longer deceive them. It has no terrors and no mysteries for those enlightened by the revelation of Truth.

Now evil cannot be permanently controlled by diving into its depths, navigating its dark recesses, or prying into its secrets out of mere curiosity. This aggressive method always finds itself baffled and its purpose frustrated. The rays of Truth reflected from above give ample light for the exposure and destruction of all error, whether latent or visible. It is a common habit among seafaring folk to wish that which is disagreeable to the bottom of the sea, and a famous litterateur, who was also a liberal-minded physician, once rendered the opinion, "I firmly believe that if the whole *materia medica* could be sunk to the bottom of the sea, it would be all the better for mankind and all the worse for the fishes." There can be no harm in putting evil effects back to their source, and coincidently protecting "the fishes" that swim in the sea

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The control of the sea will therefore be reserved for those men and nations who will have learned metaphysically to walk upon the waters of error. The freedom of the sea will be equivalent to the freedom to overcome error with Truth. This freedom is even now established, and Christian Science reveals the way of its maintenance throughout time and into eternity. In the Apocalypse we also read, "And there was no more sea." The source of all evil will eventually pass away, and carry with it into the realm of nothingness "visible error and audible sin." Referring to this passage in the Apocalypse Mrs. Eddy on page 536 of Science and Health defines the sea as "a symbol of tempest-tossed human concepts advancing and receding." These fluctuating concepts will stop their futile seesawing altogether, along with the sin, sickness, and death which they engender. Pure consciousness will survive, and man's unity with divine Love will make physical measures for controlling the sea obsolete. In the mean time let humanity learn to rule the earth by controlling the sea.

WILLIAM D. MCCRACKAN.

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Trying and Doing

ONE of the meanings of the verb to try is to attempt, or to put forth an effort, and it is simply astonishing how often trying is made to take the place in human experience of actual doing. It is possibly a step in advance of the position of those who "say, and do not," and who for this reason were severely censured by Christ Jesus; but those who merely "try" to do what God's law requires, need to arouse themselves for truer effort. If there is any doubt on the part of a sincere follower of Truth as to what he can accomplish, he has but to recall the assuring words of St. Paul, "I can do all things through Christ which strengtheneth me." The apostle undoubtedly reached this conviction by pressing on from trying to doing, from attempt to achievement.

When Moses was bidden to lead his people out of captivity, he did not even say that he would try. Like the men in Jesus' parable of the great supper, he began to make excuses, but one by one these were set aside by the divine Mind,—by Him who speaks and it is done, who commands and His decree stands fast. When Moses pleaded his own lack of eloquence, he was told to go to Egypt and speak to Pharaoh, and God said: "I will be with thy mouth, and teach thee what thou shalt say." God did not demand of him results, for these were dependent upon omnipotence; but unwavering obedience was called for, and Moses soon learned that aught less than this would interpose a barrier between the divine will and its activity on the human plane.

After Moses had gone to Egypt and had done all that divine wisdom required of him, he was ready at the command of Truth to bid the children of Israel "stand still," or "go forward," ready himself to obey, despite their outcries and reproaches. A path through the Red Sea was then prepared, and guided by Mind's symbol, "the pillar of fire and of the cloud," they safely reached the shore. Soon thereafter the command was given to Moses and his people to hearken diligently to the voice of God, then to "do that which is right in his sight," and with this dual command came the promise of exemption from disease, accompanied by the divine declaration, "I am the Lord that healeth thee."

Some years ago Mrs. Eddy was talking with one of her students respecting steps to be taken in the advance of the Christian Science movement, and she asked the student to do certain things which to the one addressed seemed as difficult as that which was required of Moses. The student however said she would "try," but was at once told that this was not sufficient. "Will you do it?" was the question which followed, and no lengthy process of reasoning was needed to make it clear that unhesitant obedience to what was obviously the call of Truth must be yielded, and so there was a prompt "I will." The lesson of the hour, however, was the difference between trying and doing, and it was never forgotten.

Usually when one says he will "try," the possibility of failure is to him a definite element of the situation, which means that one is, perhaps unconsciously, thinking of himself as an "independent" worker (see Science and Health, p. 263). It goes without saying that God cannot fail, nor can the divine purpose fail. "None can stay his hand, or say unto him, What doest thou?" was the conclusion reached by Nebuchadnezzar, who learned the utter folly of attempting to resist the divine will. On page 249 of Science and Health we read: "Either there is no omnipotence, or omnipotence is the only power." If on our part we are "workers together with him," with God, the mortal sense of heaven and earth shall pass away, but the results of our doing shall never pass away. Some there are who see only failure in the work of Christ Jesus, but the one who sees spiritually witnesses daily to its complete success as he presses on in the light of Christian Science, remembering the Master's words, "Ye are my friends, if ye do whatsoever I command you."

ANNIE M. KNOTT.

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Notice

A copy of the Index to Volume XVIII of the *Christian Science Sentinel* will be sent free of charge to any subscriber upon request, but will not be enclosed with No. 52 (the issue for Aug. 26) as in previous years.

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Among the Churches

Current Notes

SPRINGFIELD, MASS.—A congregation of about eight hundred attended the first service in the completed Sunday school room of the new edifice of First Church of Christ, Scientist, at State and Orleans Streets, yesterday morning [June 25]. The occupation of this basement story of the new structure meets for the time being the demand of the church for larger seating capacity, a need which has been felt for several years. It was the outgrowing of the old building which occupied the same site that led primarily to the formulation of plans for the new one. A seating capacity of twelve hundred is planned for the auditorium of the finished church. The Sunday school room, which is 78 by 60 feet, contains seven hundred and sixty-six fixed seats. As it stands now, the building represents an expenditure of fully fifty-two thousand dollars, with money in sight to meet all bills when due.

The Springfield Union.

KEARNEY, NEB.—A beautiful new church edifice is to mark another epoch in the growth and activity of the local Christian Science church, according to the completed arrangements announced yesterday [May 18] by officers of the local organization. The new building will take the place of the one now used by First Church of Christ, Scientist. The lot on Twenty-third Street and First Avenue on which the present church is located was purchased many years ago, and the building has been used since that time.—*Kearney Times.*

SAN DIEGO, CAL.—Maintained at the Exposition by the Christian Scientists of the state, extending a welcome to all earnest seekers after truth, on the north balcony of the Foreign Arts Building will be found a room especially furnished and designed, where the Bible and all authorized liter-

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ature of the Christian Science movement may be studied. Directly across the street, in the Pan-Pacific Building, there has recently been installed a booth where Christian Science literature is on exhibition and is freely given to all those who evince a desire for it. These two reading-rooms, the comforts and conveniences of which are offered to the public "without money and without price," are made possible because of the gratitude which those people feel who have been brought under the beneficent influence of Christian Science, which Mrs. Eddy defines on page 1 of "Rudimental Divine Science" as "the law of God, the law of good."—*San Diego Union.*

SAN ANTONIO, TEXAS.—The congregation of First Church of Christ, Scientist, will attend the first service in the new structure at Fifth Street and Avenue D at eleven o'clock Sunday morning [May 7]. The edifice, with the exception of the installation of the big pipe-organ and a number of minor details, will have been completed by Saturday evening. The structure, which cost about thirty thousand dollars, not allowing for the material in the old building which was utilized, is one of the handsomest in San Antonio and will seat eight hundred persons.—*San Antonio Light.*

OMAHA, NEB.—The first meeting of Third Church of Christ, Scientist, was held yesterday [June 4] in Druid Hall, Twenty-fourth Street and Ames Avenue. This church was organized recently by those former members of First Church of Christ, Scientist, who live in the northern part of the city. The hall was crowded beyond its capacity at the church service and two sessions of the Sunday school had to be held to accommodate the children who came. It is believed that a larger place than Druid Hall will have to be secured.

Omaha Bee.

MARTINEZ, CAL.—With the closing of negotiations for the lot in Mellus Street which was sold to the Christian Science Society, contracts were entered into by the society for the building of a church home at a cost of three thousand dollars. Ground is to be broken Wednesday [June 7]. The church will be on the Swiss bungalow type, 35 by 83 feet, and will have a seating capacity of about two hundred and fifty persons.—*Martinez Gazette.*

ROCHESTER, N. Y.—Members of First Church of Christ, Scientist, hope to be in their new building, now nearing completion at East Avenue and Prince Street, some time in August. There will be pews in the auditorium to seat about eleven hundred persons comfortably, while the total seating capacity of the Sunday school will be over five hundred.

Rochester Democrat-Chronicle.

MCGREGOR, IOWA.—A lot has been purchased by the Christian Scientists, and they are to build a church on it later in the year. The structure will have a seating capacity of about one hundred and will cost approximately three thousand dollars.—*North Iowa Times.*

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The Lectures

Evansville, Ind.

Bicknell Young, who gave a lecture on Christian Science in Evans Hall, was introduced by Mrs. L. J. Plummer, who said:—

Christian Science is founded upon the fundamentals taught and practised by Christ Jesus, who came to redeem mankind from the bondage of sin and the blinding influence of cere-monial worship. He proclaimed no new truth. From Genesis to Matthew is a reiteration of the truth that God is the one God; that He is a God of love; that He heals our diseases; that sin, calamity, and suffering are results of disobedience to divine law; that sin has its origin in vain, unhallowed thought; and the Bible continually promises the highest spiritual and temporal blessings—all that makes life desirable—to those who have no other gods before Him.

Christ Jesus introduced Christianity, but he formulated neither doctrine nor creed. He healed the sick, cleansed the leper, cast out devils, restored sight to the blind, made the lame to walk, the dumb to speak, and triumphed over death. He bequeathed to all future generations the heritage of his glorious example. He said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." As stated in Science and Health (p. 473): "Few . . . except his students understood in the least his teachings and their glorious proofs,—namely, that Life, Truth, and Love . . . destroy all error, evil, disease, and death;" but Mrs. Eddy, our revered Leader, a woman of pure, exalted thought, dwelling "in the secret place of the most High," was able to give to the world so clean and simple an interpretation of Christ's teachings as to make it possible for all to understand.—*Correspondence.*

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St. Louis, Mo.

The introduction of Virgil O. Strickler by Willard P. Heath of Fifth Church of Christ, Scientist, at the lecture given under the auspices of the five churches in St. Louis, was in part as follows:—

Nearly two thousand years ago Jesus the Christ came preaching spiritual preparedness for all eternity. In the atmosphere of Love which he reflected he taught mankind the gospel of "on earth peace, good will toward men." He did not come to teach men how to die; he said, "I am come that they might have life, and that they might have it more abundantly." Now in this our age and time Christian Science, following in the footsteps of the Master, for more than forty years has been proclaiming anew throughout the world this gospel of spiritual preparedness that Jesus taught,—the gospel of the fatherhood of God and the brotherhood of man, which, when once established in the consciences and in the hearts of men, will forever dispel every seeming cause for war or conflict between men or nations.—*Correspondence.*

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Ossining, N. Y.

A lecture on Christian Science was delivered at Sing Sing Prison by Bliss Knapp. In introducing the lecturer, Warden Kirchwey spoke as follows:—

This is the first time that I have had occasion or opportunity to appear before you in connection with a religious service. I welcome the opportunity to do it, however, because I want you to understand, and through you I would like to have every man in this institution understand, how important is the religious influence in prison or out of prison in the remaking of men.

When I came here a few weeks ago as your warden, the first thing I felt and said was that I had rarely ever seen anywhere such a poverty of the religious life as here,—so little intelligent effort to lift the life of this community through the inspiring and elevating influence of religion. Then I discovered (I shall confess to my surprise) that nowhere in the institution was there any more effective religious work being

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done than by this little congregation of men and women who gather here to carry on the work of purifying and elevating the soul through Christian Science. I am not myself an adherent of the Christian Science church, but I have, almost from its beginning many years ago, had many close friends in that church, and have known much of the regenerating work which that church has done. I have come to regard its work with pronounced respect and admiration, and feel that wherever I am I must encourage it in its great mission, especially here where we so much need the help of this spiritual influence, which, in prison or out of prison, it is so hard for us to keep dominant in our lives.

"The world is too much with us," said the poet Wordsworth; the world outside and the world inside are too much with us, and that other world of which we too are citizens, the world of the Spirit, which Christ Jesus called "the kingdom of heaven"—in that we also live and move and have our being, if we only know it. So I welcome every influence which comes to us, and reminds us from time to time that we are citizens of that greater world, of that more beautiful city, and that we may by constant effort live in that more beautiful city of the Spirit.—*The Democratic Register.*

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Pittsburgh, Pa.

The introductory remarks of Frank T. Ostrander in presenting John W. Doorly, who lectured on Christian Science in First Church of Christ, Scientist, were as follows:—

Whenever a discovery in physical science is made it is accepted almost immediately by the world at large. The discovery or restatement of a spiritual fact is more often received with incredulity. This is a natural result of centuries of thinking from the point of view of purely physical phenomena. Christian Science reveals spiritual law, and proves that an understanding of God is superior to any so-called physical law. The Bible abounds in references to the power of Spirit, but we prove this only as we make it a part of our daily life. Today the scoffers at Christian Science are few. Too many have seen the sick restored to health, the sinning regenerated, hate and jealousy replaced by love and kindness. The great truth of the relationship of God and man, which is responsible for this change, is not something set apart for a chosen few, but free to all who seek.

Correspondence.

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Fayetteville, Ark.

A fair-sized and very attentive audience gathered at the Ozark Theater to hear a lecture on Christian Science by Clarence W. Chadwick. He was introduced by Charles T. Walker of Springdale, who said in part:—

Christian Scientists believe that in following the admonitions and in emulating, even in a small way, the deeds of Christ Jesus the Wayshower, they are following in the footsteps of Truth, and upon this belief they have founded their church. I am not a member of the Christian Science church, but for some time have been an earnest and, as I hope, a consistent student of its teachings. Some one has truthfully said, "There is nothing new under the sun," and if there be present any who consider this a new religion, permit me to assure them that so far as I know Christian Scientists do not claim it to be a new religion, but rather a revival of primitive Christianity.

Christian Science is a demonstrable religion. To those possessed of an understanding of it, its problems are as easily and as accurately solved as are the problems of mathematics when the proper rules are applied. It is a religion of love, of joy; a religion of peace. It is at war with no other religion. It grants to every man the right to worship God as his conscience dictates, and asks for its followers only a similar privilege. Through its kindly ministrations untold thousands have been raised from beds of suffering to perfect health and happiness; untold thousands of broken hearts have been healed and made whole; and thousands whose sins were as scarlet find indwelling in their consciousness today purity, honesty, and right thinking.

Christian Scientists believe that every word of the Master was intended to be heeded, and they lay particular stress upon his commands: "Go ye into all the world, and preach the gospel;" "Heal the sick, . . . freely ye have received, freely give."—*Correspondence.*

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Ogden, Utah

Clarence C. Eaton gave a lecture on Christian Science for First Church of Christ, Scientist. He was introduced by Mrs. Bertha B. Woods, second reader, who said:—

In the tenth chapter of St. John Jesus says, "I am come that they might have life, and that they might have it more abundantly." In the sixteenth chapter he says, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Again, "When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." This "Comforter," spoken of and promised by Christ Jesus, we "understand to be Divine Science" (Science and Health, p. 55); and through the study and application of this demonstrable Science as taught in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, mankind today is proving the words and works of Jesus to be the truth about God and man.—*The Ogden Standard.*

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Long Beach, Cal.

A large audience assembled to hear a lecture on Christian Science by Prof. Hermann S. Hering. He was introduced by Frank H. Downs, who said in part:—

Men have no quarrel with truth, but are sometimes skeptical as to just where or how to find it, and doubt their ability to know it if they should find it; yet all the while Truth is challenging, "Prove me now herewith." We have with us tonight one who is authorized and ably fitted to tell us something of the truth of what Christian Science has accomplished and will accomplish.—*Long Beach Telegram.*

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Lectures to be Delivered

COLORADO—Colorado Springs: William R. Rathvon, The Burns Theater, 3:30 p.m., Aug. 27.
Denver (First Church): John Randall Dunn, Church Edifice, Fourteenth Avenue and Logan Street, 8 p.m., Aug. 31 and Sept. 1.

MINNESOTA—Duluth: George Shaw Cook, Church Edifice, Ninth Avenue, East, and First Street, 8 p.m., Sept. 1.

NEW JERSEY—Asbury Park (First Church): William W. Porter, Church Edifice, Third Avenue and Emory Street, 3:30 p.m., Aug. 27.

NEW YORK—Franklinville: Virgil O. Strickler, Morgan Hall Building, 8:15 p.m., Sept. 1.

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Testimonies of Healing

My first experience with Christian Science was in June, 1907, when I was taken suddenly ill with typhoid fever. One of the best doctors of Oklahoma City, where we were living at the time, was called in, but his medicine did me no good, so a neighbor who was interested in Christian Science asked us to try it. We concluded to do so, and accordingly called a practitioner, with the result that I was soon a well man. I thereupon took up the study of Science and Health, and it has made the Bible a new book to me.

We are now living in the Ozark country of Arkansas, a long way from any Scientists, as far as I know; but God is here, and we find Him an ever-present help. Our son was on the road as traveling salesman for several years, and my wife asked a practitioner if it would be all right to put him in God's care. Her answer was, "Certainly; if you put him absolutely in God's care it will be the best thing you can do." We were indeed glad to do so, with the result that he never was in a railroad accident, but there were many that he missed by being detained or by taking a train earlier than planned. I am truly thankful for the many blessings received through Christian Science, and for Mrs. Eddy's writings.

E. L. Hopkins, Oakland, Ark.

The greatest desire of my heart is that my words may help some person groping in darkness. The Lesson-Sermons do us much good every day in the week, and on Sunday we go over them just at the time the churches do and find that Truth is always with us.

One night about nine o'clock I was taken with a severe attack of influenza, so that I was unable to sleep, and the next morning I was no better. As my husband's business necessarily took him away from home, he wanted to call a practitioner; but I said it was time we took a stand for ourselves, since our heavenly Father was always present, the best physician any one possibly could have, and by holding fast to the truth I would be all right. I was too ill to hold a book to read, and when my husband came home at six o'clock I was still no better; but I carried the thought all the time that God would help me, and through the night the work was done. I got up in the morning feeling well, and was indeed happy to have found such a loving heavenly Father. I am trying so to live that I may be worthy to be called a Christian Scientist.—Mrs. E. L. Hopkins.

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[Translated from the German]

A sense of deep gratitude to God impels me to testify to the many blessings which have come to me through Christian Science. In my earliest childhood I sustained a fracture of the frontal bone, as the result of which I suffered for nearly fifty years with the most severe headaches, and these at times would grow almost unbearable. Of late years the attacks were of more frequent occurrence, and although I tried many means of obtaining relief, they all proved of no avail.

A few of the many physicians whom I consulted then advised an operation in order to remove the nerve in the head which was said to have been injured. I could not make up my mind, however, to take this step, first because the physicians neither could nor would give any assurance of certainty with regard to the elimination of the trouble, and second because I had gone repeatedly through discouraging experiences in connection with very serious abdominal operations, which I would rather not deal with further. I felt that I had had more than my share in that direction. I was ailing almost continuously, never felt free from pain, and often became weary of life. The thought of having become a burden to my husband and children caused me keen suffering; in short our beautiful, harmonious family life seemed to have been destroyed.

But "man's extremity is God's opportunity." Although the teachings of Christian Science were not unknown to me, I had not until then given the subject serious attention. Finally, however, I decided to apply to a Christian Science practitioner, and he declared himself ready to give me his assistance. His patient and simple explanations greatly helped me in becoming familiar with this glorious teaching. The understanding of true being, of divine Love,—the only power,—enabled me to realize the healing for which I had longed, and with it returned the domestic happiness which I believed had gone.

Worry and fear have been removed from my life, and it is with a sense of deep gratitude that I feel the truth and the vital import of the Scriptural words dawn upon me: "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." May these teachings, based upon Christ, Truth, find new adherents every day, and may God's word and love enrich and govern all mankind! (See Manual, Art. VIII, Sect. 4.) Also may the opponents of the one truth be led to see in a growing measure that evil is at no time greater than good, disease never more powerful than God, and that infinite strength may overcome our weakness and redeem those that are sick and of a contrite heart.

When the hours seem darkest, the dawn is at hand. When discouragement and fear would overpower us, we must cling more firmly to the truth that God is unchanging good and will always be found by those who seek Him in righteousness. "If therefore thine eye be single,"—in other words, if thou art ever striving to serve God in the way acceptable unto Him, and the endeavor is to express love and purity,—"thy whole body shall be full of light."

Marie Horstmann, Tangermünde, Bez. Magdeburg, Germany.

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The summer of 1912 found my wife and myself in the deepest distress, for our son, then twenty-seven years of age, was suffering from a malady which had been pronounced incurable by several of the most eminent specialists of the state. At the same time our daughter, three years younger, was so ill that we feared for her life. As these were our only children, our despondency can better be imagined than described.

Through the blessed instrumentality of a faithful Christian Science practitioner both these cases were quickly and permanently healed. If these had been the only benefits which had come to us from this source, we should feel that our earthly lives would be all too short a time in which to express our sense of gratitude to God for these demonstrations of the power of divine Love, and our thankfulness to our beloved Leader, Mrs. Eddy, for her great discovery of Christian Science and its presentation to the world. But we have, in addition to these, received many other blessings, both physical and spiritual. I have been healed of a badly sprained ankle, of chronic catarrh of long standing, besides other ailments, and of the tobacco habit, after having been a heavy user of the weed for about forty years. My wife too has enjoyed many physical evidences of the beneficent effects of Christian Science.

We began the study of this teaching when we first sought help for our children, and our lives have undergone a great change for the better on that account. We have found such a wonderful unfolding of the teachings of the Scriptures through the text-book, "Science and Health with Key to the

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Scriptures," and other writings of Mrs. Eddy, and through the Christian Science publications, that we feel as she did when she declared in the Preface of Science and Health (p. ix) that "though rejoicing in some progress," she still found herself "a willing disciple at the heavenly gate, waiting for the Mind of Christ."—JOHN M. BAILEY, Stoughton, Wis.

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As I have received so much from Christian Science, I must express my gratitude. The healing which stands out most clearly in my thought and which made me first realize the power of Truth, was that of a severe attack of throat trouble. The ailment appeared while I was on my way to visit friends who lived a few miles from home, and before my destination was reached my throat became very painful. By the next day I could not swallow anything but water and there was a high fever. My friends became alarmed and wanted to call a doctor, as they were not Christian Scientists; but I asked them to send for a Christian Science practitioner, and they did so. The practitioner came that evening and gave me treatment. Although barely conscious of her presence, the next morning I realized that I had gone to sleep before she left and had slept all night. In two days I was completely healed and could eat anything; in fact I looked better than I had for weeks. Always before, when I suffered from these attacks, it would be two or three weeks before my complete recovery.

My progress in Christian Science, though seemingly slow, has been a blessing, for it has made me study and enabled me to demonstrate over all problems arising in my daily life.

LU DEEN CHRISTENSEN, San Diego, Cal.

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My healing in Christian Science has been slow, but I most joyfully bring my "tithes," as I have been much encouraged by reading the testimonies of others. Christian Science has brought me innumerable blessings, but I am especially grateful for having learned to know and love the Bible, for the inexpressible sense of mental comfort I have never failed to find, however difficult earthly conditions have seemed, and for the continual joy of freedom from material law. Although the way is often up-hill and long, I do not grudge the waiting, for I have now learned to rejoice in the "daily bread" and never to think about the future.

I have always had a great fear of chest and lung trouble, but under Christian Science treatment relief has been found almost instantly, and the attacks have been much less severe. I have also been able to overcome colds by myself in a day. Some time ago, while staying with friends who were not Scientists, I had an attack of acute lung trouble. There was a sense of great weakness, so that I could not sit up in bed, but on the second day of absent treatment I was able to get up and go about the house as usual, the difficulty of breathing and the pain having entirely gone. The next day, in wet weather, I walked five miles. The cough was overcome in five days, and there was no relapse of any sort. During this time I was not able to read or work for myself, but I held to the thought, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." In the summer of 1914 I was healed within a week of an internal injury, which made it impossible for me to walk or move without pain; but on this occasion I was able to do my own Science work.

When in Paris, alone and unacquainted with any one, I greatly appreciated the services and reading-room of First Church of Christ, Scientist, also the friendliness of the Scientists. While there I had a wonderful experience. I was with a Scientist friend, waiting to get into a tram, when a van came quickly around the corner on the wrong side. I was struck on the shoulder by the shaft and seemed to be falling under the wheels, when I heard my friend say, "There are no accidents in divine Mind," and in a flash these words from Deuteronomy came to me: "Underneath are the everlasting arms." I was enabled to realize this so literally that I recovered my balance and escaped the wheels, being quite unharmed save for a stiff shoulder and a slight sense of shock, both of which were overcome that evening.

The privilege of being, or trying to be, a Christian Scientist, is in itself so great that it seems to outweigh everything else. I find great comfort in Jesus' command, "Preach the gospel to every creature," or, as Mrs. Eddy puts it, "Speak the truth to every form of error" (Science and Health, p. 418), because if this command is followed I know that there is no place or time when Christian Science will fail us and that we have indeed "the whole armor of God."

LILY G. H. LAMBART, Harefield, Middlesex, England.

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For several summers prior to the fall of 1907 I was afflicted with malarial fever. As a result of the alternating chills and fevers I grew very thin, and the discomfort became almost unbearable, even to such an extent that death would have been welcome. The kind family physician had exhausted his means to relieve me, and as a last resort I was sent to a sanitarium for mineral baths, but these only robbed me of what strength I had. While I was there a friend advised that I give Christian Science a trial. She had previously talked to me about Science, but being atheistic in my beliefs I was naturally antagonistic. My dire extremity was God's opportunity, however, and I asked for treatment. I was completely healed in one week, and my whole thought was seemingly rearranged, so that I was receptive to the "still small voice" of Truth. Since then I have learned to love God with all my heart, and my dependence upon Him is now constant.

In the last seven years there have been many demonstrations in the home, and above all there has been a comforting sense of peace and harmony. I have also felt the protection of divine Love in my travels. During the summer of 1914, while in charge of an important expedition into Asia Minor, I placed absolute dependence upon divine Mind, and in spite of all the disorder there, was able to overcome several serious predicaments and bring the party into safety.

I am grateful for Life, Truth, and Love, and happy to know that God is worthy of the greatest love and gratitude.

RAYMOND S. BLATCHLEY, Champaign, Ill.

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Several years ago I obtained a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and read it attentively, not so much for physical healing but because I was hungry for the truth. About this time I was suffering from rheumatism, and on applying to a Christian Science practitioner for help, was quickly healed, although the doctors had failed to give me any relief. Yet in spite of this convincing proof of the healing power of Christian Science, I was still skeptical; I laid the book away and went back to the old beliefs, though I know now that God was leading me all the time.

I withdrew from my old church and for quite a while was without a church home. Then Love led me one day into a Christian Science church in our neighborhood, and I afterward attended it faithfully for three years. I am now a member of both The Mother Church and a branch church. Recently I have been enabled to lay aside glasses, after having worn them for many years. I feel that God has led me through a wilderness of doubt and fear, as were the children

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of Israel, and has planted my feet on a rock. I am deeply grateful to Mrs. Eddy for pointing the way, and also for the light her teaching has thrown on the Bible.

MILDRED F. PEMBERTON, New Rochelle, N. Y.

The preceding testimony of my mother reminds me that I have not yet made just this kind of public acknowledgment of the many blessings which Christian Science has brought to me; yet surely if any one has cause for gratitude it is I. My mother has always lived with me, and I saw the struggle she was having in turning from the old beliefs, yet found myself powerless to aid her, as I was so deeply engrossed in worldly matters. I never opposed Christian Science and was glad to have my little daughter placed in a Science Sunday school at the age of three. I felt that between mother and child surely they could work out my salvation and I might be allowed to continue the unending pursuit of material pleasures without hindrance. On page 240 of Science and Health Mrs. Eddy says, "Remember that mankind must sooner or later, either by suffering or by Science, be convinced of the error that is to be overcome." Certainly I chose the way of suffering, although I can truthfully say that I am grateful for every pang, since it was through these very experiences that I saw the nothingness of matter beliefs, and I know that there is nothing to go back to.

I turned to Christian Science to find peace and happiness, and I have gained them. Although there were many diseased conditions of the body, yet I never seemed to have time to speak of these inharmonious physical conditions to the Science friend who so lovingly helped me over the rough places; but as I read and worked on, endeavoring each day to learn more of God, good, and striving to put into practice what I was studying, I found myself free of first one and then another ailment. Mrs. Eddy says, "Look away from the body into Truth and Love" (Science and Health, p. 261), and it was exactly this which brought the healings.

MARY PEMBERTON ERKINS, New Rochelle, N. Y.

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I would like to express my gratitude for the beautiful demonstration made some time ago for my sister's daughter, then only ten months old. The child had been suffering all day from a swelling behind one ear, and would not eat or let any one touch her. At first her mother wanted a doctor, but after talking with me for a few minutes she decided to give Christian Science a fair trial. I immediately called up a practitioner, and within less than an hour the child felt better and went to sleep, while to her mother's surprise the swelling had entirely disappeared. For this demonstration, and many others, I am indeed grateful to Christian Science.

E. B. MCCORMICK, San Francisco, Cal.

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As the result of my study of Christian Science for the past seven years, I have experienced a wonderful restoration of mental and physical activity, and this after two medical doctors had induced me to abandon my occupation because in their opinion my health was rapidly declining on account of constant mental effort on my part since the days of the Crimean War. My health has not always been perfect during these years, since blood-poisoning, lumbago, bronchitis, and varicose veins have had to be overcome; but the application of the sunlight of Truth removed them quickly as they appeared, so that I have not been confined in bed even for a day during this time. A birth-mark, protruding on my neck and expanding annually during the fruit season, recently disappeared entirely in two days under Christian Science treatment.

It is impossible for me to express in a few words my thankfulness to God for His blessings, and my gratitude to Mrs. Eddy for the revelation of this glorious truth which has revealed the Bible to me in a new light, brought happiness into my home, and convinced me beyond any doubt that right thinking and living, combined with a correct understanding of God, prevents men from being feeble and decrepit during the period of their existence which is called old age.

SAMUEL MOORES, London, England.

✧

I wish to express my gratitude for the healing that has come to me through Christian Science. After ailing for some time, I finally became very ill and was taken to the hospital to be operated on. My condition, however, was so serious that the operation was postponed, and accordingly I was taken home to gain sufficient strength for the ordeal. Two of the best physicians in the city said I had an abnormal growth and could never be well until the operation was performed. They also said if it was not done at once, they would not take the case; but having always been opposed to operations, I objected very much to this one. Then one evening my husband, on coming home from his office, met a friend who spoke to him of Christian Science. We discussed the matter, and as I preferred anything to an operation, after thinking it over for about a week we sent for a Christian Science practitioner. In about twelve treatments I was entirely healed. Life is now different in every way since the terrible fear has been removed and has been replaced by the understanding of Love and Truth.

MRS. F. W. BARNES, Portland, Ore.

✧

I am happy to express my gratitude for the spiritual and physical help our family have found in Christian Science. While playing on the high school foot-ball team, in November, 1912, my son's foot was injured and became badly swollen and inflamed. As his father was very fearful and thought we should have a physician to diagnose the case, we did so. The doctor said that poisoning had set in, and that not only was the foot infected but the leg also, up to the groin. He had been our family physician before we came into Science, and as he regarded the case so seriously we left it in his care for three weeks, but during that time my son constantly grew worse. The pain and swelling increased and three deep abscesses formed in the heel, so that we all, including the doctor, became very anxious.

At this point my son asked for Christian Science treatment, and we immediately called in a practitioner, who treated him that day. The next morning, while we were eating breakfast, he came running down-stairs and said he was healed. He put on his shoes and kept them on all day, though he had not been able to stand on his foot for three weeks. The next day he went down town, and has never complained of the foot since. We can never express our gratitude for having seen such a wonderful demonstration of the power of Truth.

On March 29, 1913, my little girl, seven years old, was playing at a neighbor's, and while swinging very high slipped out of the seat and was dragged along a rough floor. A splinter five inches long was forced through the fleshy part of her thigh. As she has always attended the Christian Science Sunday school and relied entirely on Christian Science, she cried out constantly, "God is Love, God is Love," and told her little friend's mother to pull the splinter out. The mother tried to do so but could not, as it had pierced the thigh and broken off, leaving about three inches of it buried in the flesh, with both ends projecting about an inch

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outside. They sent for me, but before going I called for a Christian Science practitioner, who accompanied me, and together we took my little girl home.

The lady at whose house the accident had occurred had called a doctor, and he was at our home when we arrived. The practitioner took charge of the case, and the doctor removed the splinter without cutting; this was all he was allowed to do, as we relied entirely on Christian Science for healing. The doctor and the people who saw him remove the splinter said they had never witnessed anything so wonderful, for the child never so much as flinched, nor did she say a word, except to declare that God is Love. The next morning the neighbors were amazed to see her running about and playing. That afternoon we drove about forty miles in the automobile and she did not once complain of any discomfort. There was no inflammation at all, and the wound healed up beautifully.

For this healing and many other blessings we have received through Christian Science I am very grateful.

ELMA V. DUNKLEY, Chicago, Ill.

[Translated from the French]

It is with a heart full of joy and gratitude to God that I acknowledge the many benefits received through Christian Science. About ten years ago an operation was performed on my right eye, and after six months' treatment I was fitted with special glasses, which I had to wear constantly. When in 1913 the trouble became aggravated, I underwent six weeks' treatment, which, however, failed to benefit me. A second physician pronounced my case a serious one, and I was very much afraid of losing my sight altogether.

I was in a state of despair, but a friend told me of Christian Science, and I called on a practitioner, who received me with much kindness. After a few treatments there was a complete change in my mental condition, and my sight had so improved that I did not need to use the glasses during my daily occupation; indeed the fear of losing my sight had been destroyed. I used to be left-handed in all I did, but after I began to understand and to apply the Principle of Christian Science I learned to use my right hand as well.

For all this, and for having been led to Christian Science, I am profoundly grateful. How great is my happiness to know that God is All-in-all and that He is my light! I am deeply thankful to God for all the blessings I have received, and grateful to Mrs. Eddy for having shown us the way leading to Truth.

CAROLIN SCHAERER, Geneva, Switzerland.

[Written for the *Sentinel*]

Love Rules

F. MARION RALSTON

LOVE rules! Let that suffice
To ease thy pain,
And afterwhile, what good thou'st seemed to lose
Thou'lt find again.

'Tis but because the wills
Of mortals reign
That God is not perceived forever, now,
With vision plain.

Love rules! Oh, drop the load
That mars thy peace!
The Father doth from sin, disease, and death
Thy thought release.

From Our Exchanges

[Rev. John A. Hutton, D.D., in *The Christian World*]

Christ came to contradict the notion that what one has done in the past must of necessity entangle him forever and hold him in its thrall. He came to give freedom to those that were bound. He came to say that it was possible, and to make it possible, for every one, in spite of any kind of previous history, to break away from its thraldom and to rise above even its shadows. He came to seek and to save that which was lost—lost, that is, according to the wisdom and opinion of the world. He came in order to lift the soul, by one sheer dead lift, clean out of its old surroundings,—out of the gloom and the distress and the fatal drift in which the souls of men go down. That surely is the gospel on its practical side, as it bears upon you and me.

It is possible to begin again. By the mercy of God no one is quite undone. Just in front of you, so to speak, there is buried this gem of infinite value. I cannot gather it for you. It is a gem which every one must find for himself or herself. There is a power, I mean, which every one may find with Christ in God, and by it he may step out today with unsoiled feet upon a fresh, new world. Perhaps that is the supreme truth. It is possible in this life of ours—which lives and moves and has its being in God—for one who has sinned even grievously to make a clean break with his past, to die to his sin, to go down into the cold waters of moral pain, to go down into a very grave and be alone—and then to rise, fresh and clean and new-born, raised by the hands of Christ.

[*The Christian*]

How hard it would be to deduce from observation of the activities of the modern church that her divinely appointed work is that of winning men to the faith and following of Christ! Yet this is the interpretation of her endowments and the conditioning cause of her Lord's promises. "As my Father hath sent me, even so send I you," is his unrevoked direction; that is, with the same objective and in the same strength. Is it not an unwarrantable presumption which appropriates the blessing while departing from the commission? And yet is it not the case that Christ's passion for souls is conspicuously absent from current Christian life, and that his travail finds little recognition in the ordering of much so-called Christian work today? Is it not true that the church as a soul-winning institution—declaring a living gospel of redeeming love, going out after the lost until they are found and borne home rejoicing, knowing none after the flesh, and subordinating every other concern to her own burning love for the salvation of men—is almost unknown in our midst?

[*The Church Times*]

If conscience be the oracle of God, it means that God speaks diversely, and even contradictorily. Who can believe this of God? So to believe is to believe, not in one God, but in many gods. The complainants can escape from this conclusion only by pretending that all who differ from them either have no conscience in the matter at all, or have stifled conscience with deliberate perversity; they themselves, and they alone, are conscientious; they alone have the oracle of God and hear its voice. But who can tolerate such arrogance? Do they intend it? Probably not; but they are caught into the current of an erroneous idea, and it carries them to absurdity.

Conscience is not the voice of God; it is a purely human faculty. It is knowledge of right and wrong. Like all knowledge, it is the fruit of learning. There is a well-informed conscience and an ill-informed conscience. That is

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why men's conscientious judgments differ: one man is better informed than another. In so far as conscience is concerned with the oracles of God, it is nothing else but knowledge, more or less imperfect, of what God has revealed concerning His moral judgments. What a man knows of right and wrong, or indeed what he believes himself to know, should be his guide in action; for his mistakes he will suffer; his honest error should be respected, but he is responsible for the exercise of his natural faculties, and for his use or neglect of the illumination of divine grace.

[Rev. Joseph Fort Newton, D.Litt., in *The Christian Commonwealth*]

It is not an accident that the geography of faith is a mountain range. From Sinai to Olivet we may trace the peaks of the mountains of God, because there are mountains in the soul, and he who climbs them finds the quiet waters and the large outlook. Then he sees life from above, in true perspective, and its petty cares and gossipings are known to be little and of little worth. And with this comes an intuition of union with the divine life, a sense of unity with our fellow souls, in which the awful separateness of the lower levels of being vanishes. This is the experience of all who seek the highest good faithfully and with honest hearts. To such fine issues our mortal life with all its baffiements ascends, when it is lived nobly and with true intent to find its worth. The gold mines of wisdom are in the mountains of God. There the climber breathes the air of freedom and vastness, and the serenity of the great, still spaces, and learns that in quietness there is joy.

[*The Christian Intelligencer*]

If the voice of the divine mercy has found response in our souls, and if the Holy Spirit has made us alive in Christ, the only critical issue in human experience has been gloriously solved. The eternal destiny of our immortal souls is the big thing. If we are freed from the law of sin and of death, what have we to fear? Why should we fail to rejoice? It is a wonderful mercy to be a child of God, a son and heir in God's kingdom. There are many lines of cleavage in society; but all distinctions pale before the glory of those of whom it may be said, "Blessed is the people that know the joyful sound."

[Rev. Henry Kingman, D.D., in *The Biblical World*]

There is no true Christianity save that of actual fellowship of spirit with him who made love, mercy, and forgiveness the primary conditions of discipleship. And one needs only to consider for a moment the uncompromising demands of the Master, to recognize how essentially anti-Christian, rather than un-Christian, are the pride and arrogance and love of power that grow rank as tropical verdure in any class to which the pride of war is as the breath of its nostrils.

[*The Jewish Chronicle*]

We can think the creator's thoughts, be conscious of His purpose. Let us not cherish any mean conception of what we can do; nothing is so fatal to high endeavor. It is our disciplined faculties we must bring to Him if we are to be His fellow workers. It is not to idle and empty minds but to fully exercised and informed minds that His inspiration comes. He needs us, and He needs us at our best.

[*The Methodist Times*]

The spiritual forces that make for progress are always childlike in temper. Simplicity, sincerity, trustfulness, and the spirit of heroic venture mark them all. The spiritual forces that make for reaction are always childish. They stand for the revival in the adult life of the church of a superseded stage.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health. Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00, six or more to one address, each 75 cents.

Orders for the books named above and other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Publishing Society

A new French pamphlet, "Foi et Générosité" (Faith and Generosity), has just been issued and is now on sale. This pamphlet contains the following articles: "The Lord Thy Confidence," "The Closed Hand," and "Continuity of Right Thought."

"Christian Science: A Religion of Love" (Christian Science: En Kjærlighetens Religion), a lecture by Virgil O. Strickler, has been translated into Norwegian and is now published in pamphlet form with English and Norwegian versions on opposite pages.

"Law and Work" is the title of a new pamphlet containing the following articles: "Love Fulfils Law," "The Logic of Christian Science," "Undisturbed," "God's Law of Adjustment," "Authority."

"Christian Science: Man's Dominion over Evil," a lecture by Edward A. Kimball, C.S.D., has been translated into Russian, Norwegian, and Modern Greek. Pamphlets in these three languages have been published with the English version opposite the translation and are now on sale at prices of our regular pamphlets as shown on the opposite page.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken at less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, editorials, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

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Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for publication in the columns of the MONITOR should be addressed: Editor, THE CHRISTIAN SCIENCE MONITOR.

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Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also as a supplement the Lesson-Sermons of the following month which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVIII No. 52

Boston, August 26, 1916

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Christian Science Sentinel

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Items of Interest

The new Erie barge canal, 446 miles long—one of the world's greatest feats of engineering—will be entirely completed and in operation by 1918, according to the state engineer and surveyor. Of the 446 miles traversing New York state 400 miles are completed, and most of the canal will be in operation during the present year. The canal is ten times as long as the Panama canal, has more engineering works, and includes some of the most notable locks in the world. The total cost of this latest enlargement, borne entirely by the state of New York, will be about one hundred and fifty million dollars. The canal extends from the Hudson River near Albany and Troy to Buffalo on Lake Erie, a distance of 339 miles. Its branches are the Champlain, 61 miles long, extending from Waterford on the Hudson north to Lake Champlain; Oswego canal, 23 miles long, branching from the Erie canal near Syracuse north to Oswego on Lake Ontario; and the Cayuga-Seneca canal, 23 miles long, a branch from the Erie south to connect Lake Cayuga and Seneca. The old canal, opened in 1825 by Gov. DeWitt Clinton, was 4 feet deep and 42 feet wide; the new barge canal has a minimum depth of 12 feet, will be 125 feet wide in earth sections, 94 feet wide in rock cuts, and 200 feet wide in rivers and lakes through which it runs. The tow-paths in use for ninety years on the old canal will be dispensed with on the new one, making necessary either electricity or steam in propelling the barges. There are fifty-seven locks built of concrete and operated by electricity. They are 328 feet long and 45 feet wide, and will lift from one level to another at one time six boats, such as are in use on the canal.

The Bavarian Canal League recently met at Kelheim for its second annual meeting since the outbreak of war to discuss the canal schemes which have rapidly developed during the war from practically a Bavarian to an imperial enterprise. The ideal scheme proposes three main systems: first, the central canal connecting up all the navigable waterways which flow into the North Sea and the Baltic between the Rhine and the Vistula; secondly, the establishment of a navigable connection between the Rhine, the Danube, and the Black Sea by way of the Danube-Ober canal; and thirdly, the extension of that connection by means of the canalization of the Main and the construction of a new Ludwig canal. With these waterways forming the main arteries from west to east and from north to southeast, a very extensive subsidiary canal system has been planned.

The new Kansas oil field promises to be the heaviest oil producing section of the entire country. The field known now is 40 miles long and 16 miles wide. Geologists have pointed out that the prospects of a much larger territory are so good that nearly seven million acres are under gas and oil leases. There are five distinct oil sands and two strata of gas sands already discovered in the field around Augusta and El Dorado. The first sand has been found at 675 feet, producing a fair quality of crude and with an initial flow of 16 to 30 barrels of oil a day. One thousand feet below this is the next oil sand, and there are four distinct strata of oil sand from 1685 feet to 3364, the deepest well now in the field. Between 1200 and 1500 feet there are two distinct strata of gas sand, and the wells produce from 3,000,000 to 28,000,000 cubic feet a day. There is no gas in the oil sands.

A deputation from the Royal Scottish Arboricultural Society waited on Scottish members of the House of Commons recently and demanded the immediate creation of a separate department of forestry in connection with the board of agriculture for Scotland, in order to foster the planting of large areas in that country with timber trees, and thus provide a new source of employment for settling men, and particularly retired soldiers, on the land. This project, it was pointed out, would also give the country a supply of home timber, of which it stands in great need. What is required at the present time, it is pointed out, is the survey of likely districts, followed by state purchases and plantings of, say, 100,000 acres a year for the first ten years, and thereafter of areas diminishing annually by 10,000 acres to a steady 30,000 acres a year.

Spain, which lagged conspicuously behind other countries in the adoption and exploitation of electricity, has made remarkable advance in recent times. There are now in that country 992 factories making electric light, and electric light plants are installed in 978 factories, workshops, and private houses for their exclusive use. There are 123 works for the production of electricity for motive power, five for the production of electric lamps, four for the production of metallic tubes and electrical conductors, 361 establishments for the installation of electric light, and 119 retailers of electric energy.

Announcement is made by the Lake Carriers Association that the recommended loading depth for boats to Lake Erie and Lake Michigan has been raised to 20 feet 10 inches, an increase of 11 inches for boats going to Lake Erie. It is estimated that this increase in depth of channel will enable some 400 boats to carry larger cargoes by 800 tons of ore each. It is also estimated that at least an average of seventeen trips will be made by each ship before the season closes. The total extra freight thus to be carried is estimated at 5,440,000 tons of ore.

In preparation for an exhaustive report on markets for construction materials and machinery in South America, a representative of the Bureau of Foreign and Domestic Commerce is to spend the next three months visiting the principal cities of the United States and conferring with manufacturers. He will then make a tour of all the southern republics for a thorough study of conditions in this branch of trade.

The development of the water-works systems of Canada is represented by an increase in the number of plants from seven in 1867 to 528 in 1916. These have been built at a total cost of $123,725,633. There are 206 plants supplied from springs or wells, and 322 from lakes or streams. In 72 of these the water is filtered, and in 21 it is treated with hypochlorite. The municipally owned plants number 396.

Figures compiled by the Indian department of statistics from accounts rendered by mill owners and covering the output of cotton spinning and weaving mills in British India and the native states show an 11 per cent increase in the amount of yarn spun during the year ended March 31, 1916, as compared with the production in the fiscal year 1914-15, and one of 27 per cent in the quantity of woven goods manufactured. In pounds the output was: Yarn spun, 722,425,000; woven goods manufactured, 352,255,000.

Arrangements have been made for the establishment of a Portland cement factory in the Province of Buenos Aires. A group of New York capitalists have furnished a fund of about two million dollars and have obtained a six-year concession for the exploitation of certain land in the Sierras Bayas district. It is expected that cement will be produced by the latter part of 1917.

The crushing of cottonseed, as an industry, is still in its infancy in India. An increasing quantity of the seed is being exported, but by far the greater proportion of the Indian product is given as food to cattle. Four factories are engaged in making cottonseed oil in India.

Acting Secretary of State Polk has announced that the treaty with Denmark for the purchase by the United States of the Danish West Indies has been signed in New York City by Secretary of State Lansing and by the Danish minister, Constantin Brun.

The annual statistical report of the city of Frankfort-on-Main, Germany, states that 104,731,494 persons were carried by the municipal street railways during the fiscal year 1914-15. The total income from all sources amounted to $2,149,468.

At the last meeting of the town council of Glasgow a deputation from the convention of royal burghs urged the claims of the proposed Forth and Clyde ship canal. The convention represented the major part of the people of Scotland.

Engineers of the Denver & Rio Grande Railroad have made estimates of the cost of electrification of the Utah lines. Electrifying the heavy grades is favored, in order that faster time may be made with freight trains.

The declared value of the exports from the Amsterdam consular district to the United States during the first six months of 1916 was $21,522,542. Of this sum diamonds represented $10,166,915.

The estimated acreage of various crops in the Province of Alberta, Canada, this year is 3,429,054.

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Christian Science Sentinel

"What I say unto you, I say unto all, WATCH" Jesus

Vol. XVIII August 26, 1916 No. 52

Christian Casuistry

JOHN B. WILLIS

SPIRITUAL progress is realized only as one meets with and masters the unnumbered issues of individual experience. It calls for the recognition of the Christ-ideal as the standard of excellence, and for unfailing loyalty thereto, however large or small the question or event. When spiritual sense presides at this court of casuistry, those moral determinations are reached which honor divine Principle, and which are considerate for logical consistency, for conscience, one's highest concept of duty, and for every requirement of good. However seductive the pleas of mortal belief and selfish desire, those judgments are maintained which are in keeping with the beneficent exactions of Truth and Love. When, however, material sense is permitted to preside at this court, those tragedies inevitably result which constitute so large a part of human history, and which find such graphic portrayal in the case reported by Mrs. Eddy on pages 430 to 442 of Science and Health.

Here one's cultivated tastes and pet weaknesses, his educated bias and unconscious prejudices, are sure to put in an appearance, and the way in which they make their pleas sometimes ensnares the very elect. Here sophistry becomes serpentine. With clever insidiousness it always appeals as it did to Eve, in the name of good, and to an unwary ear it at once becomes daringly assertive in its efforts to shape decision. Here the spiritual welfare of many is imperiled, and here we have all compromised character in greater or less degree, and lost our footing perchance a thousand times.

Prevailing custom, the fact that "everybody does it," is an effective pleader in many a case. So too is the suggestion that the satisfaction of selfish or sensual desire is in keeping with our nature,—that we have been made as we are, and it must therefore be legitimate to consent to natural impulse, instead of maintaining a wearisome and apparently useless fight against it. This is a well-nigh ubiquitous situation, and even the casually observing will have no difficulty in noting the ever-shifting aspects of the struggle in the lives of others if not in their own.

Yet another suggestion of the tempter, and one which has shaped the determinative counsels of powers and authorities in many an unreported instance, is the argument that truthfulness and honesty are not practicable under given circumstances; that a larger ultimate good will be conserved by a present consent to deception; that to perpetuate the ignorance of the many in the interests of an established and assumedly necessary order, is diplomatically legitimate; in a word, that an assuredly good end justifies the means of its attainment,—all this has brought blight not only to political, but to much ecclesiastical history, and the end of the rule of this evil is not yet.

Alert Christian Scientists are far better prepared than are the many to resist all this subtler mesmerism, and first, because they have come to know that no element of human sense which proves inimical to the spiritual life belongs to men or is worthy of their consideration, since it is not ordained of God. Moreover, they have learned that there is no material good; that from first to last material testimony is, as the wise man discovered, altogether vanity and its outcome vexation of spirit; that sugared evil, while the more deceptive, is none the less baneful in its effects. Nevertheless, in one respect at least they are subject to a peculiar temptation, because they may speak truly in the absolute and at the same time deceive the non-elect, whose thought is innocently absorbed in the relative.

To illustrate: A student of Christian Science recently took an examination for a desirable position and was given a high mark of approval. She was questioned, however, as to her age, and it was found that she had just passed the entry limit. On telling the truth regarding this matter, she was regretfully turned down, though fully qualified to meet every other requirement of the position, because the rule in this particular was inexorable. To be thus debarred when she had met all the other demands of the place and was really wanted, was a keen disappointment, and in speaking of it with a friend, the remark was made, "You look young, and there is no truth in age anyhow; why didn't you express yourself in the absolute, and thus secure the opportunity which would have enabled you to do and to get great good?" He who would seek to effect a demonstration of asserted good by such a procedure would surely place himself under the condemnation expressed on page 105 of Science and Health, namely, "Whoever uses his developed mental powers . . . to commit fresh atrocities as opportunity occurs is never safe."

Such casuistry could never be consented to, much less commended, by one who has gained even a meager sense of the moral demands of Christian Science. Though recognizing the progressive nature of spiritual growth, Mrs. Eddy distinctly defines it as a natural coming into Spirit "through better health and morals and as the result of spiritual growth" (Science and Health, p. 485). Elsewhere she declares that "a moral offense is indeed the worst of diseases" (p. 395). To separate good morals from good health is impossible in Christian Science, but considerations for material self-interest are and ever have been a stimulus to unchristian casuistry. Circumstances may arise when to tell all the truth may not be wise, but purposely to convey a wrong impression is the essence of falsehood. The only right course is that of strict, old-fashioned honesty. It may oftttimes be best to be silent, but for any one to use double-meaning phrases in order to lead thought away from the truth, is to throw moral discrimination to the winds and do violence to the most ordinary ethics.

After citing the ways of those who were "destitute of the truth," St. Paul appealed to Timothy, his "own son in the faith," in these stirring words: "But thou, O man of God, flee these things; and follow after righteousness . . . Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." This counsel of the great apostle is peculiarly pertinent to every professed Christian Scientist.

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Standing before men as the exponent of the highest idealism, and for the practicability and redemptive power of the exalted ethics of the great Galilean, the Christian Scientist who does not impress his fellow men with the unimpeachableness of his integrity, the sincerity of his devotion to truth and purity and uprightness in every least test, has come far short of profiting by his privilege, of fulfilling his obligations, and hence of honoring his asserted faith. The true Christian Scientist is seeking to be exemplary in both the little things and the large.

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Music

MARGUERITE D. KITCHEN

DESIRE to help bring out a more intelligent and hearty singing of hymns in a Christian Science Sunday school led the writer to give the subject of music some earnest thought in the light of Christian Science. A study of the numerous references to music and song in the Bible and in the writings of Mrs. Eddy brought the inspiration which lifted thought out of a limited, material preconception to discern a higher, spiritual viewpoint.

In Science and Health (p. 304) Mrs. Eddy writes: "To be master of chords and discords, the science of music must be understood. Left to the decisions of material sense, music is liable to be misapprehended and lost in confusion. Controlled by belief, instead of understanding, music is, must be, imperfectly expressed." She also says (p. 126), "All Science is divine. . . . Human belief has sought and interpreted in its own way the echo of Spirit, and so seems to have reversed it and repeated it materially; but the human mind never produced a real tone nor sent forth a positive sound."

Since God is the divine Principle of all that really exists, we perceive that Mind, God, is the source of every right idea, hence the origin of all real music. The melody of this music is the unceasing song of joy and praise which has been going forth ever since "the morning stars sang together, and all the sons of God shouted for joy." Its harmony is the expression of one infinite Mind governing its ideas in perfect accord, divine Love correlating its own ideas. Its rhythm is the harmonious, unlabored action of divine Mind expressed by man, the obedient idea, moving under divine direction. Music then does not concern just the few, but all, since music in the true sense is universal and should be universally expressed.

Recently, while hearing and studying some of the world's noblest music, the writer was impressed with the fact that the Christian Science Hymnal includes many tunes that would be legitimately named great. Far more than affording mere sensual pleasure or intellectual stimulus, such tunes, inseparable in our thought from the words with which they are associated, are playing a humble but mighty part in the salvation of the world today, accomplishing in their office something which is of positive value to mankind. It is the experience of almost every Christian Scientist that at times when for the moment confusion or doubt seems to rob him of the power of scientific, orderly thinking, one of these oft-sung melodies will sing its way again into consciousness, bringing to mind the words of some hymn, and as these healing thoughts quietly unfold themselves in time with the flow of the music, the clouds are quickly dispelled by the sunshine of praise and rejoicing. Thus inspiring songs, wherever associated with right ideas, become in their gentle ministry weapons "mighty through God to the pulling down of strong holds."

The Scriptures, which admonish us repeatedly to "sing," "rejoice," and "be glad," testify many times to this power of rejoicing to destroy the claim of a power apart from God. A striking example of this which comes readily to mind is the experience of Jehoshaphat and the people of Judah when an army of allied enemies came upon them. At first fear overcame them, until Jahaziel, a descendant of Asaph, who was the musician and leader of David's choir, remembered and declared the oft-proven goodness and power of God; then confidence was restored, and with joy they went out to battle with only the weapon of song and praise. As they stood still before their enemies, singing their thanks to God for His care and protection, the alien armies fell upon each other and were utterly self-destroyed. It will be recalled, too, how the walls of Jericho fell before the Israelites when in obedience to divine direction they compassed the city, relying not upon their material weapons, but sounding their trumpets and shouting with one voice.

Joy in the realization of the power of divine Love to break the illusion of the senses, when expressed by Paul and Silas as they prayed and sang praises in prison at midnight, not only released them from bondage to error, but others as well, for the Bible tells us that "the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed." Even the keeper of the prison waked out of his sleep, and the light of Truth dawned upon him and "all that were in his house." And we read in conclusion that he "rejoiced, believing in God with all his house."

When with the advent of Jesus of Nazareth the Christ-idea appeared to human consciousness, it was received with song. Zacharias, whose tongue had been mute, burst into praise and prophecy when he recognized his son John as "the prophet of the Highest," the herald of the Christ-appearing. Mary's gratitude was expressed in her wonderful hymn of praise, magnifying God, and angels and shepherds followed with their thanksgiving. Prayer and thanksgiving became one to Jesus, who prayed, "Father, I thank thee that thou hast heard me." That he recognized the value of song in hours of trial is shown never more clearly than when, in the narrative of that last supper in the "upper room," as he endeavored to make his disciples understand that he must leave them, and prior to that night of struggle in the garden of Gethsemane, we read the simple words, "And when they had sung an hymn, they went out into the mount of Olives."

Music and song played an important part in the service of the temple. David, who sought divine direction in all that pertained to this service, appointed certain priests—at one time four thousand—whose sole duty was to sing psalms and play upon instruments which he had had made for the continual praise of God in the temple. At the dedication, when all the musicians and singers were as one voice in thanksgiving to God, the glory of the Lord filled the house and fire descended from heaven and consumed the burnt offering, and when the people perceived this manifestation of divine power they too joined in the song.

This is not without significance to us in our service of prayer and praise today. We all unite in prayer, our communion with God, and we should be equally united in our praise, our thanksgiving to God, for never in the history of the world has there been more cause for gratitude. Christian Science is singing the new song in the new tongue. We are told to "make a joyful noise unto the Lord," to "serve the Lord with gladness," to "come before his presence with singing," to "enter into his gates with thanksgiving, and into his courts with praise." Isaiah says, "Thou shalt call thy walls Salvation, and thy gates Praise," and prophesies that when the Christ-idea comes to human consciousness it will give the "garment of praise for the spirit of heaviness."

The singing of hymns in the spirit of true devotion and in expression of our rejoicing in this new-found truth, is

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of the most important parts of our church services and Sunday school exercises, and it will be fittingly safeguarded from interruption and intrusion in the degree to which we have come to realize that the vocal expression of our address to God is an inspiring form of prayer. The music in the Sunday school has been well called "the praise of innocence." The hymns thus learned by the pupils will prove a rich legacy in later times, and never can the habit of rejoicing always be acquired more surely than in childhood, when the thought is receptive and pure. Jesus once rebuked the priests by asking them, "Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" Children who learn thus early the true function of rejoicing, will probably not be heard in later years to say, "I love the hymns, but cannot sing them at our services, for I do not sing." And the adult Christian Scientist need not suffer long from this deprivation, for he has learned how to oppose every belief of limitation with the understanding of Truth which brings freedom and harmony.

As we learn to understand better and love more the source of all harmony, God, we will cease to utter discordant sounds of any nature, either in speech or song, but will find restored to us the true "echo of Spirit," no longer "reversed" by human belief. Music finds its springs in joy, and a song in the heart cannot help but be on the lips. Song then is always possible to the selfless thought. When mortal self-consciousness is put away we shall all sing the new song, leaving with God, its divine Principle, all concern for the musical effect.

Christian Science today is echoing the celestial strain of the angel voices, "Glory to God in the highest, and on earth peace, good will toward men." Through its beneficent activity the discords of sense are being hushed and the primeval harmony of Spirit is again heard of men. As Mrs. Eddy has said in Science and Health (p. 568), "A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain."

Taking a Right Stand

J. M. JACKSON

On various occasions I have felt impelled to relate the following facts. For several years my business brought me in contact with men of all sorts and kept me on the street much of the time. The majority of these men frequented the saloons pretty regularly, and although intoxicating drinks never were palatable to me, and I usually chose a cigar or a mild beverage, yet it seemed impossible to remain in the business and not continue to frequent the saloons. Being a young student of Christian Science at the time, the matter was one to which I gave considerable thought, but was not able to see my way out.

Not to relate all the intermediate steps, I may say that in the course of time I was elected to a certain position in the church of which I was then a member. Feeling the position to be an honored one and that it should be maintained with dignity and credit, it came home to me one day that to patronize the saloons even nominally was not compatible with the standard which should be maintained by me as an official in a Christian Science church. Then and there I decided that this would have to cease.

Now here is where the surprising part of the demonstration came in. Having come to this decision, I expected considerable difficulty in carrying it out, knowing the frequency with which I was invited and the persistence which was often exercised to induce me to enter the saloons,—efforts which were frequently by no means easy to resist without, as it seemed to me, impairing my usefulness and prospects in a business in which geniality and good-fellowship, as they are popularly understood, are considered valuable assets.

Nevertheless, although I did not know it then, the battle was really fought and won when I took the stand mentally and decided to frequent the saloons no more. Events proved this to be the case, for strange as it sometimes seems to me even yet, I was asked into saloons on only a very few occasions after coming to that decision, and found no difficulty in declining, while soon afterward circumstances led me out of that branch of the business, thus to a large extent removing the disagreeable prospect from my path.

Many times since, on reviewing this experience, I have been impressed with the truth of Scripture that God's ways are not our ways; indeed, our Leader tells us that "higher far than the heavens above the earth is His wisdom above ours" (Miscellaneous Writings, p. 158). In any predicament or emergency we have nothing to do except to follow our highest sense of what is right, leaving the result with God, who is abundantly able to work out the answer.

Honesty

JOSEPH F. HIBBARD

Dictionaries define honesty as fairness, candor, truth, and to be honest as to be upright, just, equitable, fair in dealing with others, free from fraud, frank, sincere, unreserved, according to truth. Mrs. Eddy says, "Honesty is spiritual power" (Science and Health, p. 453). Honesty, or truth, expressed in all our human relationships, is the positive affirmation of good, and is the opposite of all evil. If honesty is truth, its opposite, dishonesty, is a lie. Honesty is the bright sunlight of reality; dishonesty is the darkness of unreality, in which lurk all forms of evil, among which are found arrayed falsehood, hypocrisy, envy, uncharitableness, malice, hate, revenge.

How evident it is that the broad foundation-stone of Christian Science is honesty, and how imperative that every student and every disciple should cultivate this quality and wage unceasing and uncompromising warfare against dishonesty. On page 15 of Science and Health Mrs. Eddy says, "We must resolve to take up the cross, and go forth with honest hearts to work and watch for wisdom, Truth, and Love." On page 21 she also says that if the disciple is honest, "he will be in earnest from the start."

Hypocrisy and deceit have no place in Christian Science, and the Christian Scientist will not give room to either in his consciousness. Jesus commanded, "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." We are commanded to declare the truth, and the truth only, and the declaring of truth is not alone by vocal utterance, but by every motive and act of our lives. We declare the truth when we deal honestly and justly with our fellow men.

Nowhere can warrant be found for any discrimination in the application of honesty to either the large or the small affairs of life; nor to persons, or things, or conditions, or times, or seasons. The command without condition or modification is inexorable, to be honest,—honest in the large affairs of business; honest in the small affairs of every-day life; honest with our neighbor; honest with ourselves; honest in our professions; honest in our endeavors.

We are commanded not only to refrain from dishonesty

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but to have a care how we impress others,—to "abstain from all appearance of evil." The church and the cause with which we are identified must not be discredited by dishonest association. None but honest persons should be received into the membership of any Church of Christ, Scientist, and great care should be taken in the selection of all those who are to become representative in official capacity or are to participate in its activities. The finger of scorn is ever ready to point out anything which would discredit a worthy cause. How often do we hear the uncharitable declare that there are hypocrites in the churches. We may well believe that opportunities are not unsought, in like manner, to discredit Christian Science.

Honesty leavens the whole lump of human thought and prepares it for the apprehension of spiritual truth, the preparation needful to perceive the new heaven and the new earth revealed in Christian Science. Preparatory to rendering full obedience to the Master's command, "Be ye therefore perfect," it is well that we should heed the admonition, Be ye therefore honest.

Correct Solutions

NINA F. WINN

Not only the young student of Christian Science but the older as well often labors under the impression that he has failed to demonstrate the truth in some particular problem because that which he wanted to bring to pass failed to manifest itself. This tendency of the human mind to decide what is best for it is often spoken of in Christian Science as outlining, and is something we should guard against most carefully. The unwisdom of it is clearly stated by Paul when he says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," because, as Mrs. Eddy writes, "in league with material sense, mortals take limited views of all things" (Science and Health, p. 255). Through a lapse of time we may, however, come to see and know that that which to material sense we considered a failure was a demonstration, and we then clearly recognize how we were protected by Love. Such, at least, has been the experience of the writer.

The problem of knowing when a result is a "demonstration" seems difficult only because mortal mind is so certain of the things that are good for one, whereas the truth is that it knows nothing about the things prepared for them that love God. This whole matter was made so clear by an experience in the schoolroom that I repeat it in the hope that it may bring a little light to others.

A seventh-grade class was working in percentage, and one morning when a certain problem was called for every one in the class raised his hand to indicate that he had obtained the right answer; but later on in the recitation, when the pupils were asked to explain the problem, not one of the boys and girls in the class could give the right explanation. Upon a careful study of the problem, the teacher discovered that the numbers were in such relation to each other that when worked wrongly they still gave the answer in the back of the book. The answer obtained by the class was not the correct solution to the problem, and it seemed almost impossible to get the pupils to see their error because of the apparent correctness of the answer. They had failed to apply the basic rule of mathematics, which was the only reason for the problem being given to them, and there was not seemingly the willingness to go back and seek an understanding of it, although the unwisdom of depending on the answers and constantly referring to them had been pointed out repeatedly by the teacher.

Mrs. Eddy says on page 93 of the text-book, "Humanity advances slowly out of sinning sense into spiritual understanding; unwillingness to learn all things rightly, binds Christendom with chains." So in the solving of any problem, whether it refers to business, home, school, or to financial or physical conditions, it is for us to seek an understanding of Principle as revealed to us in Christian Science, apply it, and leave the result with God, divine Life, Truth, and Love. Our only concern about the answer is to realize that the correct solution always follows a correct application of Principle.

In this application of the truth there will be a constant realization of God's allness and ever-presence, and an effort to shut out material longings so that we may hear God's voice and do His will as it is done in heaven, for God has revealed His will unto us through the Spirit.

Sunday School Teaching

WILLIAM R. BEST

Both city and state make the child their first care, and for this reason money is freely spent so that the child may obtain a solid foundation upon which the future man or woman may stand. Much serious thought and consideration are given to this subject by cultured people, because it is recognized that without the proper foundation good citizens cannot be developed. Although perfection has not yet been realized along these lines, still behind all this effort and experiment lies a motive which is good, and which is resulting in the unfoldment of good individually and collectively.

Recognizing the same need, the churches attempt to instruct their children about God. Thus it is that the Christian Science church, through its Sunday school, is striving to give to its children the right foundation, for upon the child depends, among other things, the sustaining and upbuilding of the cause of Christian Science in the future. The question, therefore, which comes to every earnest Christian Scientist, and especially to every one who has accepted the sacred office of Sunday school teacher, is this: Are the children being shown the true foundation? By this foundation is meant the fundamental truth upon which the whole of the Christ teaching is built.

No two teachers of mathematics pursue the same course in imparting their knowledge, yet the foundation is the same. Students of the many are able to answer the question of the one, thus proving that although the method of instruction may be along individual lines, the foundation remains the same. For instance, one could think of many different ways of proving to children the fact that three times three equals nine; yet the majority of them, although instructed from different viewpoints, when asked the result of three times three would give the correct answer.

Two instances in the life of our Master may here be recalled. At one time he gathered his disciples together, and after placing a little child in their midst said to them plainly, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Again when a lawyer, tempting him, asked, "What shall I do to inherit eternal life?" Jesus first asked him, "What is written in the law?" When the lawyer replied in the words of the first commandment and its correlative, man's duty to his neighbor, our Master said, "This do, and thou shalt live;" that is, Be obedient, and live.

Where can we look for a foundation for the teaching in the Sunday schools, and where find authority for this? Most certainly in the words of Mrs. Eddy in the Manual of The Mother Church. Here, in Section 3 of Article XX, we have

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direct and unmistakable instruction as to the method of procedure; and strict adherence to the letter of this by-law at once lays the first stone in the foundation of spiritual building, namely, obedience. To obey is Christlike, and, as our Leader tells us (Miscellaneous Writings, p. 117), "obedience is the offspring of Love." Since God is Love, obedience is an expression of the power, presence, and Science (or understanding) of God.

According to the instructions in this by-law, the children are to be taught first, the ten commandments; second, the Lord's Prayer, with its spiritual interpretation by Mrs. Eddy as given in Science and Health (p. 16); third, the beatitudes; fourth, the Lesson-Sermons found in *The Christian Science Quarterly*. In other words, they are to learn first, God's will; second, true prayer, the desire to do the Father's will; third, the expression or outcome of that desire (for let it be remembered that in the beatitudes we find all the Christly qualities that underlie the stature of manhood in Christ); fourth, the science or application of these qualities, thus bringing to light the spiritual consciousness which has dominion. Is not this scientific? Surely it can be proved to be so!

We read on page 575 of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, of the "sacred city," the four-sided city and its foundations, the four sides in their allegorical sense meaning "the Word, Christ, Christianity, and divine Science," and also that "this city is wholly spiritual, as its four sides indicate." Two pages farther on we read, "This spiritual, holy habitation has no boundary nor limit." Let us take this and apply it to what we have found in the Manual. First, the Word, the law respecting man's duty to God, man's duty to man; second, the Christ, the true idea, the desire to obey and to do the Father's will, the Lord's Prayer; third, Christianity, the practice of this desire which unfolds the Christ-qualities, as found in the beatitudes; fourth, divine Science, the understanding reached through the application of the first three in the study of the Lessons, which as it unfolds brings us into the full realization of the kingdom of heaven, harmony.

That this statement is true can be proved by the rule of reversal. Here we strike the keynote of unity, for although the instruction may be from individual standpoints, the foundation remains the same, thus bringing each teacher into a proper relation with every other teacher and with every child, for all have the same desire and are reaching out for the same end,—to know and to obey the Word or law of God.

What is the mission of Christian Science? Is it not to bring to the understanding the true relationship between God and man? Character-building is plainly the mission of Christian Science, and the unfolding of character constitutes the true sense of healing. Character, being based upon obedience to the law of God, is therefore the presence, power, and Science of God, before which sin, disease, and death must finally disappear.

Right mental development begins from the child's first instruction along these lines, and manifests itself in intelligence, accuracy of statement, patient application, alertness, obedience, the desire to know, self-control, and the like. Let no one think that the teacher is not growing all along the way, for patience, self-discipline, activity, impartiality, gentleness, meekness, are constantly being unfolded, and we find the bond of unity, Love, expressed in these attributes.

Our Leader tells us that "to understand God is the work of eternity" (Science and Health, p. 3), and so character-building, the unfolding of God's image and likeness in human consciousness, is an eternal joy.

Selected Articles

[H. W. Carr in *The Bombay* (India) *Chronicle*]

My attention has just been drawn to one of your "Notes of the Day" on an American novel from which a quotation is made to the effect that Christian Science is the "special invention" of Uncle Sam and is "based upon physical benefit."

An acquaintance with the teachings of Christian Science will reveal that there is no foundation for either of these suggestions, for Christian Science lays no claim to being an invention. It is engaged in restoring primitive Christianity with "signs following," and is making it possible for the world to gain a demonstrable understanding of the gospel of the Man of Nazareth. As in his day, however, many cannot believe except for the "works' sake," for it is the physical healing alone that appeals to them; but, as Mrs. Eddy says on page 150 of Science and Health, "the mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world."

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[W. D. Kilpatrick in *Jackson* (Mich.) *Patriot*]

The article by a clergyman on the subject of Christian Science indicates that the gentleman not only has a mistaken sense of the teachings of Christian Science on some of the points mentioned by him, but that he has also allowed his interpretation of the Scriptures to be considerably influenced by an education evidently based on the teachings of man-made creeds and dogma.

The statement made in an authorized Christian Science lecture, that "no reference can be found in the Scriptures wherein Jesus ever claimed to be God," is not only distinctly true from a reasonable interpretation of the Scriptures, but it is also true that the quotations from the Bible given us by the reverend gentleman in no particular controvert the statement just quoted. In his interpretation of those parts of Scripture pertaining to the relations of Jesus the Christ to God, the gentleman has failed for some reason or other to discover the distinction made in the Bible between "Jesus" and "the Christ."

Nowhere throughout the New Testament can it be found that Jesus claimed to be God, and in the light of Jesus' teachings such a contention is untenable. Jesus called himself at times the "Son of God," and in other instances it is recorded that he referred to himself as the "Son of man." If Jesus had never uttered any other words than "I and my Father are one," we might find, without giving spiritual significance to his works, excuse for the temporary delusion that Jesus was God; but taking the words and works of Jesus together in their entirety, it could not by any possible perversion be deduced that Jesus meant to convey the impression that he was God. Take, for instance, his words in the tenth chapter of St. Mark in reply to the question, "Good Master, what shall I do that I may inherit eternal life?" when he said, "Why callest thou me good? there is none good but one, that is, God." Furthermore, it should be evident that any one claiming to be God could have only the characteristics of God, and therefore must necessarily bear none of the characteristics of a mortal. Jesus himself said, "God is a Spirit." No one would contend that the man Jesus was a spirit. In connection with this it is well to consider the words

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of Jesus in the gospel of John: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

On page 361 of "Science and Health with Key to the Scriptures" Mrs. Eddy, speaking of the unity indicated in Jesus' declaration, "I and my Father are one," says, "That is, one in quality, not in quantity. As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being." And on page 332 is found the following: "Jesus was born of Mary. Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness. The Christ is incorporeal." Had Jesus considered himself God, to what or to whom would he have had occasion to look in prayer, for it is constantly stated in the New Testament that Jesus prayed. Consider the opening words of the Lord's Prayer given to us by Jesus, wherein he taught us to pray as he prayed: "Our Father which art in heaven;" and again his words, "I go unto my Father."

The position taken by Christian Science on the subject of sin, sickness, and death is not one which would lead to the conclusions drawn by the gentleman,—that these conditions are ignored by Christian Scientists or are not considered conditions with which it is necessary to cope. The Christian religion as established by Jesus in its primitive purity, and as revived and perpetuated in Christian Science, finds its necessity in the prevalence with mortals of the belief, fostered by a palpably erroneous understanding of God and of man's relation to Him, that these conditions are God created and God sent, and consequently are to be considered real. Christian Science teaches, through its strict adherence to the fundamentals of Christianity laid down by Jesus, that these conditions are not of God, and as the true man is created in the spiritual image and likeness of God, they have no power or authority over God's children.

It was through the understanding that sin, disease, and death are unreal that Jesus was enabled to overcome all these conditions, and it is through this understanding that mankind sooner or later must follow the injunction of Jesus embodied in his declaration, "He that believeth on me, the works that I do shall he do also." Jesus taught most distinctly and incontrovertibly that death is an enemy, and not an open sesame to an unknown condition which theology has been pleased to call "the kingdom of heaven." He taught that the kingdom of heaven is a divine state of consciousness when he said: "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." He made it very clear both in word and in precept that this divine state of consciousness is not reached through a belief of death or while one believes in the necessity of death. Jesus overcame both sickness and sin in the same manner, namely, metaphysically, and he taught us to do likewise.

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[Robert S. Ross in *Brooklyn* (N. Y.) *Eagle*]

On page 140 of Science and Health Mrs. Eddy writes, "Worshiping through the medium of matter is paganism." Christian Science proves beyond cavil that Spirit is not in its opposite, matter, any more than light is in darkness. Furthermore, Christian Science teaches that if God were available in certain localities and through certain persons only, He would be finite. If God were corporeal, it would be impossible for Him to be everywhere. But God is infinite; He is everywhere present and always available. Only that which is mental or spiritual can be infinite. The Bible tells us that God is Spirit, and that He must be worshiped spiritually, through the understanding of divine Principle, Love.

Christ Jesus laid great stress on physical healing as proof of one's understanding of Christianity. He not only told his disciples that they would be known by their ability to heal, but when John the Baptist sent his followers to inquire if Jesus were the Christ, Jesus pointed to the healing he had done. Then he told John's messengers to return and tell their master what they had seen. Jesus knew this proof would convince John. It is as necessary for one to be able to heal the sick in order to prove that he understands Jesus' teachings, as it is for one to compute in order to prove that he understands mathematics.

When mortals understand that God is good, that He is the author of all that is, that this "all" is spiritual good, and that sin, disease, and death being evil have no foundation in fact, they will understand in a measure at least what Jesus meant when he said, "Ye shall know the truth, and the truth shall make you free." There is nothing mysterious about Christian Science healing. It is based on divine Principle, and this Principle is no less demonstrable here and now than is the mathematical truth that two and two equal four. Principle is changeless, "the same yesterday, and today, and forever."

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[Willis D. McKinstry in *State Journal*, Topeka, Kan.]

While the teaching of Christian Science disavows the need of any material means as a healing agency, yet it grants to every one the fullest freedom to choose for himself whatever system or method of healing he desires; and this same rule of individual liberty applies to all the affairs of human experience. Christian Science emphasizes and makes plain the rules of life given us by the Master, and these rules are not subject to degrees of change to suit the whims and wishes of any person.

As Christian Science is a religion of love, its very nature is to unite and cement more closely the affections of those who live it. Divine Love is expressed in charity, and Christians never criticize or condemn those who have accepted the Christ as their ideal and high goal, although they may make mistakes in the application of his teachings.

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[Thomas E. Boland in *West Chester* (Pa.) *Local News*]

Among a number of definitions of the word "Christianity" is the following: "The system of doctrines and precepts taught by Christ. Practical conformity of one's inward and outward life to the spirit of the Christian religion." With no thought of boasting, it may be said that Christian Scientists are endeavoring not to omit any of the Christian duties Jesus assigned to his followers, and especially are they endeavoring to carry out that part of Jesus' command which he illustrated so convincingly and unceasingly in his own work—healing the sick.

Again, Jesus named as one of the signs which "shall follow them that believe," that "they shall lay hands on the sick, and they shall recover." That the sick are being healed through Christian Science there is a volume of evidence. United States Senator John D. Works, in a speech in the Senate chamber in January of last year, gave fifty-seven carefully authenticated cases of healing through this means, including cases of tuberculosis, drink habit, drug habit, kidney disease, cancer, tumor, organic heart disease, locomotor ataxia, diabetes, Bright's disease, blindness, deafness, epilepsy, and so on, covering a total of thirty-six distinct diseases.

For many years the Christian Science periodicals have been weekly and monthly printing verified reports of healing, these amounting to certainly more than fifteen thousand

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cases; in addition to all of which, in each of the Wednesday evening meetings of the more than fifteen hundred Christian Science churches scattered over the world, may be heard weekly an average of at least five cases of healing. Several years ago it was estimated Christian Science had at that time healed a million cases of sickness. In the light of these facts Christian Scientists believe they are fully entitled to be classed as Christians.

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[John L. Rendall in *The Gate City*, Keokuk, Iowa]

A clergyman undertakes to prove that Christian Science differs from the fundamentals of Christianity. What he really means is that it differs from his particular ideas as to what constitutes fundamental Christianity. This we readily admit.

In "Science and Health with Key to the Scriptures" (p. 138) Mrs. Eddy states: "Jesus established in the Christian era the precedent for all Christianity, theology, and healing. Christians are under as direct orders now, as they were then, to be Christlike, to possess the Christ-spirit, to follow the Christ-example, and to heal the sick as well as the sinning." The average Christian would doubtless consider the above statements to be fundamental to Christianity and to its right practice. He might possibly object to the thought of healing as being fundamental, and yet if the Bible teaches anything in a positive way it certainly teaches that the power of God is sufficient to heal the sick as well as to reform the sinner at all times and under all circumstances.

On the same page of the Christian Science text-book we read: "Our Master said to every follower: 'Go ye into all the world, and preach the gospel to every creature! . . . Heal the sick! . . . Love thy neighbor as thyself!' It was this theology of Jesus which healed the sick and the sinning. It is his theology in this book and the spiritual meaning of this theology, which heals the sick and causes the wicked to 'forsake his way, and the unrighteous man his thoughts.' It was our Master's theology which the impious sought to destroy." If the life and example of Christ Jesus is the accepted criterion, and we naturally assume that it is, the question at once occurs, Why omit from Christian practice that which Jesus gave as positive proofs of Christianity in his statement: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

We read in the Bible of a certain woman who had "suffered many things of many physicians, . . . and was nothing bettered, but rather grew worse." This woman found healing through the spiritual understanding possessed by Jesus. We also read of many instances in Jesus' healing ministry wherein he was persecuted by the Pharisees and those in ecclesiastical authority during his time. They even said of him, "He hath Beelzebub." Thus we find that the criticism and misrepresentation of Christian Scientists finds its prototype throughout all the ages, when the intolerance of ecclesiastical despotism is allowed to assert itself.

Hundreds of thousands of people who believed themselves to be without God and without hope in the world, have through the beneficent teachings of Christian Science and its revelation of the Christ, Truth, found surcease from their sufferings. They have found happiness, health, and peace because they too, like the woman above referred to, have touched the hem of Christ's robe in its spiritual significance and have thus proved the verity of the statement, "Jesus Christ the same yesterday, and today, and forever." It is a sad commentary on scholastic theology that this denial of the possibility of Christian healing is accompanied by abuse of those who earnestly seek to practise it. Of such Jesus said: "Woe unto you, . . . for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."

Christian Scientists have no apology to offer because of the difference which exists between the teachings of Christian Science and those of scholastic theology. Many Christian Scientists were formerly members of various other churches. Some of them were ministers of Christian denominations. They have, one and all, proved to their complete satisfaction that Christian Science is logical, reasonable, satisfactory, and consistent with the highest ideals of Christianity as taught and practised by Christ Jesus and his disciples. They are satisfied that Christian Science is a demonstrable religious teaching; that it is meeting the needs of humanity in sickness and in health, and that because of its teachings their lives have been immeasurably benefited.

For these and many other reasons the cause of Christian Science has continued to grow, notwithstanding persecution and misrepresentation upon the part of its critics.

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[G. S. Paine in *Elko* (Nev.) *Independent*]

Your kindly reference to Christian Scientists in your editorial on "Grippe and Religion" may have led some of your readers to ask themselves what the Christian Scientist does to protect himself, for instance, from a grippe epidemic. For their benefit I would like to explain that the protection comes, not from any unreasoning belief or mere human denial of disease, but from the understanding of how divine intelligence expresses itself in right activity. As one turns sincerely to and sees something of the law of divine intelligence, he becomes conscious that this law is operative for him, and begins therefore really to experience more of orderly and intelligent activity in place of either seeming inactivity or overaction. Hence he remains free because, knowing that the divine consciousness which manifests itself in orderly activity is the only true consciousness, he has refused to accept as consciousness any suggestion of the opposite.

The practice of Christian Science is thus entirely metaphysical, and of course radically different from other systems which, whether they admit it or not, rely in any way on the human mind, for help or confuse this human mind and its counterfeit sense of things with the true and unlimited consciousness which is God, continuously present and harmonious. As Mrs. Eddy says on page 67 of Science and Health, "Spiritual, not corporeal, consciousness is needed."

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[S. T. Downs in *South Bend* (Ind.) *News-Times*]

It will have to be admitted by every fair-minded investigator that Christian Science has attracted people of intelligence and education to its fold; that within practically half a century it has become known to all parts of the world; and that the works performed through its ministry are matters of universal and common knowledge. To say, then, as was said in a reported sermon, that Christian Science is a humbug, shows either a wilful determination not to give credit where credit is due, or that the clergyman failed properly to inform himself before attempting to criticize. Whether or not all investigators would agree with us that Christian Science is the restoration of primitive Christianity, could not be determined by argument, but it is an indisputable fact that hundreds of thousands of suffering, sin-sick mortals have proved its power to heal all manner of disease, to free the slave of false appetite, and to awaken a desire to be more godlike.

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Editorial

A Genuine Revival

Of late years a good deal has been talked and written about the need for a great religious revival. No doubt this need is pressing, but those who write and talk about it simply do not realize that the greatest religious revival of the centuries, since the advent of Christianity, has been in progress for the past fifty years. Just half a century ago Mrs. Eddy discovered the Science of Jesus' teachings, and later she promulgated this Science for the benefit of all mankind. The result of this has been a genuine revival of primitive Christianity, which has enriched the lives of hundreds of thousands of people and rescued them from all manner of disease and sin. Not only has this revival been participated in by those who in their extremity had blindly sought God in an almost helpless way, but also by many who, hopeless and unbelieving, had said in their hearts, "There is no God!"

Not the least valuable lesson of this particular revival has been the marked absence of spectacular propaganda. There has been from the platform and in the literature no studied or frenzied appeal to the emotions, no preaching of eternal damnation, no playing upon the fears of excited or discouraged men and women, no denunciation of persons or classes, no bitter arraignment of other religions. On the contrary, there has been a quiet and confident statement of the omnipotence and omnipresence of God, the reality of good, the immortality of man in the image and likeness of God, the divinity of the Christ, the fatherhood of God, and the brotherhood of man.

Not only has this statement of Christianity been made to the ear and eye, but also, combining precept with practice, its truth has been demonstrated in the healing of the sick and the reform of the sinful. Jesus said that certain signs should follow them that believe, and that these signs have been manifest in the practice of Christian Science is now too firmly established to be contradicted successfully. Surely this is a revival that is worthy of the name, and one in which all men would willingly join if they but appreciated its far-reaching effects.

There are those, however, who love to discourse of Christian Science and its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, in a critical way. To such critics, of course, the revival has not yet come, even though they apparently see much to commend in the lives and character of Christian Scientists. To them Christian Scientists are good people despite their religious beliefs, and it has not yet dawned upon them that Christian Science is the foundation of whatever goodness they see displayed in the daily walk and conversation of these people. Mrs. Eddy must have had such critics in mind when she wrote the article entitled "The Christian Science Textbook," commencing on page 109 of "The First Church of Christ, Scientist, and Miscellany." In this article she says:—

"Christian Science teaches: Owe no man; be temperate; abstain from alcohol and tobacco; be honest, just, and pure; cast out evil and heal the sick; in short, Do unto others as ye would have others do to you. Has one Christian Scientist yet reached the maximum of these teachings? And if not, why point the people to the lives of Christian Scientists and decry the book which has molded their lives? Simply because the treasures of this textbook are not yet uncovered to the gaze of many men, the beauty of holiness is not yet won. . . . Is it too much to say that this book is leavening the whole lump of human thought? You can trace its teachings in each step of mental and spiritual progress, from pulpit and press, in religion and ethics, and find these progressive steps either written or indicated in the book. It has mounted thought on the swift and mighty chariot of divine Love, which today is circling the whole world."

To this statement every Christian Scientist will say, Amen!

Archibald McLellan.

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Fatherhood and Motherhood

Those unacquainted with Mrs. Eddy's teachings are sometimes puzzled, if not disturbed, because of her distinct teaching that God should be regarded not only as Father but also as Mother; yet the Scriptures distinctly present the quality of motherhood as an essential element of the divine nature. The first chapter of Genesis shows that the divine nature finds complete expression in the masculine and feminine qualities. In the prophecy of Isaiah the question is asked whether a mother can forget her infant child, and the answer comes from the divine side, "Yea, they may forget, yet will I not forget thee." Here we have infinite tenderness contrasted with mortal frailty and selfishness, yet in this very rebuke we have a perfect model for our human relationships, and as we gain an enlarged sense of the divine nature, the spiritual sense of the Lord's Prayer as given on page 16 of Science and Health dawns upon us, and we address our heavenly Father as "Our Father-Mother God, all-harmonious."

With its habitual short-sightedness mortal mind thinks of fatherhood and motherhood as represented by the material and physical nature, when this is far from being true; indeed it is only as the metaphysical or spiritual concept of being is gained, that any human relation becomes truly harmonious. A great thinker of recent times referred to the mere "accident of birth," and this phrase is capable of quite extended application. The physical parent may and frequently does forsake his or her child, or, what is even more serious, may bring to the child a perverted sense of all things, a sense which wholly ignores the moral and spiritual. The one who fails in this latter respect is, from the viewpoint of Christian Science, no parent at all. On the other hand, the one who aids in the right development of a child's character, who awakens the consciousness of what true living means,—and how glorious are its possibilities,—he or she, in reflecting the divine nature, becomes in the truest sense both father and mother, although no physical relationship may exist.

Let no one suppose for a moment that Christian Science ignores the grave responsibilities and sacred obligations of the human parent. On the contrary, it arouses in all who seek to demonstrate its teachings, indeed in all who feel the healing influence of divine Truth, a quickened and ever-increasing sense of the demands of God's law; but far from being irksome, this responsibility brings with it the real joy of living. As the law of Love is understood and obeyed, new opportunities to be and to do good present themselves, every one of which is an avenue to new joys. We, however, must guard with the utmost vigilance our spiritual treasures, for our Master, who never lost sight of the kingdom of God, insisted that we "watch and pray" lest we enter into temptation and thus be robbed of the joys which belong to us as children of the all-loving, all-wise Father-Mother God.

It goes without saying that parenthood implies childhood, and that only the child nature can understand a child. It is, however, of little avail for us to go back in thought to the days of physical childhood, with its rainbow-colored hopes which are too often overcrowded with sick-

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ness, sin, and sorrow. It was a far better ideal of childhood than this which Christ Jesus presented when he bade us become as little children. This means that we must each of us, whatever the measurement of our years, awaken from the dream of life in matter at the "Talitha cumi" of Christ, Truth, and learn to know our own true selfhood and also know our heavenly parent, guarding with infinite tenderness each and every child.

Jesus said, "O righteous Father, the world hath not known thee: but I have known thee." We rejoice that through Christian Science we are coming to know the Father as the source of all love, truth, healing, happiness; as ever with us, and in whom "we live, and move, and have our being."

ANNIE M. KNOTT.

"Human footsteps"

ON page 253 of Science and Health Mrs. Eddy writes, "The divine demand, 'Be ye therefore perfect,' is scientific, and the human footsteps leading to perfection are indispensable." Christian Scientists ought to be able to speak in terms of absolute truth, or of human experience, without being misunderstood or having the two confounded the one with the other. Absolute truth alone is real and indestructible; human experience, unless guided by the divine, slumbers in the dream of unreality, in that which seemeth to be and is not. In Science man is perfect, but according to mortal verdict he appears to be a thing of a few days, the helpless victim of material beliefs. Rightly understood, man is the idea of divine Mind, manifesting the qualities of God; falsely considered, he is the product of an original liar and is himself a lie. Mrs. Eddy counsels us, "When needed tell the truth concerning the lie" (Science and Health, p. 448). The present would seem to be an excellent time for telling as much of this truth as the age can hear.

In ordinary conversation the word person is used to signify an individual human being. It is so defined in Webster's dictionary. Dogmatic theology has used the word person to designate God, and Mrs. Eddy has been willing to apply this word to Deity when it is capitalized. She has, however, generally added the adjective infinite, thus defining God as infinite Person. Now the person or human being of ordinary conversation needs to be saved, to be delivered from personal sense, from the dream of unreality, and transformed into the substantial likeness of God's man. This can only be accomplished by the coming of Christ, Truth, to human apprehension; and so salvation involves the necessity for taking "human footsteps."

When the vision of the Christ first comes to the individual, the refulgence is frequently so glorious that the transformation seems immediately complete; but tests and trials soon reveal the necessity for human endeavor, in order to consolidate every gain as it is made. Mrs. Eddy was not too proud to take these footsteps herself. They are definitely recorded in her human history and in her achievements. Christian Scientists can well afford to follow her example as closely as possible. Every great reformer, every personal revelator, has been willing to take the necessary steps to bring a particular reform or revelation to human apprehension. Jesus, the God-anointed, did not disdain the baptism of John, or the payment of tribute to Cæsar, or the trial on the cross. How else can humanity be saved except by passing under divine guidance through the ordeal of temptation and false suggestion?

It is no sin to be tempted, else Jesus would have been a sinner; yet we are assured that he was "tempted like as we are, yet without sin." The sin lies in yielding to temptation, but the individual can be saved even after he has yielded; therefore there is hope for the whole of humanity. In the mean time the work of church organization is carried on with the help of those who have hope of being saved. Jesus generally spoke of himself as "the Son of God," yet occasionally he referred to himself as "the Son of man," and in a notable passage, speaking of God delegating powers to the Son, he declared, "And hath given him authority to execute judgment also, because he is the Son of man." This accords with Mrs. Eddy's profound analysis on page 25 of Science and Health, "The divinity of the Christ was made manifest in the humanity of Jesus." If the Son of God come not to the Son of man, then are our prayers in vain and salvation is a myth.

But see the day-star of our utmost expectation dawning upon the half-light of mysticism and occultism! The truth which saves is, that in reality man is saved, for salvation is a human necessity which has no *raison d'être* in the kingdom of absolute being. God, infinitely good, is now; and His image is necessarily like Him. Let this supreme verity come to humanity and cheer its "indispensable" footsteps!

WILLIAM D. MCCRACKAN.

Among the Churches

Current Notes

PORT CLINTON, OHIO.—Our society has completed the erection of a small chapel at the rear of the lot, corner of Second and Fulton Streets, the building facing on Fulton Street. It is the purpose of the society to have the building moved off the lot eventually, so as to erect a church. The little chapel, 22 by 34 feet, with a vestibule, has been well built, and has a seating capacity of about one hundred. This society had its start when a few neighbors met in a little study to read the Lesson-Sermon according to the Church Manual. Soon others asked to join them, and they moved out into the large living-room. Then others requested the privilege of having the meetings held in their homes, so for two years they met a month at a time in three homes. Finally it was seen that more public meetings should be held, and thus it was that they were led to organize into a Christian Science Society. The charter membership was eighteen, eleven of whom had already joined The Mother Church. It was then recognized that, owing to real-estate conditions, if they were ever to have a church in the center of the town, in the best residential district, it would be wise to secure the land for it. Accordingly a beautiful lot, 50 by 100 feet, was purchased for fifteen hundred dollars. The chapel was completed and occupied Sunday, June 18, with an attendance of fifty.—*Correspondence.*

SIOUX CITY, IOWA.—Growth of Second Church of Christ, Scientist, has made necessary the movement of that body from City Hall to new quarters on the fourth floor of the Motor Mart Building, where the first services were held last Sunday [May 14]. In spite of the fact that the day was rainy, more persons attended than could have been accommodated in the old quarters. A seating capacity of nearly three hundred has been provided for. This month marks the fourth year of Second Church in Sioux City.

The Sioux City Tribune.

BOWLING GREEN, KY.—The Christian Science Society has just purchased the building and lot at the corner of Eleventh and Center Streets, whereon rests the old Central Baptist Church. The lot is about 150 by 200 feet, and the building is a substantial brick structure, which with some repairs will

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be one of the neatest of the smaller churches of the city. It has a seating capacity of about five hundred. This society, while having a small membership, has a growing congregation, and has long felt the need of more commodious quarters. The building is centrally located for both the business and residential sections. The repairs will be completed in about two weeks, when the congregation, which has been holding services temporarily in the Council Chamber, will move into the new quarters.—*Bowling Green Messenger.*

CEDAR RAPIDS, IOWA.—The new church edifice of First Church of Christ, Scientist, was completed about a year ago, and services have been held in it ever since that time. As it is now completely paid for, it is to be dedicated [June 4], and the total amount of the collections taken at the morning and evening services will be forwarded to the special war relief fund which has been established by The Mother Church, The First Church of Christ, Scientist, in Boston, for the purpose of assisting in relieving the distress of all those in the different European countries affected by the war.

Cedar Rapids Republican.

CLEVELAND, OHIO.—Members of Second Church of Christ, Scientist, corner Euclid Avenue and East Seventy-seventh Street, are planning to erect a new church edifice at a cost of about two hundred thousand dollars. The church property has 168 feet frontage in Euclid Avenue and is 190 feet deep. The trustees said the present white frame building, erected fourteen years ago, had become inadequate to accommodate the increased attendance.—*Cleveland Leader.*

INDEPENDENCE, IOWA.—Local Christian Scientists have reason to feel proud of the improvements they have made in and about their church edifice. Not only have they brought about a radical change in the appearance of the interior of the auditorium, but they have also improved the second floor and the lawn.—*Bulletin-Journal.*

PITTSBURGH, PA.—Having outgrown its present quarters in the Boylan-Welsh Building, Beechview, Third Church of Christ, Scientist, has found it necessary to purchase a lot and erect a temporary building. The location is on one of the high points on the South Hills, at Baltimore and Neeld Avenues.—*Pittsburgh Sun.*

MINNEAPOLIS, MINN.—The interior of Fifth Church of Christ, Scientist, 308 Twelfth Avenue S.E., will be completed immediately. Members have been attending services in the basement of the church for the past few months. The work will cost fifty thousand dollars.—*Minneapolis News.*

NEWBURGH, N. Y.—Attendance at Christian Science services in Newburgh has about doubled in the past two or three years. The services are now held in the former Masonic banquet hall in the Academy of Music Building.

Newburgh Telegram.

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The Lectures

Oakland, Cal.

William R. Rathvon delivered a lecture on Christian Science to a large and attentive audience in the Municipal Auditorium. The lecture was given under the auspices of First Church of Christ, Scientist. In introducing the speaker the second reader of the church spoke as follows:—

When the children of Israel came out of the land of Egypt, when they seemed hemmed in on all sides, the only answer God gave to Moses was, "Speak unto the children of Israel, that they go forward." This command comes with equal force to us all. With the mighty hand of God were they delivered from the Egyptians. And if we wish to escape from the bondage of injustice, oppression, sin, sickness, sorrow, and poverty, and reach the kingdom of heaven, harmony, or right consciousness, then the movement must ever be onward and heavenward, rising ever higher in the spiritualized thought, where God is revealed. As our revered Leader, Mary Baker Eddy, says in our text-book, "Science and Health with Key to the Scriptures" (p. 509), "The periods of spiritual ascension are the days and seasons of Mind's creation, in which beauty, sublimity, purity, and holiness—yea, the divine nature—appear in man and the universe never to disappear." Then to know God is to be in His kingdom, which heals and saves. And "of his kingdom there shall be no end."

Oakland Tribune.

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Lisbon, N. H.

Frank Bell delivered a lecture on Christian Science in the Empress Theater. He was introduced by C. H. Shipman, as follows:—

My father passed from this life without having any knowledge of Christian Science. After his departure my mother found written on the fly-leaf of his Bible concordance the following inscription: "I believe the Bible to be the Word of God, which will stand when earth and heaven shall have passed away. Lord, give us the key that imparts a true interpretation of the words of this book."

We believe that the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is the key which my father so much desired, and my mother found it to be of great help and comfort in after years. An experience of nearly thirty years in my own family in the study of this text-book in connection with the Bible confirms us in the opinion that it is a veritable "Key to the Scriptures." It helps us not only to understand the Bible better, but to love it more. It helps us in many ways and gives us a more cheerful outlook upon life.—*Correspondence.*

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Baraboo, Wis.

A. C. Kingsford, superintendent of schools, in introducing Bicknell Young, who lectured on Christian Science, said in part:—

Though I am not one of them, this I will and can say of Christian Scientists: They seem to me incorrigible optimists. They do not believe that there is any necessary relation between godliness and dolefulness, between piety and a long face. They seem to make a virtue of happiness. However dark the clouds, they believe that somewhere the sun is still shining, that always "God's in His heaven," as Browning says, "and all's right with the world." I have observed too that they are apt to cover with an ample mantle of charity the shortcomings and failings of their fellow men; and that while they are enthusiastic for their religion, they do not show any hostility toward those of other faiths. If these characteristics are the outgrowth of their fundamental beliefs, those beliefs are worthy of our study and attention, and we do well to spend an hour listening to their exposition by one who has given his life to their study.—*Correspondence.*

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Pittsburg, Kan.

Clarence C. Eaton, who lectured on Christian Science at First Church of Christ, Scientist, was introduced by Joseph Fletcher of Frontenac, who said in part:—

My knowledge of Christian Science is decidedly limited, but what I do know is altogether to its credit. I like its disavowal

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of fear, and I like the emphasis it places upon love and service to humanity. Above all, I like its people. I like their sincerity, their enthusiasm for their own religion, and their tolerance for other religions. I also like that great, clean newspaper, *The Christian Science Monitor*, as well as the *Sentinel* and *Journal*. The growth of this new religion has been phenomenal, and has been the wonder of the religious world. What its teachings have contributed to encourage kindness, gentleness, cheerfulness, and patience, and what it has done to discourage vindictiveness and evil speakings entitles it to the respect of everybody.—*The Sun.*



Massillon, Ohio

An appreciative audience listened to a lecture on Christian Science given in the High School Auditorium by George Shaw Cook. He was introduced by Prof. Hermann O. C. Kortheuer, who spoke in part as follows:—

There was a time in my life when I ridiculed Christian Science. I called it an enormous wholesale example of hypnotism, humbug, and what not; but since understanding somewhat of its teaching I find this conclusion entirely erroneous. Tonight in humility and sincere gratitude to Almighty God I stand before you in full possession of health, strength, and energy, a living witness to the efficacy of this new-old religion that does heal. During the many turbulent years of my life I took seven so-called cures for alcoholism, all of which failed.

Through obedience to this false god, alcohol, I was reduced to the deepest extremity. Then an angel of the Lord, as it were, gently led me to Christian Science. It was the right way, the way opened to us through Mrs. Eddy's right apprehension of the Scriptures. The Father sent His word, and the truth made me free and re-created me. The Lord, the Father of all, is as omnipotent and as all powerful today as when Jesus the Christ was on earth performing his healing mission. The healing I have experienced in Christian Science is an invincible, absolute certainty, and as a result new life, a new world, perfect joy, and perfect love spring up within me.—*Correspondence.*



Thompson Falls, Mont.

Prof. Hermann S. Hering delivered a lecture on Christian Science at the Purple Ray Theater. He was introduced by Attorney A. S. Ainsworth, who said in part:—

I am not supposed to be a Christian Scientist, but I believe, nevertheless, that Christian Science is the true interpretion of the words of that great Teacher, the Nazarene, "He that believeth on me, the works that I do shall he do also." These words of the Master are the foundation of Christian Science. Thus, through an understanding of this Science of right living, sin and suffering are dispelled, for we know that "there is no life, truth, intelligence, nor substance in matter" (Science and Health, p. 468), and that God created man in His own image and likeness.

The Sanders County Ledger.



Michigan City, Ind.

Virgil O. Strickler, who delivered a lecture on Christian Science, was introduced by Louis H. Knapp, who said:—

There is without doubt no thought more welcome to the hearts of humanity today than that of peace. "On earth peace, good will toward men," was the message and the mission of Jesus nineteen centuries ago. Before we as individuals can realize this peace, we must know more about God, the divine Principle, the creator of all good, the creator of the universe. Christian Science teaches us that God's law is the only power, and His law does heal.

Michigan City Dispatch.

Fresno, Cal.

Max Cahn, in introducing John W. Doorly, who gave a lecture on Christian Science before a large audience at the White Theater, said:—

To become a student of Christian Science means to become a student of the Bible, for without a knowledge of the Bible it is impossible to be a Christian Scientist. It means also that we must accept all the teachings of Christ Jesus and gain a demonstrable knowledge of what he taught, for he said, "He that believeth on me, the works that I do shall he do also." In the tenth chapter of Matthew we read that Jesus sent forth his twelve disciples with this command: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."—*Fresno Herald.*

Lectures to be Delivered

AUSTRALIA—Brisbane, Queensland: Clarence W. Chadwick, Oct. 10.

CANADA—Nelson, British Columbia: Dr. H. Walton Hubbard, Church Edifice, Kootenay and Victoria Streets, 8 p.m., Sept. 5.

Toronto, Ontario (First Church): Virgil O. Strickler, Church Edifice, St. George Street and Lowther Avenue, 8 p.m., Sept. 2, and 3 p.m., Sept. 3.

COLORADO—Boulder: John Randall Dunn, Curran Opera House, 3 p.m.; Sept. 3.

Cripple Creek: Ezra W. Palmer, Eagles Hall, 8 p.m., Aug. 31.

ENGLAND—Bournemouth: John W. Doorly, King's Hall, Royal Bath Hotel, 7:45 p.m., Aug. 31.

London (First Church): John Sidney Braithwaite, Town Hall, Chelsea, S.W., 8 p.m., Sept. 14.

ILLINOIS—Atkinson: Virgil O. Strickler, Princess Theater, 8:15 p.m., Sept. 8.

Chicago (Eighth Church): John Randall Dunn, Church Edifice, Michigan Boulevard and Forty-fourth Street, 8 p.m., Sept. 7 and 8.

Chicago (Twelfth Church): Charles I. Ohrenstein, Temple Sholom, 3760 Pine Grove Avenue, 8 p.m., Sept. 4 and 5.

IOWA—Cedar Rapids: Virgil O. Strickler, Church Edifice, 1242 Second Avenue, 8 p.m., Sept. 4.

KANSAS—Topeka: Ezra W. Palmer, Grand Opera House, 8 p.m., Sept. 8.

NEBRASKA—Alliance: William R. Rathvon, Phelan Opera House, 8 p.m., Sept. 8.

Scottsbluff: William R. Rathvon, Opera House, 8 p.m., Sept. 7.

MICHIGAN—Jonesville: Charles I. Ohrenstein, Theater, 8 p.m., Sept. 8.

MINNESOTA—Virginia: George Shaw Cook, Socialist Opera House, 8:15 p.m., Aug. 31.

Willmar: Frank Bell, Church Edifice, 8:15 p.m., Sept. 8.

NEW YORK—Saratoga Springs: Bliss Knapp, The Casino, 8 p.m., Sept. 5.

OHIO—Wauseon: William W. Porter, Court House, 3 p.m., Sept. 3.

PENNSYLVANIA—Erie: Charles I. Ohrenstein, Park Opera House, 3:30 p.m., Sept. 3.

SOUTH DAKOTA—Rapid City: Ezra W. Palmer, Elks Theater, 3 p.m., Sept. 3.

UTAH—Ogden: John Randall Dunn, Church Edifice, Twenty-fourth Street and Monroe Avenue, 8 p.m., Aug. 28.

WASHINGTON—Bellingham: George Shaw Cook, Grand Theater, 8 p.m., Sept. 8.

Colville: Dr. H. Walton Hubbard, Odd Fellows Hall, 8 p.m., Sept. 7.

Spokane (First and Second Churches): Dr. H. Walton Hubbard, Auditorium Theater, 3 p.m., Sept. 3.

WESTERN AUSTRALIA—Perth: Clarence W. Chadwick, Literary Institute, Hay Street, 3 p.m., Oct. 1.

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Testimonies of Healing

Nearly four years ago it was intimated to me by two good friends that what I was looking for was Christian Science. This was said in answer to a wearied complaint on my part that sermons and addresses were no good, and that I was tired of books and talk. I went, therefore, to the Christian Science church, and found in the interval for silent prayer an indescribable atmosphere of peace and rest; it was good to be there. Afterward I bought a copy of Science and Health and asked a practitioner for help. As the weeks went by my health visibly improved, so that friends and acquaintances noticed how much better and happier I looked. Since that time physical difficulties have appeared that would have caused me to ask for medical help before knowing of Christian Science. These have been overcome without drugs, or any treatment but scientific prayer; and with the physical healing the treatment has always brought great peace of mind.

My deepest thankfulness to God is for the power that comes with Christian Science to overcome wrong in one's self. All my life I have wanted to be good, but have struggled in vain with a morbid self-conscious temperament and a constant sense of failure. Christian Science is showing me the way out of this. I am learning how to look away from self and to find rest and hope in God; also am learning more every day of what God is and of what man is. The Bible is full of new and vital meaning to me. I am lovingly grateful to the woman who was selfless enough to discover the key to the teachings of Jesus.

EMILY FOLLOWS, Manchester, England.

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A new world opened up for me after reading the chapter entitled Prayer in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had heard of one person who was healed by reading this book, and that seemed very strange to me. Another spoke of having investigated Christian Science thoroughly and found nothing in it. Accordingly I determined to find out for myself, so before retiring one night I read the book with the thought that if I could only have a proof of its truth I would gladly accept it.

In the morning I found myself free from a disease of ten years' standing which was making my life miserable, and which was believed to be hereditary. The healing seemed too good to be true, and three days passed before I was perfectly convinced of its truth and threw away all my material remedies. In the ten years that have followed, I have never had any need of them. Severe headaches, rose cold, and neuritis have also been overcome. I coughed most of the time and my family feared lung trouble, but this all disappeared when I learned of the truth that makes free. Children are a joy in the home when one does not fear for them continually. I used to be always apprehensive of trouble in some form coming to them, but that is now changed and replaced with a peace that is enduring. Whooping-cough, mumps, measles, and nasal growths have been beautifully overcome by turning to the great Physician, who healeth all our diseases.

Actively to give out to others is the only way I can show my gratitude for all the good that has come into my life.

ALICE E. CARPENTER, Rutland, Vt.

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Having received in dark hours so much encouragement from reading the testimonies in the *Sentinel*, I send this one as a token of gratitude, with the hope that it will be of help to some sufferer. That it is never too late to turn to God is evident from the following experience.

In 1911 my little boy, aged six years, became ill. He was in bed for a fortnight, during which time we had two physicians, who both failed to diagnose the ailment. A third one was called in, who declared the trouble to be appendicitis in its most severe form, and said the patient had only a few hours to live. The boy was at once taken to the hospital, where an operation was immediately performed. For some time I had been studying Christian Science, but my husband was averse to having Christian Science treatment for the boy. As I was convinced, however, of the power of Truth, a practitioner was telephoned to just before the operation was to take place. She lovingly quieted my fears and promised to take up treatment at once.

After the operation the doctor told me there was practically little hope, as the case was so complicated. He expressed the fear that there could not be a natural passage through the bowels, and said if my son's life was spared he would have a long illness. Every material law was, however, overcome. The boy was not aware that the operation had been performed, but thought he had only been examined. The first night he slept without any drugs the whole night through. The following days he had hardly any fever at all, and this was pronounced a most remarkable thing, as very high fever was expected. The fourth day there was a natural movement of the bowels.

The following incident, however, seemed most wonderful of all. On the fifth day the wound was to be dressed for the first time, and this is considered a most painful ordeal. The boy himself seemed nervous, and wondered why they should take him into the operating room again. I then put all my trust in God and said to the boy: "Have I ever told you a thing that was not true, or have I ever deceived you? You must think it over well before you answer me." He was silent for some moments, then he said, "No." I continued, "If I now tell you that there is nothing to fear and that nothing can hurt you, do you believe me or not?" He answered, "I believe you." He was then taken away. I must confess that during the time he was gone I had to struggle against anxiety and fear, for if he should have pain he could never trust me again. But I had not trusted God in vain, for when the boy at last came back I marveled to see his rosy, happy face. The doctor said to me, "You have a son who is a Spartan; I have never seen anything like it." The nurse who assisted told me that the doctor had asked the boy if he had no sensation at all in his body, and the lad had replied that he did not feel anything. The wound closed in a normal way, and it is to Christian Science I owe the recovery of my child.

MARIA LINDSTRÖM, Stockholm, Sweden.

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I am very thankful for what Christian Science has done for me. On the sixteenth day of November, 1912, I had to leave my work on account of what seemed to be backache. That evening I called on my doctor, and after an examination the trouble was pronounced sciatic rheumatism. He treated me for some time, but instead of getting better I grew worse, so changed doctors. The next one said I had hip disease, but as his treatment met with no better results, after nine weeks I changed again. The new doctor sent me to a hospital to have an X-ray picture taken, and after seeing the plate he decided to put me in a plaster cast from the armpits to the knees. He did not tell me what the trouble was, but told my mother it was tubercular disease of the spine.

About this time a friend lent me some Christian Science literature, including a copy of Science and Health. I started to read from the first about half of the time, as I could not lie in bed more than four hours consecutively on account of the cast. While reading one night, I came to the passage in

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Science and Health where it reminds us that one cannot serve two masters, both God and mammon. This must have been just what I needed, as it decided me at once. I got a knife and started to cut off the cast. It took about an hour, but I felt much better when it was off. I then had treatment from a Christian Science practitioner. The first time I called on her I was using two crutches, the next time only one, but one foot was drawn up. The next time I could walk with a cane. At the end of two weeks I decided I could treat myself, and in one week more, or three weeks from the time I first called the practitioner, I returned to work completely healed.

After I had been reading Science and Health for about a week, headaches, and a bowel difficulty with which I had been troubled for fifteen years, entirely disappeared. I have read the book through six times. For all the demonstrations I have had I am deeply grateful to Christian Science.

W. Barton, Philadelphia, Pa.

I wish to add my testimony to the above. I was healed in one week's treatment of a severe throat affection, which was so bad that I could not talk or eat. Our son was healed of whooping-cough in two weeks without the aid of a practitioner. For all these blessings I am truly grateful.

Mrs. W. Barton.

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Several years ago I was healed in less than a week of swelling of my legs, and the healing came through Christian Science treatment. I had received medical treatment for this trouble on two previous occasions, both times being laid up with it and the doctors pronouncing it a very serious case. Since my healing in Science I have had a slight attack, but am glad to say it was overcome in four treatments.

One day I ran a crochet hook deep down into my second finger, and the pain was so severe that I called to my daughter to help me get the hook out, but she was unable to do so. After asking her to help me declare the truth, I repeated the "scientific statement of being" (Science and Health, p. 468), and that "God is a very present help in trouble," with the result that in a short time all pain left. I was able to remove the hook easily, without experiencing any pain, and not a drop of blood showed.

For the help I have received in Christian Science I am more than grateful. I am deeply thankful to our Father, and also grateful to Mrs. Eddy.

Mary A. Kloess, Los Angeles, Cal.

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I am so grateful and happy that I would like to tell others what Christian Science has done for me, what a wonderful change it has made in my life.

In the spring of 1914 I was taken suddenly ill one Saturday, and the following day a doctor was called. He said I was a very sick man, and the next day pronounced the ailment a severe case of acute lung trouble. On Wednesday he said he had done all he could for me, and told my wife to call in another physician to hold a consultation. Being then asked if I would accept Christian Science treatment, I said I would, so a practitioner's help was sought. The next morning I was able to get out of bed and have breakfast at the table. When the doctor called he was surprised to see such a change, but said I should not have gotten out of bed, as my heart was very weak. I did not take any more medicine, although the doctor called until Sunday, when he examined me and said that my heart stopped beating at times and I was liable to drop dead at any minute; that if I would not obey his orders he would give up the case; which he did.

Christian Science treatment was continued and the gain was rapid, so that within a few weeks I was able to go back to business. Through this healing I was also freed from the drink and tobacco habits, to which I had been subject for thirty-five years. Christian Science has helped me wonderfully in my daily work. My prayer is that I may always be led to realize the truth of what Jesus said to his disciples, "Whatsoever ye shall ask in prayer, believing, ye shall receive." I am thankful to God and grateful to Mrs. Eddy for this saving truth.—Emil Russ, Hoboken, N. J.

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My parents were members of an orthodox church, trying to live good Christian lives and to bring up their family of six little ones to know and love God. In 1871 a little brother passed on. Then we suffered great loss by fire. Less than two months afterward my mother passed on, and two weeks later the little brother born the day before mother's death. Although I was only five years old at the time, never will I forget the terrible passion of my father when told by those who were supposed to know, that God had brought it all about for a punishment, or for some good purpose that would be revealed to him later on. He told them he wanted nothing to do with such a God, and forbade us to look into the Bible or to pray to such a God.

The dark years that followed need not be described, but it was a weary tramp through intense darkness, with a longing that was never satisfied. I did not dare to pray to God, but would cry out to my mother day and night for an understanding of the God she had loved and trusted. Words cannot tell of the agonies I endured until after my marriage at the age of twenty-three. Then I began to study the Bible and attend the different churches. I would ask the minister of each one to tell me of a God that I could know for a positive fact was God, but could get no satisfaction; I could not find the God my mother had taught me was Love, all good.

Finally my husband and I were offered a good chance on a farm, and as I was in a delicate condition we decided to move at once. On Monday morning we loaded our goods on a lumber wagon and started, I riding with him on his wagon. On going down a steep place the wagon gave a lurch and I was thrown on to one of the wheels. For a few minutes the pain was severe, but as we had only a few miles farther to go, we went on, arriving at the farm between three and four o'clock. The rest of the day and that night I seemed dazed at times, not conscious of my surroundings, but in the morning my suffering was intense. A doctor was called, and when he came I was in agony, and at ten o'clock of the second night the child was born. Then followed sixteen months of the worst misery I think any mortal was ever forced to bear. During that time we had five of the best doctors we could find, but each one, after doing all he could, would say to get some one else, as he could do no more.

At last my husband was told to telegraph to my sister, for I could not possibly live twenty-four hours longer, and as he had to send the telegram, he called a lady living near by to stay with me while he was gone. When she came she brought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. After talking and reading to me a while, at my request she gave me a treatment, during which I went to sleep. Upon awakening I realized that I was healed, for I felt like a different woman. How my heart sang for joy, for I had found the true God that healeth all our afflictions. The child then born is now a woman twenty-four years old.

The doctor had said that it would be as well that I pass on, since I would never be able to walk again; but, "thanks be to God, which giveth us the victory," I have never worn a support for a moment since the healing, yet can walk all day

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and not be weary. Often in my work for the Master I am busy all day and sometimes until the wee small hours of the morning.

My husband, daughter, and I are striving each day to prove our love for God, and our gratitude to Mrs. Eddy, by being obedient to the teaching of the Master as shown us in the Bible and Science and Health.

JULIA C. ODREN, Lincoln, Neb.

✧

Several years ago I was taken ill with acute lung trouble and complications, which developed into a serious stage of tuberculosis. The left shoulder and hip became deformed, my voice grew faint, and the condition was so offensive that it was impossible to have any one around except when absolutely necessary. Little did I think of trying God's power; I wanted something that could be tasted, handled, seen. Two physicians treated me, and finally a specialist from another city was called in, but they only sentenced me to pass on within a few days.

Christian Science was then mentioned to my father and he began at once to investigate the subject. By consulting a Christian Science practitioner he soon found out that it is God who doeth the works. I began to take treatment and started to improve right away. By standing fast by the truth I had learned about God, and realizing that it was true, we were all enabled to see the salvation of the Lord. I was freed from all these conditions, and am now a witness to that truth which Jesus said would make free. Not only am I grateful for this healing, but for other daily proofs of God's power, and of His ever-present help in trouble if we only follow the Scriptural injunction, "Trust in the Lord with all thine heart; and lean not unto thine own understanding."—RUBY WILKERSON, Shelbyville, Ky.

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After almost four years of earnest study of Christian Science I can joyfully testify to its regenerating and healing power in the cleansing of consciousness from much of self-love, fear, worry; a tendency to judge hastily and to criticize others; discouragement, envy, and discontent. A kindred brood of physical ills have also disappeared, including stomach and bowel trouble, headache, nasal catarrh, rheumatism, corns, and ingrowing nails. It is now over three years since I discarded glasses, which I had used for a number of years when reading or sewing, and the more of truth I am enabled to apprehend the clearer my vision becomes.

Through the study and application of the teachings of Christian Science I find God an ever-present help. Work which was once looked upon as distasteful drudgery is now a pleasure, since I realize that all right action is but the reflection of the harmonious activity of the one Mind.

I am thankful to God, and grateful to Mrs. Eddy for Christian Science, for what it has done, is doing, and will continue to do for all mankind; for our Leader's writings and all the Christian Science literature, which I find so full of help and comfort.—KATHERINE R. FRANCKE, Robe, Wash.

✧

Christian Science came into my life through the healing of my voice. I was about to give a recital of twenty-one numbers, when at five o'clock on the day of the concert my voice became very hoarse and seemed about to leave me altogether. As the recital was to be given in my home city the hall was sold out, so to find myself in this dilemma, quite unfit for the evening's work, made me sick at heart. I thought of going at once to a throat specialist, but remembering that doctors had never in the past been able to help me in any hour of need such as this, I gave up the notion entirely, with the feeling that no earthly power could help me.

That "man's extremity is God's opportunity" was clearly shown to me at this point, for on the recommendation of a friend I had treatment from a Christian Science practitioner, who was in a position to know that man's voice is in reality a manifestation of divine perfection and harmony. The result was that when I stepped out on the stage I experienced a glorious sense of freedom, my voice flowed forth with a marked ease, and the farther I went with my program the easier the task became. It was a beautiful experience, one that will not soon be forgotten. Instead of the expected night of hoarseness, fatigue, and limitation, came the dawn of happiness and success.

Since that time, eight years ago, I have been wonderfully helped on many such occasions by the great, never-failing Physician, of whom we learn in Christian Science. I am sure Truth will never fail me in the hour of need if I have faith even as "a grain of mustard seed." I am thankful for the opportunity to spread the glad tidings of what the knowledge of God, as understood in Christian Science, will do for all mankind.—GEORGE DIXON, Toronto, Canada.

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Christian Science was brought to me about nine years ago, and at that time, although I knew nothing about this teaching, I was healed in seven treatments of a trouble for which three physicians had told me an operation was the only remedy; yet I did not become an earnest student of Christian Science until three years ago. Having been brought up in another church and having sisters who were married to ministers, I was slow in leaving the old church, until I found I could not serve two masters. In the past three years divine Truth has been my only physician, and never fails if its rules are applied rightly.

Some time ago, while living in Louisiana, I was taken with pain in the back. I could not stand up straight, and the first thought that came to me was that I was not near a practitioner. I worked faithfully, however, and a friend, the only one near who was interested in Science, helped me to know the truth. That same day I was free from pain, and on the following day was able to take a boat ride.

I am always glad to get the *Sentinel* and the *Journal*, and whereas the Bible was formerly a closed book, now, together with Science and Health, it has become my daily bread. I am not a member of the Christian Science church, but am trying to live so as to be worthy to be called a Christian Scientist. I am grateful for the physical healing, but much more so for the spiritual uplift; indeed, words cannot express my gratitude.—BERTHA L. DE GUINES, St. Louis, Mo.

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Loving care was taken of me when a child, for I was always considered delicate and several doctors thought I might not live to grow up. As time went on I suffered from constant headaches, which were often almost unbearable. Innumerable remedies were tried, but with only temporary relief. Shortly after Christian Science came to my attention a dear relative was taken with an illness from which she did not recover. While sitting beside her I read through my recently purchased copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, but did not realize the help I was getting from the truth contained in the book until afterward. Although nursing constantly day and night for three weeks, with very little time for sleep, I had no headache.

It is over nine years since this experience, and during that period I have relied entirely on Christian Science. Except on

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rare occasions, when slight headaches have been quickly overcome, I have been quite free from them, and in every way my health is better than it ever was before this great blessing came to me. I have had many other proofs of the power of Truth, and naturally am truly grateful for Christian Science, and for the devotion our dear Leader displayed in giving it to us.—MARY MUNDEY, London, England.

✧

I wish to express my gratitude publicly for the many blessings which have come to our family through Christian Science. For about fifteen years I had worn glasses constantly for structural defect of the eyes, but after reading "Science and Health with Key to the Scriptures" by Mrs. Eddy for several months, I decided that by wearing them I was giving power to matter, so I took them off at once and have never needed them since. My husband was recently healed almost instantaneously of a painful attack of stomach trouble by the realization that "there is no power apart from God" (Science and Health, p. 228). These are only a few of the many physical blessings for which we are grateful. Words cannot express our gratitude for the spiritual enlightenment which has come to us through Christian Science.

FLORENCE L. HAMNER, Memphis, Tenn.

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[Translated from the German]

It is with a sense of deep gratitude and joy that I wish to testify to the healing which I have experienced through Christian Science. Three years ago I was taken ill with heart trouble, to which were added a nervous condition and catarrh of the chest and stomach. After three months of medical treatment the catarrhal conditions improved, while the heart trouble became aggravated, so that my family was prepared for the worst. At that time acquaintances called my attention to Christian Science and gave me some literature on the subject, the reading of which soon inspired me with trust and induced me to apply for help to a Christian Science practitioner. With a few treatments my condition improved, and several weeks later I gradually became able to take up all my occupations. Relatives and acquaintances marveled at my recovery but believed it to be merely temporary. I however have grown stronger ever since.

For this instance of help received I am grateful to God, and thankful to our Leader and to all who have helped me to gain an understanding of Truth.

OTTO WÄLTI, Bern, Switzerland.

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It is ten years since a dear friend, in an hour of sorrow, told me of Christian Science. As I have read "Science and Health with Key to the Scriptures" by Mrs. Eddy and tried to work out in daily life the truths contained in it, this truth has for me become a solution for all life's problems and a cure for all physical illness, including what is commonly called tuberculosis, as well as scarlet fever, appendicitis, burns, and colds. It has brought me from sorrow into peace, from a sense of lack into plenty, from discord into happiness. My husband, three children, and myself have not taken medicine for several years, but quite often we have had to ask for help from a Christian Science practitioner.

My thankfulness goes out to God for giving us through Mrs. Eddy this new-old religion, and I shall always be willing to bear witness to what it has done for me. All I have and all I am is due to my understanding of God through Christian Science.—KIRSTINE M. HANSEN, White Bear, Minn.

From Our Exchanges

[*The Continent*]

There is no greatness in anything pretended. Pretense is of itself a proof that the man is not as big as the size he covets. He "stretches himself overmuch" in order to reach what he would like to be. Ambition rears a hollow front of appearances to conceal his actually trifling stature. But the really great man has no ambition except to give himself at just what he is worth to the needs of his times. Being great, he knows he is worth something, and that worth is what he wants to put to use. But he fears to defeat the value of what he really is by representing himself to be anything which he is not. Any suspicion, therefore, that a man is playing a part—dealing doubly with intent to capture an esteem that would not naturally fall to him on his own merit—is equivalent to a denial of that man's greatness.

[Rev. Joseph Fort Newton, Litt. D., in *The Christian Commonwealth*]

When men put theories aside and listen to the voice of Christ, they hear the eternal calling them in words the sweetest, the profoundest, and the most simple ever molded by human lips. So it is with me at least, and I feel that it will be so with any man who will let his heart have its way.

My only hope for the future of the race, and the ultimate reign of purity and justice, is in Christ. Everything may fail, but not Christ. Often enough the church has failed, by folly or default, but he has come to the rescue with his reviving and reclaiming wonder. This is his world, and he will yet have his way with it. . . . In the crises of individual souls, in the strange vicissitudes of history, over and over again when it seemed that men had done with him, "then came Jesus, the doors being shut, and stood in the midst." And there he stands today, a challenge to the heart and conscience of mankind. No earthly barrier can hinder his presence in the lives of men or the story of nations. He rolls away the great stones from all sepulchers and takes new forms and assumes new glories as the ages go by,—"the same yesterday, and today, and forever." He is the divine Life. He must increase. And his victory is as sure as the flow of the tides and the march of the stars.

[*The Christian Work*]

The modern world cares very little for what men in the past have said about Jesus, but they are intensely interested in what Jesus said himself. This age of ours is seriously bent on finding reality in religion, as well as everywhere else. We have grown tired of empty formulas and meaningless phrases. We have less and less interest in the Christ of the old dogmas, *i.e.*, the Christ as interpreted by men of an age that is past and gone. But the Christ who in his own personality revealed a life of reality, who in his teachings disclosed the way to that reality, and who also believed that every man could find that "way" and walk therein,—it is to this Christ that the hearts and minds of thoughtful people are turning everywhere.

[*The Independent*]

The vision of service, the call of the harvests waiting for the sickle, and the prospect of the triumph of the gospel applied to the social life of the world, give the thrill of inspiration, the strength of cohesion, and the courage of victory. Divisions are accentuated by dwelling on the past. They are forgotten in the enthusiasm inspired by the hope of the future and the determined assumption of the tasks of the present. The road to union lies not in clearing up the mists and misunderstandings of bygone days, but through generous

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cooperation and common planning for moral conquests yet to be made. Religious unity is not a base of operations to which we must return for needed supplies, but a spiritual goal to be achieved by joint campaigns for society's salvation.

[*Northwestern Christian Advocate*]

The object of religion is to mature sound character, and sound character is the basis of the happy life. Not every one thinks so. A prevalent disposition is to make happiness depend upon material circumstance,—a large bank balance, an imposing residence, an enviable equipment, social distinction, a round of holiday making, illimitable pleasure excursions, and unceasing gaiety. There is plenty of evidence in favor of the apostle Paul's contention that the highest happiness is quite independent of material circumstance. In a letter to the disciples at Thessalonica he sets forth in a very beautiful and discriminating way the fundamentals of the nobly serene and happy life. Among these he notes the "work of faith and labor of love and patience of hope" which every disciple may and should have "in our Lord Jesus Christ, before our God and Father."

[*The Christian Advocate*]

Down in the human heart lies the desire to know God and to do the things that are well pleasing unto Him. God's program for the individual requires the exercise of faith, full obedience to His laws, and a readiness of purpose to serve Him. With the recognition and acceptance of these conditions there comes into the soul a sense of the presence and power of God, an illumination of mind concerning divine things, an implantation of spiritual knowledge, such as cannot be secured through any merely human channel. These things are the fruits of faith, and these fruits do not grow upon any material tree. They are the gift of God, and by them one renders himself well pleasing unto Him.

[*Zion's Herald*]

Simon Peter as he came down the mountain (following Jesus still) could take his "good . . . to be here" with him, and keep on saying it in the presence of demoniacs, or when plodding along dusty highways of evangelism. And so today it is good to be wherever Christ calls us, or duty challenges, or opportunity is offered for a Christian service. After all, happiness is a life, not a locality; it is yielded by the doing of the right thing, rather than by a frantic effort to get somewhere else where more glory will beat upon us. Just where God places us and where Jesus smiles upon us it is best to be.

[*Western Christian Advocate*]

The Bible proclaims the supremacy of the things of the Spirit. These are accounted as more valuable. They are pointed out as more powerful. They are proclaimed as having greater permanence. In fact, they are the only abiding things. The things of material life pass away; the things of the Spirit are alone eternal. No Scriptural writers make this more clear than the prophets. Their concern was for the supremacy of the Spirit. They hoped for a nation which was led by the Spirit. Zechariah voiced this spiritual sentiment, characteristic of all the prophets, when he wrote, "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

[Rev. J. Collings Caton in *The Christian Register*]

The world needs today the character of Jesus to assuage its pain and restore its peace. If there be any mission which is above another in life, it is the mission of a true life. Jesus calls for genuineness. His gospel is the message of sincerity and downright loyalty.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health. Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00, six or more to one address, each 75 cents.

Orders for the books named above and other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Publishing Society

A copy of the Index to Volume XVIII of the *Christian Science Sentinel* will be sent free of charge to any subscriber upon request, but will not be enclosed with No. 52 (the issue for Aug. 26) as in previous years.

"Christian Science: Man's Dominion Over Evil," a lecture by Edward A. Kimball, C.S.D., has been translated into Italian and is now published with the English version opposite the translation. The new pamphlet is on sale at price of the regular pamphlets as shown on the opposite page.

A new French pamphlet, "Foi et Générosité" (Faith and Generosity), has just been issued and is now on sale. This pamphlet contains the following articles: "The Lord Thy Confidence," "The Closed Hand," and "Continuity of Right Thought."

"Christian Science: A Religion of Love" (Christian Science: En Kjærlighetens Religion), a lecture by Virgil O. Strickler, has been translated into Norwegian and is now published in pamphlet form with English and Norwegian versions on opposite pages.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken at less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, editorials, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

BOUND VOLUMES: Current and past year, cloth $3.00; half calf or half morocco $3.75. On earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, one year 50 cents; single copy 15 cents; four copies or more to one address, each 12½ cents. In all other countries one year 60 cents; single copy 18 cents; four copies or more, each 15 cents.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for publication in the columns of the MONITOR should be addressed: Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, one year $5; six months $2.50. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also as a supplement the Lesson-Sermons of the following month which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, one year $1; six months 50 cents; three months 25 cents. In all other countries, one year $1.25; six months 63 cents; three months 32 cents.

SALE PRICE, DOMESTIC TERRITORY AND CANADA, POSTPAID: Single copy 10 cents; four or more copies to one address, each 8 cents. Foreign rate, single copy 12 cents; four or more copies to one address, each 10 cents.

Bound Volumes in cloth, $2.75 each; half calf or half morocco $3.50 each. Write for list of volumes in stock.

Pamphlets

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CHRISTIAN SCIENCE: "THE RESURRECTION AND THE LIFE." By CLARENCE W. CHADWICK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish and Norwegian.

CHRISTIAN SCIENCE HEALING VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England. Also printed in Norwegian.

CHRISTIAN SCIENCE: THE TRUE CHRISTIANITY. By CLARENCE C. EATON.

"THE SONS OF GOD." By Col. WILLIAM E. FELL, C.S.B.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

CHRISTIAN SCIENCE: THE SCIENCE OF SALVATION. By HERMANN S. HERING.

CHRISTIAN SCIENCE HEALING: SPIRITUAL AND SCIENTIFIC. By PROF. HERMANN S. HERING. Also printed in German.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture. Also printed in modern Greek, Russian, Norwegian and Italian.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: THE EXPLANATION OF THE IDEAL MAN. By WILLIAM D. MCCRACKAN, M.A. Also printed in German.

CHRISTIAN SCIENCE: ITS DISCOVERY AND DEVELOPMENT. By WILLIAM D. MCCRACKAN, M.A. Also printed in German.

CHRISTIAN SCIENCE: GOD'S LOVINGKINDNESS PROVED TO MEN. By REV. WILLIAM P. MCKENZIE. Also printed in German.

CHRISTIAN SCIENCE: ITS RESULTS. By WILLIAM R. RATHVON. Also printed in German.

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